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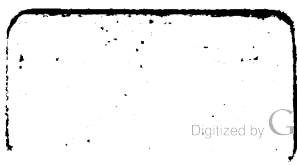
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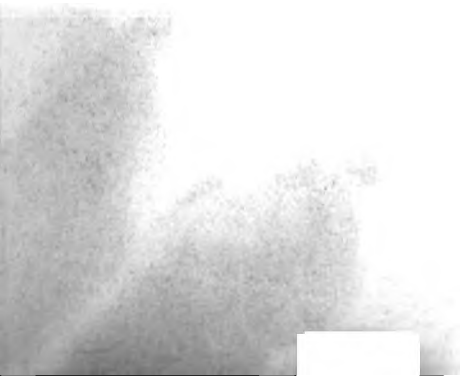
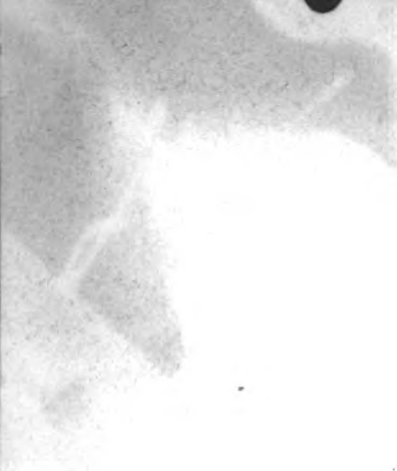


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Mission

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THE
MISSIONARY HERALD:

CONTAINING

THE PROCEEDINGS AT LARGE OF THE
American Board of Commissioners for Foreign Missions,
WITH A GENERAL VIEW OF
OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1865.

VOL. XXXI,

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and
all the profits devoted to the promotion of the missionary cause.



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THE
MISSIONARY HERALD.

VOL. XXXI.

JANUARY, 1835.

No. 1.

American Board of Commissioners for Foreign Missions.

In commencing a new volume of this work, a brief account will be given of the organization of the Board, its executive officers and their duties, and the several departments of business; which will be followed by an abridgment of the ANNUAL REPORT of the Prudential Committee, read at the annual meeting held in the city of Utica, State of New York, in October last. This abridgment will contain all the important facts and statements found in the original REPORT, and for the purpose of reference may be used as a substitute for that document. Such additions or modifications will be made, in respect to each mission, as may be required by the intelligence which has been received since the publication of the Report.

THE BOARD.

The original members of the Board were appointed by the General Association of Massachusetts, convened at Bradford, in June 1810. The Board was organized in Farmington, in the State of Connecticut, in the following September, and was incorporated by the legislature of Massachusetts in June, 1812. In September, 1826, the United Foreign Missionary Society was identified with the American Board of Commissioners for Foreign Missions. The Board now consists of 85 members, elected according to the Act of Incorporation, residing in 17 of the States of the Union; of whom 31 are laymen, 14 are presidents of Colleges, and 11 are professors in Theological Seminaries: 46 are connected with the Presbyterian, 31 with the Congregational, seven with the Reformed Dutch, and one with the Associate Reformed Church.

The number of Corresponding Members is 22, of whom six reside in this country and 16 in foreign parts. There are also 1,262 Honorary Members, constituted such, if laymen, by the payment of \$100, and if ministers, of \$50 each, at one time.

OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;
CALVIN CHAPIN, D. D., *Recording Secretary*.

Prudential Committee.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
BENJAMIN B. WISNER, D. D.,
His Honor SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.

Secretaries for Correspondence.

Rev. BENJAMIN B. WISNER,
Rev. RUFUS ANDERSON,
Rev. DAVID GREENE.

HENRY HILL, Esq., *Treasurer*;
WILLIAM J. HUBBARD, Esq.,
DANIEL NOYES, Esq., } *Auditors.*

EXECUTIVE BUSINESS.

The executive business of the Board is transacted by a *Prudential Committee*, consisting of six gentlemen, of whom four are laymen; three *Secretaries for Correspondence*, a *Treasurer*, and *General Agents*.

Duties of the Prudential Committee.—The Prudential Committee meet statedly once a

week, and oftener, if circumstances require; give directions respecting the more important correspondence; appoint missionaries, assistant missionaries, and agents; assign them their fields of labor; direct as to the investment of funds; authorize expenditures; examine the treasurer's accounts; receive reports from the secretaries, treasurer, agents, and missionaries; and annually make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

Duties of the Secretaries.—On the Secretaries devolves the correspondence, foreign and domestic, (except what relates to the pecuniary concerns of the Board;) the editing of the *Missionary Herald*; the preparation of the Annual Report, *Missionary Papers*, *Instructions to Missionaries*, and other public documents; the general superintendence of missions; the obtaining and directing of missionaries and agents; the collecting of information which shall lead to the establishment of new missions and the enlargement of those already established; the preparation of business for the Prudential Committee—together with the constant, necessary personal intercourse with the friends of missions from all parts of the country.—The Secretaries are, also, often called from the *Missionary Rooms* to transact business of the Board in different places, and to visit missionary stations.

Duties of the Treasurer.—On the Treasurer is devolved the correspondence relating to the pecuniary concerns of the Board; keeping the accounts; purchasing, and forwarding all supplies for the several stations; giving directions for sending the *Missionary Herald* and Reports of the Board to societies and donors; sending publications to missionaries and foreign correspondents, the preparation of the monthly lists of donations, with various other duties of a similar nature.

Duties of General Agents.—They will visit as often as practicable the several portions of their respective fields, diffusing information on the subject of missions to the heathen, by preaching and addresses, conversation, distri-

bution of *Missionary Papers* and other publications, organizing associations and auxiliaries, and attending their annual meetings, and in various other ways co-operating with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. There are now five General Agents.

Publications.—During the past year there have been published by the Board, of the Annual Report 1,500 copies; Abridgment of the Annual Report 6,000; First Ten Annual Reports [in one volume], 1,000; Organization of the Board, 5,000; Annual Sermon, 1,000; *Missionary Papers*, 74,000; Quarterly Papers, 158,000; *Missionary Herald* Vol. xxx, 18,000; [monthly numbers, 216,000]: making the whole number of copies of publications printed, and most of them put into circulation, during the year, all designed to diffuse information on missionary subjects and promote a missionary spirit, 264,500; containing 11,788,200 pages.

The receipts of the year ending Sept. 1, 1834, were \$152,386 10; which added to \$2,616 14, the balance in the treasury at the beginning of the year, gave \$155,002 24 the amount of funds at the disposal of the Committee during the year. There were also received from the American Bible Society \$15,000, and from the Philadelphia Bible Society \$500 for printing and circulating Bibles in heathen lands; from the American Tract Society for printing and circulating tracts, \$18,800; and from the American Sunday School Union for books for the missions of the Board, \$500; in all \$34,800: making the whole amount of disposable funds \$189,802 24. The expenditures of the Board at home and abroad were 159,779 61; adding the amount expended for the other societies just named, \$194,579 61.

ABRIDGMENT OF THE ANNUAL REPORT.

AFTER mentioning the decease of the Hon. Jonas Platt, a member of the Board, one ordained missionary, and one male and one female assistant missionary; to which are now to be added another ordained missionary and two female assistants; the Report proceeds with the

DOMESTIC OPERATIONS.

This Board has been constituted, by the Providence of God and the choice and confidence of his people, the principal agency for conducting the work of Foreign Missions in behalf of several Christian denominations in this country, coinciding in their views of doctrine, and not materially differing in ecclesiastical order and discipline. One important

step towards constituting this Board such an agency was taken when the Board, in 1830, recommended to the Prudential Committee to employ, in different sections of the country, general and permanent agents. A still more important step, of the same bearing, was taken when, in 1831, the plan of co-operation in the work of Foreign Missions, so happily subsisting between this Board and the Reformed Dutch Church, was adopt-

ed. During the year now under review, great and decisive progress has been made in the same course. In October last were formed "The Foreign Missionary Society of the Western Reserve," and "The Foreign Missionary Society of the Valley of the Mississippi,"—the former designed for the northern part of the State of Ohio and the Territory of Michigan, the latter to combine all who shall choose to be connected with it in the portion of our country west of the Alleghany mountains. Also in October last was formed "The Central Board of Foreign Missions," for the States of Virginia and North Carolina; and in December was formed "The Southern Board of Foreign Missions," for the States of South Carolina and Georgia.

Already have very happy results followed the constituting of these helpers in our arduous and benevolent work.

Rev. HARVEY COE, the Secretary of the Society of the Western Reserve, thus writes respecting the results of his agency—

The cause of Foreign Missions has certainly received a new impulse the past year, within my field, and is now, to a considerable extent, a very popular object. I have presented the subject, in many places, for the first time; in some instances to churches not one year old, consisting of from ten to twenty members. I have presented it in a log school-house, standing in the woods; and I presume they gave as much, on the gospel scale of estimation, as the city of Boston. I cannot tell definitely, but full \$5,000 have been subscribed within my field during the year.

Already has the Society of the Valley of the Mississippi, a State auxiliary in Kentucky, and another in Indiana, which have commenced operations under favorable auspices, and has an agent for each of those States, and another for the States of Illinois and Missouri. In reference to the progress of the cause, generally, in this interesting region, the Rev. Mr. BULLARD, its Secretary, and General Agent of the Board in the same region, observes—

There has been a great increase of missionary spirit among the students of our literary and theological institutions, during the year. And there are many among the private members of our churches, who are beginning seriously and prayerfully to inquire whether it is not their duty to spend the remainder of their days among the heathen. Settled pastors, too, are beginning to consider, whether it is their duty to remain in America, when so many millions are perishing for lack of knowledge.

With one or two exceptions, every church I have visited twice, has given more the second time than the first. And this has been done notwithstanding the severe pecuniary pressure, which has been felt more generally in the West than in any other part of the land.

But the interest manifested for the perishing heathen by our children and youth is the brightest spot in my field of labor.

The Central and Southern Boards of Foreign Missions have been formed in sections of the country, distinguished for liberality, where there had previously been no general organization, and comparatively little effort, for the promotion of this great work.

Both the Boards of which we are now speaking have commenced operations with vigor. Owing to particular circumstances, the organization of the Central Board, was not completed until March last. At their first meeting, they appointed as their Secretary, the Rev. WILLIAM J. ARMSTRONG, for some time pastor of the First Presbyterian Church in Richmond, Va. He has accepted the office, and has entered upon his work, and meets with unanticipated encouragement and success. The Central Board, in the six months since its organization, during the latter half of which time only have any efforts been made in its behalf in the form of agency, has, besides defraying its own expenses, paid into our treasury about \$2,000.

The Southern Board has not yet obtained a Secretary. The amount paid into our treasury by this Board, since its formation, after defraying its own expenses, is \$3,457 12.

The New England States, which have hitherto constituted one agency field, have been divided into two, and the Rev. R. C. HAND, who has labored with acceptance and success for nearly two years, as assistant agent in the State of New York, has been appointed General Agent for the States of Maine, New Hampshire, and Vermont; the Rev. Mr. BARDWELL henceforth to have for his field the States of Massachusetts, Rhode Island and Connecticut.

The Board of Foreign Missions of the Reformed Dutch Church has, since its formation in June, 1833, employed no agents. Meanwhile, the liberality, chiefly spontaneous, of the congregations in the Reformed Dutch connection, has, during the year, furnished our treasury \$3,485 34.

In the State of New York, the Rev. Dr. POWERS has devoted a part of his

time, chiefly along the North River, and with his usual acceptableness and success, to obtaining funds for the Board; and the Rev. R. C. HAND, and the Rev. CHAUNCEY EDDY, have devoted their whole time to agency service in behalf of the Board, in different parts of the State.

Mr. EDDY, General Agent for the State of New York, observes in his report—

Every where the feeling is prevalent and decided, that the actual wants of the Board, however rapidly they may be increased by enlargement of operation, can be, and will be, met. In revisiting the churches which I addressed last year, the cordiality with which I am welcomed, and the liberal responses to my solicitations, go far towards making up for the severe labors, sacrifices and trials which belong to the service.

The Rev. HORATIO BARDWELL, General Agent for New England, closes his report for the year with the following remarks—

The number of pious young men in academies, colleges, and theological seminaries, who are looking forward to the missionary work, is greater than in any preceding year. The novelty of the missionary enterprise has passed away, but the sacred cause of converting the world to Christ is still cherished, and with increasing interest. But while this is the fact, and while there is great occasion to bless God for the growing zeal and activity we are permitted to witness, there is much to be done, even among the most favored churches in our land, or we shall fail in the great object in which we have embarked.

In tracing these arrangements, and their influences and results, for carrying forward that important part of the business of Foreign Missions which is to be done at home, the Board, in common with the Committee, must have been impressed with the obligation imposed on us of gratitude to God for the extended confidence of his people, given us for prosecuting with vigor the great and benevolent enterprise in which we are engaged, and of strict impartiality and fidelity in executing our high trust.

During the year many thousands of the *Missionary and Quarterly Papers* of the Board have been distributed in all parts of the country; and the circulation of the *Missionary Herald* has increased from about thirteen to above fifteen thousand; and the numerous religious periodicals of the country have exerted a more decided and efficient influence than ever before in behalf of Foreign Missions.

Since the last annual meeting the Committee have discharged from service, and appointed and sent forth, missionaries, as follows:

The have *discharged* from service, on account of failure of health and for other causes, five ordained missionaries, one physician, one printer, three other male assistants, and five married and unmarried female assistants: total, fifteen.

They have *appointed* twenty-four ordained missionaries, three of whom are also regularly instructed and licensed physicians; two physicians; one printer; twelve other male assistants, and twenty married and unmarried female assistants: total, fifty-nine.

They have sent forth as *additional missionaries* the following persons:

Rev. Justin Perkins and wife,	To the Nestorians of Persia.
Mrs. S. L. Smith, wife of Rev. Eli Smith,	Syria.
Rev. Abel L. Barber and wife,	North Western Indians.
Mr. Lucius Garey and wife,	do.
Dr. Thomas S. Williamson, and wife,	do.
Mr. Mason Hearsey,	do.
Mr. Joseph Town,	do.
Miss Jane B. Leavitt,	do.
Rev. Jesse Lockwood and wife,	South Western Indians.
Dr. Roderick L. Dodge,	do.
Mrs. Jane B. Requa,	do.
Rev. James Road Ecard and wife,	Ceylon.
Mr. Eastman S. Minor and wife,	do.
Rev. Thomas P. Johnston and wife,	Trebizond, } Western Asia.
Rev. Benjamin Schneider and wife,	Broosa, } Western Asia.
Rev. J. Leighton Wilson,	Western Africa.
Mr. Steph. R. Wynkoop,	do.
Rev. Samuel Parker,	Western Indians.
Rev. John Dunbar,	do.
Mr. Samuel Allis, Jr.	do.
Rev. Sendol B. Munger and wife,	Mahrattas.
Mr. George W. Hubbard and wife,	do.
Mr. Amos Abbott and wife,	do.
Miss Orphar Graves,	do.
Miss A. H. Kimball,	do.
Rev. Peter Parker, M. D.	China.
Dr. Daniel B. Bradley,	Siam.
Miss Adeline White,	Singapore.
Rev. John B. Adger and wife,	Armenians of Asia Minor.
Rev. Samuel R. Houston and wife,	Scio.
Rev. Lorenzo W. Pease and wife,	Cyprus.
Rev. James L. Merrick,	Mohammedans of Persia.

Since the writing of the Report the Committee have sent forth,

Rev. Alanson C. Hall and wife,	To Ceylon.
Mr. William Hall and wife,	N. Y. Indians.
Rev. William Williams and wife,	do.
Rev. Philander O. Powers and wife,	Western Asia.
Rev. Daniel Lindley and wife,	S. E. Africa.
Rev. Henry Isaac Venable and wife,	do.
Rev. Aldin Groat and wife,	do.
Rev. George Champion and wife,	do.

Rev. A. E. Wilson, M. D. and wife,	S. E. Africa.
Dr. Newton Adams and wife,	do.
Rev. Titus Coan and wife,	Sandw. Islands.
Mr. Henry Dimond and wife,	do.
Mr. Edmund O. Hall and wife,	do.
Miss Lydia Brown,	do.
Miss Elizabeth M. Kitchcock,	do.
Rev. J. D. Stevens and wife,	N. W. Indians.
Miss Lucy C. Stevens,	do.
Mrs. Sarah B. Wilson,	S. W. Indians.
Mrs. Jane E. Wilson,	West Africa.

Ordained missionaries, twenty-five, of whom two are also physicians; physicians, four; printers, two. Other male assistants, ten; married and unmarried female assistants, forty: total, eighty, since October 1833.

The Rev. Eli Smith, of the mission to Syria, and the Rev. Allen Graves and wife, of the mission to the Mahrattas, who had, with the sanction of the Committee, returned to this country, have, within the year, again repaired to their respective fields of labor.

Missions.

AFRICA.

MISSION TO WESTERN AFRICA.

John Leighton Wilson, *Missionary*, and wife.

On the evening of the Sabbath which followed the last meeting of the Board, Mr. Wilson received his instructions from the Prudential Committee. The next day he proceeded to Baltimore, to make arrangements for sailing in a vessel about to be despatched by the Colonization Society of the State of Maryland to Cape Palmas. He was accompanied by Mr. Stephen R. Wyncoop, who offered to assist in the somewhat perilous enterprise of exploring the ground. These brethren embarked at Baltimore on the 28th of November; touched at Monrovia about the last of January; thence proceeded to Cape Palmas; left the coast on the 9th of March, and arrived in New York on the 13th of April; having experienced much of the goodness of the Lord, both on their voyages, and while on the coast of Africa.

Their inquiries extended from Grand Cape Mount, which is northward of Liberia, to Cape Palmas, a distance of about 300 miles. The principal places visited were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town, and Cape Palmas. Besides, they had an opportunity for personal interviews with the chief men of all the more important intermediate towns.

They represent the desire for schools as being general and strong among the people. The maritime tribes are all pagans, and on the lowest grade of superstition.

The spot determined upon for the commencement of our mission in western Africa, is Cape Palmas, which promises to be more healthful than Liberia.

Upon two points, and only two, of the long coast of western Africa, has the church made an effort to enter that part of the continent; and at these two points the climate has proved fatal to an unusual proportion of her missionaries. We have heard from travellers, that other parts of the coast are dangerous to the European constitution, and no doubt this is true; but what traveller, it may be asked, of all who have attempted to enter Africa from the west, ever died upon the coast? And in respect to how large a portion of those who have lost their lives in western Africa, may their death be traced to rash exposure, or to the hand of violence!

The Committee enter upon this mission with the hope and expectation of extending it both along the coast and into the inland countries; and with a view to such an extension, the mission is authorized to commence a boarding-school, in addition to common schools, with the design to educate colored youth for helpers to the mission in the work of publishing the gospel to the native population.—Mr. Wilson and his wife, and a colored teacher, re-embarked for Cape Palmas at New York Nov. 7th.

MISSION TO SOUTHEASTERN AFRICA.

The Committee have made arrangements for commencing a mission among the Zoolahs of southeastern Africa, and for commencing it simultaneously in the two separate communities, into which that people is at present divided. The part which is destined for the maritime community, situated between Port Natal and Delagoa Bay, will probably be landed at Port Natal. The other, destined to the interior, must go by the way of Cape Town. The Zoolahs all speak the same language, and till recently were under the same head.

Rev. Daniel Lindley, *Missionary*: Rev. Alexander E. Wilson, M. D., *Missionary and Physician*: Rev. Henry I. Venable, *Missionary*: with their wives; who are to occupy one of the posts named above; and Rev. Aldin Grout, *Missionary*: Rev. George Champion, *Missionary*: and Doct. Newton Adams, *Physician*: with their wives; who are to occupy the other, embarked at Boston, Dec. 3, 1834.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.
 ARGOS.—Elias Riggs, *Missionary*, and wife.

Copies of the laws respecting religion and common schools, and also the press, have been received. The Greek church within the kingdom of Greece is made independent of the patriarch of Constantinople, and is closely connected with the state, as the established religion of the kingdom. The highest ecclesiastical authority is vested, under the king, in a permanent council, bearing the name of the "Holy Council of the kingdom of Greece." The laws concerning common schools in Greece were published in February of the present year, and are embraced in eighty-three articles. They evince a laudable disposition on the part of the government to extend the benefits of a common education to all the people; and the means by which it aims to do this, appear to be wisely adapted, in general, to the present circumstances and character of the Greeks.

Mr. Riggs left Athens, with his family, in May last, intending to remove to Argos in the Peloponnesus. One of the objects he has in view at Argos, is to open a school for females.

Within the ten months which this report includes, Messrs. King and Riggs sold or distributed gratuitously 8,251 school-books and tracts in modern Greek, 326 New Testaments and Psalters, 19 copies of the Pentateuch and book of Joshua, and one Turkish Bible and one Turkish New Testament. The supply of New Testaments has been limited; but the mission will soon be in possession of an ample store from the new edition printed by the American Bible Society.

Our schools in Athens (which city has been made the seat of government,) are less in number than in former years, but have assumed a higher character and more systematic form. Our school-books, too, of which great numbers are now in use in the Greek schools, are generally approved by the people who use them.

The female school, which had a regular attendance of from 40 to 50 scholars, appears to have been suspended in May 1833. The two schools which have been continued in existence, are designed for the other sex. The higher school is called the *Evangelical Gymnasium*, and the other the *Elementary School*.

A month after the publication of the plan, the gymnasium contained sixty-six

scholars, and the preparatory school seventy-six. The number in the latter school was afterwards still greater. Mr. Riggs completed a course of lessons on the evidences of Christianity with the first class in the gymnasium, on the last day of December. He also went through with an epitome of the Old Testament history in the first three months of the present year; and had, besides, a Sabbath school composed of members of the preparatory school. Mr. King gave lessons in the gymnasium twice a week—once on the historical parts of the Old Testament, and once on the doctrinal parts of the New. In April, during the absence of Mr. Riggs, he gave lessons, historical, exegetical, and didactic, six times a week in the Scriptures. His Greek preaching on the Sabbath, in his own house, he has continued as usual.

The Committee have received information of the enactment of a law by the Greek government, in which the Scriptures and the most important publications of all the missionary presses are prescribed as among the books to be used in the schools throughout the country.

On the whole, our brethren in Greece see many things to encourage them, but still are obliged to walk more by faith than by sight. So it is, indeed, in respect to the evangelical labors of the church in every part of the earth. Most that the eye sees is discouraging, but all that faith receives is in the highest degree animating; and faith is our appropriate guide in the missionary enterprise.

CONSTANTINOPLE.

William Goodell, H. G. O. Dwight, and William G. Schaffner, *Missionaries*; and their wives.

Mr. Goodell's intercourse with the people is chiefly through the medium of the Turkish language, which, however, gives him access to Greeks and Armenians, not less than to the Turks. Mr. Dwight devotes his time more especially to the Armenians, among whom he is preparing to exert a salutary influence by the acquisition of the Armenian language, which is their favorite national tongue. Mr. Schaffner is a missionary to the Jews.

The proceedings of the past year will be briefly related under the heads of *Greeks—Armenians—Turks—Jews—and Tours for observation*.

GREEKS.—The schools have been continued on nearly the same scale as during the past year. A school has been

opened for girls at Pera, the principal suburb of Constantinople, and in April last contained more than fifty pupils. It was the only school for girls known to exist in the city or its vicinity. Mr. Paspatis, one of the Greek young men educated by the Board at Amherst college, is highly valued as an assistant.

ARMENIANS.—The Armenians have many schools of their own in Constantinople and its neighborhood. A great and good work will be achieved, if new and approved methods of instruction can be substituted for the old, which impart few ideas of any kind, and have scarcely any tendency to awaken the power of thought. In order to this it was necessary that the Lancasterian system should be translated, and appropriate cards provided. An entire set of cards for spelling and reading has been completed, amounting to 127 in all. Mr. Dwight has also commenced the preparation of a school geography in the vulgar Armenian.

In spelling-books, reading-books, arithmetics, and grammars, in the modern language, the Armenians are found to be already well supplied. They have also works in geometry, trigonometry, etc.; so that the necessary preparatory work devolving upon us in respect to schools, is much less than was expected. It is in contemplation to prepare a version of the Psalms into modern Armenian.

A Lancasterian school has been commenced among the Armenians of Pera, which contained twenty-seven scholars in December, two of whom were priests. It is instructed by an Armenian, who gives much evidence of possessing piety.

There is a strong disposition among the more affluent and influential Armenians of Constantinople to have their clergy better educated. Several years ago the synod determined, that no candidate for the office of priesthood should receive ordination until he had finished a course of study with Peshtimaljan, who is at the head of the Armenian academy at Constantinople. At the close of last year fifteen comparatively well educated men were inducted into the sacred office.

Two young Armenian teachers appear to be humble followers of the Lord Jesus. One of them is teaching the Lancasterian school among his countrymen in Pera; the other is employed in translating the Psalms into the modern Armenian. Both spend some time daily with a select class in reading and expounding the Scriptures. They do the same several times a week with a select

society of young men in Constantinople. And even Peshtimaljan, mentioned above, has commenced the same practice every evening with a class of his own students.

TURKS.—Our brethren have been honored as the means, in the hands of God, of introducing a new and valuable system of education among them. Distinguished Mussulmans had repeatedly visited some of the Greek schools, and expressed high approbation of them. By direction of Ahmed Pasha, one of the Sultan's ministers, a room was then fitted up for the purpose of making trial of the Lancasterian system upon some of the young soldiers in the barracks, and application was made to our missionaries for assistance in preparing the necessary cards, books, etc. This assistance was of course most cheerfully rendered. Paniyotes, already mentioned, prepared lessons for them, consisting chiefly of proverbs, and short remarks. A learned Turk translated two of the Arabic school-books into Turkish. Mr. Dwight immediately addressed himself to the work of preparing a geography.

On the third of last March, Mr. Goodell wrote that the Lancasterian schools in the barracks were seven in number, in which not less than 2,000 Mussulman youth were enjoying the advantages of education.

JEWS.—Mr. Schauffler is still necessarily occupied in great measure with preparatory studies and labors. In the summer of last year he visited Smyrna, and was useful in a variety of respects, though he found not much to encourage him among the Jews. He has two Jews in his employ, who appear to be intellectually convinced of the truth of Christianity, and who, under favorable influences, promise to be very useful in various ways.

TOURS FOR OBSERVATION.—In the latter part of summer, 1833, Messrs. Goodell and Dwight sailed round the Sea of Marmora, chiefly for the purpose of gaining information as to the population of the different towns and villages on the coast, and ascertaining the number of Armenians and Greeks, and what opportunities there are for doing good to the people.

About mid-summer of the present year, Messrs. Dwight and Schauffler made a tour in European Turkey, which they extended to Salonica, (anciently known by the name of Thessalonica,) and Adrianople. Their impressions were very favorable; and they recom-

mend exploring Moldavia, Wallachia, and especially Servia.

ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.

BROOSA.—Benjamin Schneider, *Missionary*, and wife.

SCIO.—Samuel R. Houston, *Missionary*, and wife.

TREBIZOND.—Thomas P. Johnston, *Missionary*, and wife.

Rev. Philander O. Powers and wife have recently embarked for Broosa.

SMYRNA.—In accordance with an arrangement reported to the Board last year, Mr. Temple and Mr. Hallock left Malta, with their families and the printing establishment, on the 7th of December, and arrived at Smyrna on the 23d. They were accompanied by the Armenian bishop Dionysius, or Carabet, as he is usually called, and his family. At the time of their arrival, great excitement prevailed among a certain portion of the Christian inhabitants of the city. Strong representations being made to the pasha, by the different sects, he, with totally mistaken views of the case, sent an order to Mr. Temple, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. But no sooner was he made acquainted with the facts, by the kind interference of Mr. Offley, the consul, than he declared himself satisfied, and left Mr. Temple at liberty to make his arrangements at pleasure; nor have our missionaries or the press suffered any molestation since that time. The pasha would not consent, however, that Carabet should remain at Smyrna, and he sailed for Beyroot, with his family, in a Greek vessel, on the 19th of February, in company with Mr. and Mrs. Whiting, then on their return to Syria.

Mr. and Mrs. Smith proceeded from Malta to Syria, by way of Alexandria, and soon after their arrival, the Arabic portion of the printing establishment was, at the request of the brethren in Syria, forwarded from Smyrna to Beyroot.

The printing establishment had been in operation at Malta about eleven years, having commenced in July, 1822. Up to the close of the year 1829, the printing in the modern Greek, Italian, Armeno-Turkish, and Greco-Turkish languages, amounted to 287,150 copies, and to 10,795,400 pages. A statement has recently been forwarded by Mr. Temple of the printing from the beginning of 1830 to July 1833—all, except the Arme-

no-Turkish New Testament, in modern Greek.

Armeno-Turkish New Testament,
Selections from the Old Testament,
Life of Abraham,
Life of Moses,
Life of Joseph,
Life of Samuel,
Life of David,
Life of Esther,
Lives of Elijah and Elisha,
Life of Daniel,
Abridgment of the Old Testament,
Abridgment of the New Testament,
Abridgment of the Acts of the Apostles,
Scripture Help, abridged,
Conversion of St. Paul,
Greek Reader,
Little Philosopher,
History of Greece,
History of Rome,
History of England,
History of France,
History of the Sandwich Islands,
History of the Middle Ages,
Child's Assistant,
Child's Arithmetic,
Adams' Arithmetic,
The Catechism,
Priest and Catechumen,
Peter Parley's Geography,
Pinnock's Catechism of Greece,
Ecclesiastical History,
Dialogues on Grammar,
Lessons for Children, by Niketoplos,
Decalogue.

The amount is about 66,000 copies, and about 10,000,000 pages.

The whole amount of printing, while the press was at Malta, was not far from 350,000 copies, and 21,000,000 of pages.

During Mr. Temple's residence in Malta, he almost invariably preached twice in English on the Sabbath, and once, and sometime twice, during the week. In the last three years of his residence there, he had a Sabbath school in his house in the afternoon, consisting of from ten to twenty children. Mrs. Hallock was very usefully employed in a school of young children.

Mr. Petrokokino is at Smyrna, assisting in translating into the modern Greek; and there is no reason to fear that the demand for books will not suffice to give employment to the press.

BROOSA.—Broosa was mentioned in the last Report. It is situated in Bythynia, at the western base of Olympus, and was the capital of the Turkish empire.

SCIO.—Scio is the unfortunate Greek island, destroyed by the Turks in the year 1822. Its population before that event was reckoned at about 100,000. The Sultan has recently invited the surviving and scattered inhabitants to return and claim their property, and it is supposed that not far from 35,000 are to be found resident upon the island.

The Committee regarded themselves as called by divine Providence to extend

help to this people; and accordingly instructed the Rev. Samuel Rutherford Houston, who embarked at Boston, with his wife, for Smyrna, on the 20th of August, to make his residence, for a time at least, on that island. This mission naturally connects itself with that in Asia Minor, the island being separated only by a narrow channel from the opposite coast. Possibly the seminary for the education of helpers in the Greek language, which the Board may find it expedient to establish somewhere in the Levant, may most advantageously be established on the island of Scio.

TREBIZOND.—This place, situated on the southeastern shores of the Black Sea, was mentioned in the 23d Report as one which ought soon to be occupied. It contains a population of about 15,000 Moslems, Greeks, Armenians, and Armenian Papists.

GENERAL REMARKS UPON ASIA MINOR.—Asia Minor presents an interesting field of labor to the view of the Christian philanthropist. Here, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries with the names of which we are familiarized by the New Testament. There, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia. Around were the countries of Cilicia, Pamphylia, Lycia and Caria, on the south; Lydia, Mysia and Troas, on the west; and Bithynia, Paphlagonia and Pontus, on the north; with nearly twenty cities mentioned in the sacred Scriptures.

Our printing establishment for the Asia Minor, Constantinople, and Greek missions, is expected to operate at Smyrna, from whence there is frequent communication, by water and caravans, with most parts of the Levantine countries. The Committee look to Cilicia, with the hope of occupying a post there. Kaisarea, in Cappadocia, may perhaps furnish another post. And still another may possibly be at Ancyra, in Galatia.

SYRIA AND THE HOLY LAND.

BEYROUT.—Isaac Bird, Eli Smith, and George B. Whiting, *Missionaries*; Asa Dodge, M. D., *Licensed Preacher and Physician*; and their wives.

JERUSALEM.—William Thomson, *Missionary*, and wife.

Lorenzo W. Pease, *Missionary*, and wife; conditionally appointed to a station in the island of Cyprus—to connect itself with the Syrian mission.

Syria and the Holy Land embrace the four pashalics of Aleppo, Tripoli, Damascus, and Acre, all of which are now under the government of the viceroy of Egypt. The population is gathered al-

most entirely into cities and villages. Damascus, Aleppo and Jerusalem—containing respectively about 100,000, 80,000, and 20,000 inhabitants—deserve the name of cities. The number of souls within the territorial limits of Syria and Palestine, is estimated by the missionaries, in a late communication, at not far from 1,000,000.

Beyroot is the principal port of commerce. Our printing-press will be there, at least for the present, and perhaps also the school for educating our native teachers.—Jerusalem was formerly numbered among the stations of the Board; the station was resumed by Mr. and Mrs. Thomson in April last. Mr. Thomson had previously made two visits to the city. The population of Jerusalem is thought to be increasing. Pilgrims are there in great numbers for about seven months in the year, and there doubtless will be the chief mart for our books.—The Rev. Lorenzo Warriner Pease and wife are instructed to proceed to the island of Cyprus; unless the brethren of the Syrian mission should unite in the opinion that they had better remain in Syria.

The Committee expect, with the divine permission, to occupy Damascus, as soon as they can procure missionaries for the purpose. The ground has been surveyed. Mr. Smith visited Damascus early in March, in company with Dr. Dodge. The survey occupied about two months. After spending a few days in Damascus, they proceeded into the Hooran, eastward of the Jordan, never before explored by protestant missionaries. The Bozrah of the Scriptures was the limit of their travels southeastward. Thence travelling westward they entered and traversed the region of Bashan, going southward as far as the river Jabok, now called Zerka. Mr. Smith says,—"We found abundant opportunities for preaching the truths of the gospel, and the word of God was sought after with an avidity I have never before witnessed. Often did we spend evenings conversing with companies which filled our room upon the great truths of the gospel, and in some places we were followed from village to village for a copy of the Scriptures."

Beyroot is becoming progressively more interesting as a missionary station. From 20 to 30 Franks attend the preaching in English at the English consulate. At the mission-house, there are two services in Arabic on the Sabbath, for the benefit of the native population;—one for preaching, the other for reading the

Scriptures and free conversation. A congregation of 50 or 60 beggars continues to assemble, and to these poor, thus convened, the gospel, in imitation of our Savior's example, is invariably preached.

The system of schools is yet in its infancy. There is a want of school-books and teachers. The number of schools is six;—four taught by native schoolmasters, and two by members of the mission. Two of the native masters are hopefully pious. One of the schools taught by the mission is for girls. The aggregate of scholars in all the schools does not exceed 140. Rare indeed is the female who can read or write. Of the males, residing in the more remote and unimportant places, perhaps not more than one person in twenty can read.

Our Arabic press arrived at Beyroot on the 8th of May last, and passed through the custom-house without objection. It has been ascertained that there were at that time no less than eight presses in Syria and the Holy Land. Now there are nine.

The press can neither be suitably furnished with materials, nor, if kept diligently employed, can its productions be properly scattered among the people, without missionaries. The arrival of the press, therefore, has increased the earnestness of this mission in calling for more laborers.

The impression is said to have been extensively removed, which had been given by the Jesuits of former years, that the Protestants have no religion, no priesthood, no churches, etc. The bigotry, intolerance, unreasonableness, and worldly-mindedness of the papal priests have also been brought to light, by their opposition to the Scriptures and schools; and it is thought that image-worship is growing unpopular in the vicinity of Beyroot. Among the inhabitants of that place, now living, the missionaries reckon but four native converts. A fifth hopeful convert is teaching a school at Tripoli. The number admitted to communion from the commencement of the mission is seven; not including the lamented Asaad Esh Shidiak, nor Jacob, a young Armenian who died giving some tokens of repentance and faith in the Savior.

PERSIA.

MISSION TO THE NESTORIANS.

Justin Perkins, *Missionary*, and wife.

Mr. Perkins sailed from Boston, with his wife, on the 21st of September, 1833,

and arrived at Constantinople on the 21st of December. There they remained until May 17th, employed in the study of the Turkish language, when they sailed for Trebizond, expecting to go from thence to Tebriz, through Erzeroum in Armenia. They arrived at Trebizond on the 29th of May.

While Mr. Perkins was at Malta, the Rev. Mr. Schlienz, Church missionary, kindly undertook, with the aid of his Chaldee translator, to prepare a spelling-book in the Syriac language. This was lithographed in the written character employed by the Nestorians. At Constantinople our missionary received permission to draw for as many copies of the Holy Scriptures as he should need from the depository of the British and Foreign Bible Society in that city. He accordingly took with him a supply of Martyn's Persian New Testament, and the Psalms and Proverbs in the same language; also, Syriac New Testaments, and the Gospels and Proverbs in Syriac, each in a separate volume; together with a few Greek and Armenian Testaments to distribute on the road.

The Committee have sought in vain for a pious and competent physician, able and disposed to go forth as an associate with Mr. Perkins in this interesting mission. Such a man is exceedingly needed.

MISSION TO THE MOHAMMEDANS.

James L. Merrick, *Missionary*.

The Mohammedans of Western Asia have too much reason for despising the Christian religion. In every form in which it has been presented to them, until within a few years past, it has been as a system of idolatrous worship. To present the "glorious gospel of the blessed God" in a different form to the Mohammedans of Persia—divested of superstitious and profane rites, and of all that paralyzes its power upon the heart and conscience—a mission has been instituted with special reference to them.

The Rev. James Lyman Merrick, who has gone as a pioneer in this mission, has had it steadily in view for a number of years. He embarked at Boston on the 20th of August last. The immediate object of Mr. Merrick will be to acquire the Persian language, explore the most important parts of the country, and ascertain what openings there are for missionary labor.

The Board has been strongly recommended, by a gentleman of high stand-

ing in India, who has been long and intimately acquainted with that country, to commence a mission at *Ajmere*, which is the seat of British political control over all the Rajpoot states, extending from the Jumna to Goozerat, and from the Chumbul to the frontier of Sind. Throughout the whole of this wide country there is not at present a single Christian missionary.

MAHRATTA MISSION.

BOMBAY:—on the island of that name.—Cyrus Stone, William Ramsey,* *Missionaries*; William C. Sampson, *Printer*; and their wives. Miss Cynthia Farrar, *Superintendent of Female Schools*.

AHMEDNUGGER:—on the continent, 175 miles a little north of east from Bombay.—Hollis Read, and G. W. Boggs, *Missionaries*, and their wives.

Dajeeba, *Native Assistant*.

ITINERACY:—D. O. Allen, *Missionary*.

On their way to Bombay:—Allen Graves, and Sen del B. Munger, *Missionaries*; George W. Hubbard, and Amos Abbott, *Superintendents of Schools*; and their wives. Miss Orpah Graves, and Miss A. H. Kimball, *Teachers*.

As this mission has recently been extended to Ahmednugger, nearly two hundred miles in the interior, and there will soon be other stations in different parts of the Maharatta country, its title has been changed from "the Bombay Mission," to "the Maharatta Mission."

Mrs. Atossa Stone died at Bombay, on the 7th of August 1833, of an affection of the liver. The two motherless children of Mr. Stone arrived at New York in May last.

On the 17th of April 1833, the native assistant BABAJEE, of whom particular mention was made in the two last Reports, died of cholera at Ahmednugger.

"His death," say the missionaries in the Report for the last year, "is a very great loss, not only to the particular mission to which he belonged, but to the cause of Christ in general.—The death of such a man, at such a time, is to be numbered among the mysteries of divine Providence which eternity alone can unfold. His devout deportment, the thousands of books which he distributed, his exhortations and prayers, his frequent discussions with the brahmins, his preaching at Ahmednugger and in more than fourscore towns and villages in the Dekkan, are means which, in the wisdom of God, we trust, will not be permitted to fail of some glorious result to the church of Christ."

The mission has also been tried, and the labors of some of its number interrupted, by sickness among its members.

It should be added that of the ten adults, missionaries and assistant missionaries from this country, who have de-

ceased, only three have died of the peculiar disease of the climate.

Messrs. George W. Hubbard and Amos Abbott, are to be employed as superintendents of schools and distributors of Bibles and tracts, with their wives; together with Miss Orpah Graves and Miss A. H. Kimball, who are to be employed as teachers, Miss Kimball assisting Miss Farrar in superintending the female schools in and around Bombay. They have given special attention to the subject of school-teaching. Their employment in the mission in the manner contemplated, it is thought, will give greater efficiency to the system of schools, and enable the clergymen of the mission to devote themselves more exclusively to preaching and kindred services.

BOMBAY.—During the year *the gospel was preached* regularly in the chapel, and also in the streets and places of concourse as the health and circumstances of the missionaries at that station would admit. The labors in this department, however, were considerably diminished during the year by the absence of Mr. Allen. Mr. Stone held discussions with more than one hundred Jews, who called at the chapel to obtain the books of Genesis and Exodus printed in Maharatta, to whom also copies of the New Testament, or some portions of it, were given. He also, as time and health would permit, made excursions through the city, preaching the gospel to the people at their own dwellings, their temples, the school-rooms, and other places of concourse. Mr. Ramsey's time was almost exclusively employed in preaching the gospel, on the island of Bombay and on the continent.

The attendance at the chapel on the Sabbath was much the same as in the preceding year. "In the streets," say the missionaries, "we can, almost at any time or place, in the evening, have a number of people assembled, who are willing, for a short time, to hear what we have to say concerning the way of salvation through the Lord Jesus Christ. As yet, however, we have found but few among them who are willing to pay much serious attention to the things heard."

Since March of the last year the teachers of the schools in Bombay, with some others, attend at the chapel on Tuesdays, for the purpose of improving in native vocal music. One of the pundits employed by the mission devotes a portion of his time daily to instruct the members of the mission in this science,

* Mrs. Ramsey died of the cholera June 11th, and Mr. E. has embarked on his return to this country.

and also a part of one day in each week in teaching the natives. A collection of Christian hymns adapted to native tunes has been prepared and printed.

The service in English, in the chapel, on Sabbath evenings, was continued through the year. The attendance was respectable, though not large. The monthly concert of prayer was also regularly observed.

The schools in connection with this branch of the mission were, at the close of the year, 26 in number; 15 in Bombay—five for boys and 10 for girls,—and 11 on the continent. The whole number of pupils in these schools was about 2,000. The opposition which formerly existed to female education has been gradually dying away. The schools are reported as in a flourishing state. No books but those which are strictly of a religious tendency are allowed to be used. The schools on the continent are regularly examined every month, and those in Bombay every week or oftener.

"The children," says the report of the missionaries, "receive a pretty good knowledge of the first principles of Christianity, and are able generally to give correct answers concerning Christ, and the way of salvation through him. The most of them declare to us that they do not worship idols, that Jesus Christ is the only Savior of sinners.

The distribution of the Scriptures and of tracts was continued as in former years. There is no difficulty now in the way of their distribution in Bombay or on the continent, arising from the natives themselves or others. Among the more enlightened class of the natives, the desire to possess a complete copy of the sacred Scriptures is on the increase. This branch of the mission report as distributed during the year about 400 copies of the New Testament in Mahratta, and a few copies of the Scriptures in Hindoostanee, Arabic, Hebrew, and Portuguese; and about 12,000 tracts printed by the mission, and 2,500 published by the Bombay Book and Tract Society.

Printing was executed by the mission during the year as follows.

Hymns for Public Worship,
Good Instructions,
Concerning Salvation,
Free Remedy for Sinners,
True Atonement,
Birth of Christ,
Preparation for Death,
Sufferings and Death of Christ,
On Regeneration.
Biblical Instruction,
Scripture Doctrines, 3d edition, revised,
Henry and his Bearer,
Exodus, 1st edition,

For the Bombay Auxiliary Bible Society:

Exodus, 1st edition,
Matthew, revised.

For the Bombay Auxiliary Tract Society:

Way of Salvation,
Nature of God.

For the Church Missionary Society:

Henry and his Bearer,
Invitation to Public Worship, a hand-bill.

For the Rev. Mr. Wilson, of the Scottish Missionary Society:

Idiomatical Exercises, in Mahratta and English.

Total of printing in Mahratta, 26,300 copies, 1,414,900 pages.

The amount of Mahratta printing from the commencement of the mission is about 14,500,000 pages.

At the close of the year, an edition of 6,000 copies of the Gospel by Luke, and several works in English, were in the press.

To the mission church at Bombay, were admitted during the year, on profession of their faith, two persons, one male and one female, Indo-Britons. Some natives had applied for admission, but their application was deferred.

AHMEDNUGGUR.—DAJEEBA, the surviving native assistant, continues to give evidence of the sincerity of his profession, and renders very essential aid in every department of missionary labor. He possesses a very respectable knowledge of the Scriptures; is sober, discreet, and apt to teach.

The religious services at this station, as reported last year, are still sustained with little change. On the Sabbath there is preaching, morning and evening; and, when Mr. Read has been at the station, he has expounded the Scriptures, with exhortation and prayer, on each morning and evening of the week. The number of hearers is seldom less than forty, or more than sixty. There are meetings on other days of the week.

The Asylum is still under the charge of the American missionaries, and affords great facilities for preaching the gospel, not only to the inmates, but through them to many of the people of the village where it is situated. Preaching by the way side, also in markets and in other public places, has not been omitted.

Of schools no extensive system has yet been adopted at this station. Our last Report mentioned one school for boys, and three small schools for girls. Several have, however, made very good progress in reading and writing, and have committed to memory the small catechism, the ten commandments, several prayers, hymns, etc.

Portions of the Scriptures and religious tracts, in Mahratta, Hindoostanee, and Guzerattee, were distributed in

large numbers, by this branch of the mission, on the missionary tours yet to be described.

The mission church at Ahmednuggur, formed the 4th of March, 1833, with fourteen members, continued to be blessed with the regular ministration of the word, and with the continued ordinary influence of the Holy Spirit, and the addition of one member to its communion, a convert from Hindooism.

ITINERACY.—To this important branch of missionary labor among the Mahratta people, Mr. Allen is now specially devoted. The missionaries generally regard this species of labor as having a strong claim upon their attention.

In January, 1833, Mr. Read and Babjee visited nineteen villages to the northeast of Ahmednuggur, distributing a large number of religious tracts and portions of the Scriptures, and preaching Christ to many thousands of Hindoos and Mussulmans.

In March, Mr. Read made a tour across the country, nearly 200 miles from Ahmednuggur, to the Mahabulishwa Hills, by the way of Jeejury, a sacred place of the Hindoos, and Sattara the capital of the rajah of Sattara, distributing books and preaching.

In the early part of December, Mr. Ramsey and Mr. Read spent fourteen days on a tour on the continent, during which they visited most of the villages in which mission-schools are established. They distributed among the people forty copies of the New Testament and 3,000 portions of the Scriptures and tracts. They examined the mission schools, and found them in as flourishing a state as last year. They uniformly found the people willing to hear the gospel.

Again, on the 25th of December, Messrs. Read and Ramsey left Bombay on an extended tour in the Konkun and Dekkan. They first travelled southward, down the coast from Bombay, one hundred miles, to Tannah and Bhewndy; thence northeastwardly and eastwardly, across the Ghauts, to Ahmednuggur, two hundred miles. Thence they made tours to various important cities and districts, making a distance travelled of more than seven hundred miles.

In concluding their report for the last year, the missionaries remark—

"If it should please the great Head of the Church to send into this field a multitude of laborers, and should he permit them to live and labor for twenty years to come, no mind

can well calculate what the result may be. There is room for many more laborers. And who will say that twelve millions of people do not need more than thirteen missionaries.

"From all we can see and hear, it is evident to us that the state of things here is not stationary. Education is on the increase. Books and tracts of various descriptions, on religious, moral and scientific subjects, are multiplying. The stores of English literature are becoming more and more accessible to the people. The press in the native languages is exerting its influence upon them. And the schools, supported by the natives themselves, the government, and the different missionary societies, are not without salutary effect.

TAMUL PEOPLE.

From three to four hundred thousand of the Hindoo race, speaking the Tamul language, are found in Ceylon, and about ten millions inhabit the southern provinces of peninsula India.

MISSION TO CEYLON.

BATTICOTTA.—Daniel Poor, Henry Woodward, and James Read Eckard, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.

Native Assistants.—G. Tissera and N. Niles, *Native Preachers and Teachers in the Seminary*; S. Worcester, G. Dashiell, H. Martyn, E. Warren, 1st, E. Warren, 2d, J. Chester, *Superintendents of Classes and Teachers*; Sanmoogam and Asseervatham, *Tamul Masters*; J. Ropes and T. Scott, *Medical Students*.

MANEYV.—Henry R. Hoisington, *Missionary*; E. S. Minor, *Printer*; and their wives.

Native Assistants.—Charles A. Goodrich, *Native Preacher*; Tamben and Catherman, *Tract Distributors*.

OODOOVILLE.—Levi Spaulding and Samuel Hutchings, *Missionaries*; and their wives.

Native Assistants.—Nathaniel, *Catechist*; Seth Payson, *Assistant*; J. B. Lawrence, *Superintendent of Schools*; R. W. Bailey, *Teacher of Female Central School*; Cyrus Kingsbury, *Tract Distributor*.

PANDITERIPO.—William To'd and George H. Apthorp, *Missionaries*; and their wives.

Native Assistants.—T. W. Coe, *Superintendent of Schools*; John Cheesman, *Medical Assistant*; S. P. Brittain, M. B. Latimer, Samuel, Sethumpampally, and N. Loomis, *Tract Distributors*.

TILLIPALLY.—Benjamin C. Meigs, *Missionary*, and wife.

Native Assistants.—Charles Hodge and Jordan Lodge, *Catechists*; Devaagunam, Paramanthy and Champlain, *Tract Distributors and Visitors of Schools*.

CHAVACHERY.—John Scudder, M. D., *Missionary*, and wife.

Native Assistants.—Not yet reported.

Miron Winslow, *Missionary*, now on a visit to the United States.

NATIVE STATIONS.—*Valarty*, a populous village on the east shore, 12 miles east of Tillipally. Alexander Lovell and Nathaniel, *Readers and Tract Distributors*.

Coradoe, an island west of Batticotta.

Rev. Alansoo C. Hall, *Missionary*, and his wife embarked for this mission at Boston Nov. 4th.

After the decease of Mrs. Winslow, and when it was determined that Mr. Winslow should accompany the children of the mission to this country, Mr. Spaulding removed to Oodooville, Mr.

Meigs to Tillipally, and Mr. Woodward to Batticotta. Mr. Winslow took the charge of Manepy until he should depart for the United States. These removals were in March of the last year. In April the mission received official notice from Sir R. W. Horton, governor of Ceylon, that orders had been transmitted from Lord Goderich, Secretary of State for the colonies, to permit additional missionaries from the United States to settle upon the island. Messrs. Todd, Apthorp, Hutchings and Hoisington, and Doct. Ward, with their wives, (mentioned in the last Report as having embarked for Ceylon in July,) reached Jaffna on the 28th of October. Mr. Eckard, who is to be connected with the seminary at Batticotta, and Mr. Minor, a printer, both mentioned in former Reports, embarked at Salem, on the 29th of October, and arrived at Colombo on the 18th of February.

Upon the accession of Doct. Ward to the mission, Doct. Scudder commenced a new station at Chavachery, a parish containing a numerous population. The governor had granted permission to occupy the old church-buildings and lands not only in Chavachery, but also in the two neighboring parishes of Navacooly and Cutchay, and in a parish on the eastern shore called Varany. Mr. Winslow arrived at Philadelphia March 25th. He brought with him his own three children and seven others belonging to the different families in the mission.

June 26th, the school-bungalow at Tillipally was discovered to be on fire, and was speedily consumed, with the out-houses connected with it. The fire was attributed to an incendiary. Early in July an attempt was made to set fire to the church, but it failed at that time. On the night, however, of August 11th, it was consumed, excepting the walls, together with nearly all the Tamil tracts and books belonging to the station.

A Christian mission among the heathen, if fully and properly constituted, may be expected to include the following things; viz.

1. The preaching of the word in due proportion;
2. Due attention to schools;
3. A proper use of the press;
4. A proper use of the social principle; and
5. An arrangement to secure the assistance of a competent native agency in each of the above-named departments of useful labor.

1. **PREACHING OF THE WORD.**—For this there are, as heretofore, fixed places

and stated times. At the church connected with each station, and at the school-bungalows in the villages, many of which have been repaired for the purpose, there is preaching—in the former at stated times, and in the latter upon occasions frequently occurring. The missionaries themselves preach less, however, in the bazars and in the corners of the streets and from house to house, than formerly, owing to the increase of other labors and cares. But much more of this is done by native preachers and catechists, many of whom are employed daily in going from house to house and village to village. *Concentrated labor, on a small spot, with a gradual enlargement of the field, and an occasional extension of effort to more distant places in the surrounding wastes,* has been, from the first, the plan of operating in this mission; and after an experience of seventeen years, the missionaries are more inclined than ever to adhere to it. But not to the entire exclusion of more extended itinerant labors.

2. **EDUCATION.**—The apostolical missions were doubtless well adapted to the circumstances in which they were prosecuted. In the same circumstances, it would be presumption in us not to model our missions exactly upon theirs. If the printing-press were unknown; if books were multiplied by the tardy and expensive process of writing; if education were not reduced to a science easily applicable to minds in every variety of situation; or if our missions were in the most civilized and best educated communities in the world;—then would the circumstances of our missions be vastly different from what they are in fact, and much more like the missions of the apostles as described in the New Testament. Then, too, should we be *obliged*, as they were, to give ourselves almost exclusively to merely oral instructions. Now, through the amazing and still increasing powers of the press, the vehicles of thought and sentiment, may easily be multiplied by millions upon millions and sent throughout the inhabited world. And while the gospel is preached to the adult, we may gather the youth, the child, and even the infant into schools.

Soon after the mission was commenced in 1816, common free schools were established in different villages. Heathen teachers were necessarily employed to teach them. A more thorough system of Christian education was demanded, and the mission resolved to commence family boarding schools. In the beginning of 1818, six small boys were in-

trusted to the care of the missionaries. The confidence of the people in the missionaries gradually increased, and more boys, and even a few girls were placed in the schools. The prejudices of caste were gradually overcome in the children, until they cheerfully consented to prepare and eat their food on the mission premises. In the year 1823, the schools of the five stations contained more than 30 girls and 120 boys. The High School, or Seminary, at Batticotta, commenced in 1823, with 48 of the more forward boys in the boarding schools. Soon after this, the girls were collected from the different boarding-schools into one school at Odooville. This was the origin of the female central school. In 1825, the other boys in the boarding-schools were all received into one school at Tillipally, which was called the preparatory school, as sustaining that relation to the seminary. In September, 1832, this school was transferred to Batticotta, and united to the seminary as an introductory class.

Some of the advantages of the boarding-school system are these:—(1.) It removes the children of heathen parents from the direct influence of idolatry, and brings them under constant Christian instruction. (2.) It secures regular and prompt application to study. (3.) The course of instruction may be continued so long as fully to answer the end designed.

But the boarding and village schools should be carried on together. The number of village schools, connected with the several stations, is 87, containing 2,893 males, 642 females, 53 English pupils: Total, 3,583: Female Central School, 50: Seminary, 175: theological class, 25.

Such are the studies of the Seminary, and such is the degree of Christian influence exerted upon the students, that almost without exception they are early convinced of the truth and divine origin of the Bible. In this sense they are all nominal Christians. Of 142 now pursuing the regular course of study in the institution, 53 have been baptised and received to Christian communion. The importance of a thorough education to those natives who are preparing to be preachers of the gospel to their countrymen, is so great, that the mission proposed to extend the course of preparatory, collegiate, and professional studies through ten years—the collegiate studies occupying six years instead of four.

3. THE PRESS.—There are now two presses belonging to the mission, with founts of type in Tamil and English.

The establishment is placed at Manepy. The press at Nellore, under the Rev. Mr. Knight, Church missionary, has been much employed by our mission in printing books and tracts for the use of the schools and for general distribution.

4. USE OF THE SOCIAL PRINCIPLE.—The territory occupied by the mission is not so large, but that the members can meet often together, for business, for social worship, and for fraternal intercourse. They hold frequent meetings for business; together observe the monthly concert, and the monthly prayer-meeting for the young men preparing for the ministry; meet in consociation at stated times; meet for communion at the Lord's table quarterly; occasionally assemble for special prayer and supplication that God would revive his work; and often unite their labors in each other's churches, or in the school-bungalow, or in itinerant tours among the natives.

The social principle is also employed among the native converts.

5. ARRANGEMENT TO SECURE NATIVE AGENCY.—From the first, this has been a prominent object of the mission, as is shown under the head of *Education*. Through the blessing of God, there are already three native preachers, about 35 pious catechists, readers, and Bible and tract distributors, about 40 pious school-masters, and more than 50 pious members of the seminary training for future usefulness; and provision has been made for doubling the number of pupils in the seminary.

The admissions to the church during the year 1833, have not been reported to the Committee. The whole number of native church members now living, is probably about 230.

Mr. Meigs remarks respecting the progress of the mission—

"When I went there," [Batticotta] "the buildings were uncovered, and partly in ruins—the supposed habitation of innumerable evil spirits. At certain times in the day, the people could by no means be persuaded to walk near the old ruins, so great was their fear of the evil spirits. Now, they are supposed to have fled, as it is said they will not remain where missionaries take up their abode. Now, there are comfortable accommodations for two families, appropriate buildings for a large literary seminary, and the old church so far repaired that it may be used for the public worship of God. Sixteen years ago, there were no native free schools; now, there are twenty. Then, there were no church members; now, there are fifty-five connected with the station."

PROPOSED MISSION IN SOUTHERN INDIA.

After conferring with Mr. Winslow, the Committee adopted the following resolutions; viz.

"1. Whereas Providence indicates that the time has come when the proposed mission among the Tamul people on the Coromandel coast should be commenced,—

"Resolved, That the mission in Ceylon be instructed to send two of their own number to the coast opposite to Jaffna, for the purpose of commencing the mission.

"2. And whereas it is of importance to facilitate the printing of Bibles and tracts for the benefit of the Tamul people in southern India, and whereas Jaffna is comparatively difficult of access from this country, on account of its insular position, while Madras is conveniently situated for the operations of a Tamul printing establishment,—

"Resolved, That while it is expedient to maintain a printing establishment in Jaffna for the immediate use of the mission in that district, it is proper, should Providence permit, that another establishment be placed in Madras; and that such an establishment be attempted on the return of Mr. Winslow to India."

SIAM.

Charles Robinson and Stephen Johnson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

David Abeel, *Missionary*; on a visit to the United States.

Mr. Abeel, owing to ill health, late in the autumn of 1833, took passage in an English vessel bound to London. After spending some time in France and Holland, conferring with the directors of the Netherlands Missionary Society, on the 6th of September he arrived in New-York, but with health not entirely restored. The Committee hope, however, that he will be able to perform an agency in the Reformed Dutch Church, of which he is a member, and to make arrangements for commencing a new mission, with the aid of associates from the same church and under the direction of the Board, somewhere in southeastern Asia, or the neighboring archipelago. He is now preparing an account of his researches in China and the neighboring countries for publication.

Messrs. Robinson and Johnson arrived at Batavia September 30th. From thence they proceeded to Singapore. On the 14th of November Mr. Johnson and wife embarked in a ship bound to Siam, but calms, head winds, and strong opposing currents, compelled them to return to Singapore where they enjoyed good advantage for acquiring the Chinese lan-

guage. They hoped to reach Siam in the spring of the present year.

CHINA.

Elijah C. Bridgman and Peter Parker, M. D., *Missionaries*; S. Wells Williams, *Printer*.

Mr. Tracy and Mr. Williams arrived at Canton on the 26th of October 1833. Mr. Tracy has since been authorized to remove to Singapore. Mr. Parker embarked the 3d of June last. The principal labor of conducting the Chinese Repository devolves on Mr. Bridgman; but valuable assistance has been received from Dr. Morrison and others. The work is growing in favor among the readers of the English language in the East where it is published, and is one of the chief causes, under God, of the increasing interest felt by the churches in the millions of the Chinese empire.

We ought to avoid cherishing anticipations concerning the progress of our work in China, beyond what the Lord authorizes in his providence. Nor should we infer that other missionaries can of course do what Mr. Gutzlaff has done. Still, enough has been proved to show that the church may easily attempt great things in China, and ought by all means to do so immediately. Nor ought we to conclude that there are insuperable barriers any where to the progress of the church throughout the world. Prayer and perseverance and faith will certainly find a way into all nations. But the patrons of missions ought to feel, that their faith may yet be severely tried, before the gates of China are thrown open to the free entrance of Christian missionaries and the word of God.

1. ACQUISITION OF THE LANGUAGE.—Mr. Bridgman, though much interrupted by other duties, is making gradual progress in a knowledge of that difficult tongue. Mr. Stevens, seaman's chaplain at the port of Canton, is also attending to the Chinese language with the expectation of entering the service of the Board in the autumn of next year.

2. COLLECTING AND DIFFUSING INFORMATION CONCERNING CHINA.—The most valuable sources of information have been the personal researches of Mr. Gutzlaff. Other sources are the writings of Jesuit missionaries and other old writers on China, as reviewed and corrected in the Repository. Another source is found in Chinese authors, from whom much valuable information concerning the empire has already been

drawn, and placed within the reach of the churches.

PREPARATION OF BOOKS IN CHINESE, AND THEIR DISTRIBUTION AMONG THE PEOPLE.—The greater part of the tracts which have yet been distributed, are parts, or compilations of the word of God. It is found that at Canton, there is no lack of disposition to receive our books, though there is great need of caution, owing to peculiar circumstances.

In October, a year ago, Leang Afa and his fellow disciple Achang, went forth into the streets of Canton, and distributed more than 2,500 volumes of Scripture tracts and his own "Good Words to admonish the Age," among the 24,000 literary graduates, who had assembled in that city for public examination. He says the books were received with gladness. In March of the present year, he distributed 1,500 copies of the Scripture Lessons, some testaments and other books, in one of the northern districts of the province of Canton, where literary examinations were then in progress. Mr. Gutzlaff thought that he himself distributed not less than 30,000 books during his fifth voyage.

The books which have been distributed hitherto, were all printed from wooden blocks. Mr. Dyer, of the London Missionary Society, has succeeded, it is said, in casting Chinese metallic moveable types at a moderate expense. Each character in the Chinese written language, however, is the sign of an idea; and, though the radical characters do not exceed 212, and 1,200 characters will be sufficient to print a considerable part of the language, a complete fount must contain from 25,000 to 30,000 characters. During the past year the Committee have obtained from Canton the wooden blocks for the Sermon on the Mount; and from them have had stereotype plates cast, with which, as an experiment, they have printed that tract, on the Chinese paper and in the style of that country—probably the first Chinese tract ever printed in the United States. Should the expectations which are cherished on this subject be realized, the common printing-press may at once be employed in printing the Chinese Scriptures and tracts, without the enormous labor and expense of procuring metallic types.

INDIAN ARCHIPELAGO.

SINGAPORE.—Ira Tracy, *Missionary*.
EXPLORING MISSION.—Samuel Munson and Henry Lyman, *Missionaries*; and their wives.

Miss Adeline White embarked for this mission, with Dr. and Mrs. Bradley in July.

In respect to climate, security, and frequent intercourse with all the ports of the neighboring countries and islands, Singapore presents peculiar advantages for a large printing establishment. For the last three or four months of the year 1833, it is estimated that not less than 140 native craft arrived each month, from as many as 40 different ports.

When the Committee were prepared to resolve upon having their principal manufactory and depot for books and tracts at Singapore, an extensive establishment for printing and casting types at that place was offered for sale to the missionaries of the Board on such terms, as were conditionally accepted. The Committee have since approved of the purchase, and have authorized Mr. Tracy to remove from Canton, and take the superintendence of the establishment. There are two presses, a fount of Roman type, two founts of Malay, one of Arabic, two of Javanese, one of Siamese, and one of Bugis; and apparatus for casting types for all these languages, and for book-binding.

Messrs. Munson and Lyman arrived at Batavia on the 30th of September, 1833. Mr. Munson devoted his attention primarily to the Chinese language, and Mr. Lyman to the Malay. In the healing art and as religious teachers, they also did good to the people as they found opportunity. Early in the present year they received permission from the government of Netherlands India to visit the island of Niyas, the Batta country in the northwestern part of Sumatra, and the interior of Borneo, for missionary purposes. Owing to restrictions imposed by the Dutch government on missionary labors among the natives of Java, the brethren are decidedly of opinion that Java affords a much less eligible field for us, than Sumatra, Niyas, Borneo, Celebes, etc.—On the 7th of April, Messrs. Munson and Lyman were to embark on their tour to Niyas, and the country of the Battas. Meanwhile it is important that missionaries should be in readiness to enter the fields they may recommend for immediate occupation in the name of the Lord Jesus.

SANDWICH ISLANDS.

ISLAND OF HAWAII.

Kailua.—Ann Thurston and Artemas Bishop, *Missionaries*; and their wives.
Kawaloa.—Cochran Forbes, *Missionary*, and wife.

Hilo.—Joseph Goodrich, Sheldon Dibble, and David B. Lyman, *Missionaries*; and their wives.

Out-stations.—at *Hakalau* and *Kuola*.

Waimea.—Dwight Baldwin, M. D., and Lorenzo Lyons, *Missionaries*; and their wives.

Out-stations.—at *Kawakae*, *Hamakua*, and *Kohala*.

ISLAND OF MAUI.

Lahaina.—William Richards, Lorrin Andrews, and Ephraim Spaulding, *Missionaries*; Alonzo Chanin, M. D., *Physician*; and their wives, and Miss Maria C. Ogden.

Wailuku.—Jonathan S. Green and Reuben Tinker, *Missionaries*; and their wives.

ISLAND OF MOLOKAI.

Kaluaaka.—Harvey R. Hitchcock and Lowell Smith, *Missionaries*; and their wives.

ISLAND OF OAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of the Secular Concerns of the Mission*; Andrew Johnstone, *Teacher of Oahu Charity School for Children of Foreign Residents*; Stephen Shepard and Edmund H. Rogers, *Printers*; and their wives.

Waialua.—John S. Emerson, *Missionary*, and wife.

ISLAND OF KAUAI.

Waimea.—Samuel Whitney and Peter J. Gulick, *Missionaries*; and their wives.

William P. Alexander, Richard Armstrong, and Benjamin W. Parker, *Missionaries*, and their wives; —Stations assigned them on their return from the Washington Islands, not yet known.

Titus Coan, *Missionary*, Edwin O. Hall, *Printer*, and Henry Dimond, *Bookbinder*, with their wives, and Miss Lydia Brown and Miss Elizabeth M. Hitchcock, *Assistants*, embarked at Boston, Dec. 5th, destined to reinforce this mission.

Messrs. Smith and Parker, missionaries, and Mr. Fuller, printer, arrived at Honolulu on the 1st of May 1833. Mr. Fuller's health was such on his arrival that he found it necessary soon to return to his native land. Mr. and Mrs. Ruggles, in consequence of the protracted illness of Mr. Ruggles, reached this country in June, bringing with them their children, and one of Mr. Bingham's and one of Mr. Whitney's.

The death of Kaahumanu formed a crisis in the religious history of the Sandwich Islands. Endowed with a rare capacity to govern, this chief ruler of the people threw the whole weight of her influence and authority into the scale of Christian morals and piety. From the peculiar structure of the government, and the fact that the heads of it were members of the church and zealous for the newly adopted religion, it came to pass that church and state were actually, for a time, united. The churches, schools, teachers, and the whole system of religious order and influence leaned, in no small degree, upon the government. The mission is not to be blamed for this. It grew out of that sovereign

influence of the divine Spirit, by which the supreme power, in a government thus peculiarly constituted, became so wonderfully united with piety in the persons of the rulers. Happily for the Sandwich Islands, perhaps, this union is likely to be dissolved before the government has begun to use it for secular and unhallowed purposes. None of the pious chiefs had influence enough to succeed to the high place, which Kaahumanu occupied. Early in the year 1833, the young king assumed the government, and by his example virtually abrogated some of the most salutary laws to which he had previously given his assent. He then publicly declared that he took the reins of government into his own hands, and that with him was the power of making laws, and the power of life and death. He then published laws prohibiting only murder, adultery, and theft; from which the inference was drawn that these were the principal laws of the land. Yet he still recognized Kinau as his agent for transacting business; nor has he ever conducted towards the missionaries otherwise than in the most friendly manner.

It soon became known every where that the highest chief had relaxed the reins of moral duty, and every where the effect was such as might have been expected. There was a falling off in the schools, and in the congregations. The Sabbath began to be profaned by sinful recreations. Not a few resumed their old habits of intemperance. Some of the members of the church fell, and the love of others waxed cold. In short, it became painfully obvious that there had been a lamentable change in the moral influences, which has for years been operating upon the nation.

As it regards the mission, the events that have been referred to are undoubtedly favorable in the following respects, viz:

1. In checking the tendency to rely on human power, and promoting a dependence upon God, and of course a spirit of prayer, in the missionaries and their patrons.

2. In counteracting the strong tendency to hypocrisy, which there is found to be among the common people. And,

3. By directing the attention of the missionaries more to the necessity of laying deep and permanent foundations for the religious institutions of the islands.

PREACHING.—At each of the stations preaching has been continued at stated

times; also at a number of out-stations; and the missionaries have itinerated more or less for preaching, conversation, and the inspection of schools. A tabular view will be given of the congregations at the stations, as they were in the mornings and afternoons of the Sabbath during the autumn of last year—so far as there are materials for such a view in the hands of the Committee.

Stations.	Morning.	Afternoon.
Kaawaloa,	700	400
Hilo,	800	400
Waimea,	100 to 1,000	according to the state of the weather,
Wailuku,	800 to 1,000	200
Honolulu,	1,000	

A comparison with the numbers accustomed to attend meeting in previous years, will show that there has been a decrease in the congregations. The attendance is also more variable. A new, well built church was completed by the natives at Waialua capable of seating 1,500 people in the native manner. The natives purchased a bell for it, at an expense of 144 dollars.

EDUCATION.—The returns of the various stations for June, 1833, give the numbers of the natives in the schools of their respective districts, who were able to read with more or less facility.

Kailua,	1,099
Kaawaloa,	2,500
Hilo,	2,859
Waimea,	3,000
Lahaina,	1,818
Wailuku,	731
Kaluaaba,	500
Honolulu,	3,100
Waialua,	1,600
Kaunai,	2,977

Total, 20,184

At most of the stations there has been a great diminution in the number of scholars, since the annual meeting of the mission in June, 1833, and but little progress in those who have continued to attend. The more important reasons for this declining interest have already been mentioned. There are other reasons. There is still a great deficiency of books adapted to schools; and in many districts, but not in all, the teachers are compelled to pay taxes in common with their pupils, while they receive no pay for their services as teachers; indeed none of them receive wages, as is common in civilized countries.

Schools have been formed at most of the stations, called select or station schools, for the better instructing of the teachers. These are taught by the missionaries themselves. Wives of mis-

sionaries have also had female schools. Miss Ogden had a flourishing school at Lahaina in November, containing 160 children. Sabbath schools are continued as usual, and perhaps it is well that the number of pupils in them is diminished, as those who do attend will derive the greater benefit. Greater expenses must be incurred by the Board than heretofore in the department of education. Model school-houses and model-schools are needed at every station.

The first session of the High School at Lahaina commenced July 2, 1832. In the course of the year, there were 91 scholars in the school. The principal, who is Mr. Andrews, has experienced great embarrassment from the want of books. Could a small manual and grammar of the Greek language be prepared, it would give the pupils of the school access to a large field for intellectual effort in the study of language, and especially the original language of the New Testament. The Committee have determined to afford the necessary helps for making this experiment. A thousand dollars were appropriated to the school, the last year; and apparatus, etc., will be provided as fast as shall be desirable.

The schools on the island of Kauai have kept pace with those on the other islands, and have suffered less from the recent changes in the government.

PREPARATION AND PRINTING OF BOOKS.—The amount of printing during the year ending June 1833, was as follows, viz:

	Pages.	Copies.
Child's Arithmetic, (Fowle's),	60	3,000
Marquess Spelling-book,	16	1,000
First Book of Elements,	108	16,000
Acts of the Apostles,	64	10,000
Catechism on the book of Genesis,	56	10,000
Scripture History, (reprint,)	144	10,000
Part of the book of Numbers,	80	10,000
Romans and 1 and 2 Corinthians, (reprint,)	72	10,000
Daily Food, (extract from Acts,)	36	20,000
Child's Arithmetic, (reprint,)	48	10,000
Tract on Marriage,	12	10,000
Intellectual Arithmetic, (Colburn's,)	64	10,000
Book of Deuteronomy,	76	10,000
First Book for Children, (reprint,)	36	10,000
Catechism, (reprint,)	8	10,000
Spelling-book, (reprint,)	8	10,000
Geographical Questions,	24	4,000
Gamut and Music, engraved,	8	2,000
Total,		166,000
Also, various small works.		

About 368 pages of new matter have been added, the past year, to the Sandwich islander's library of books;—making the whole number of pages 1,988. The pages printed during the year were 9,436,000. The copies of books printed from the beginning, have been 766,000, and the pages 33,501,800.

About one half of the Bible has been translated. The New Testament, the book of Deuteronomy, and parts of the books of Genesis, Exodus, Leviticus, Numbers, Joshua, and twenty-three of the Psalms, have been printed.

Works in progress, or to be undertaken during the year commencing June, 1833:

Revision of the New Testament;
Completion of the translation of Exodus;
Revision of the book of Psalms;
Completion of Judges, Ruth, 1st and 2d Samuel, and 1st Kings;

Translation of 2d Kings;
Works on Civil and Ecclesiastical History;
Revision of the Geography;
Preparation of a set of Maps to be engraved;
Translation of Holbrook's First Lessons in Geometry;
Catechism on Missions;
Translation of Colburn's Sequel to Mental Arithmetic;
Daily Food (i. e. daily texts) for 1834;
Hawaiian Christian Almanac for 1834, if possible, and if not, for 1835;

Tract on Juvenile Improvement;
Evils of Intemperance in the use of Tobacco;
Small Treatise on Book-Keeping;
Music Book, Grammar, Vocabulary, Volume of Sermons, etc.

MARRIAGES.—Christian marriages were solemnized at ten stations during the year ending June 1833, amounting in all to 1430.

CHURCHES.—The returns concerning the churches for the year ending June 1833, give at eight stations 669 members; and at five stations 72 admissions.

Speaking of the native churches, the missionaries remark—

"We are constrained to say that many tares have been sown with the wheat. Still, we firmly believe the great Head of the church has here a chosen seed to serve him; we believe the church is here, that it is dear to him who purchased it with his own blood, and we would fain hope that he has designs of mercy towards it. Time only can determine how many of the visible members will stand firm when the period of trial shall approach. We ought to say that no signs yet appear of a great defection."

A public fast was proclaimed by Kinau on the 3d of March 1833, with reference to the state of the nation. Not far from 2,000 attended public worship at Honolulu, both morning and afternoon. At the monthly concerts at Honolulu, in March, April and May, previous to the sailing of the mission to the Washington Islands, nearly 100 dollars were contributed by the natives alone for sending the gospel abroad.

The Committee close their notice of this mission with remarking, that it becomes the patrons of missions among the heathen to understand what are the proper evidence that the holy cause is making

progress. Mind, among such a people as the Sandwich islanders, to a great extent is dormant; and it was not to be expected that the heart, however opposed by nature to the gospel, would at once rise in determined opposition to it. The direct tendency of our efforts, however, is to rouse both the intellect and the heart into action; and if the latter be unsanctified, we may expect to behold tokens, more and more unequivocal, of its hostility to truth and holiness. At the Sandwich Islands there is yet far more of apathy, than opposition. But opposition must be expected before the gospel is victorious through the nation, and it will doubtless indicate an onward progress of the truth, rather than the reverse.

MISSION ATTEMPTED AT THE WASHINGTON ISLANDS.

The instructions forwarded by the Committee to the mission at the Sandwich Islands, to take no further steps in relation to the Washington Islands, did not arrive in season. At the general meeting in June 1833, the mission deputed Messrs. Alexander, Armstrong and Parker to commence the mission. The three brethren, with their families, on the 10th of August came to anchor in Massachusetts Bay, island of Nuuhiva. They remained there till the 16th of April, when they re-embarked, and arrived at the Sandwich Islands on the 13th of May.

They found the inhabitants of the Washington group few in number, and divided and sub-divided into small settlements, which are much scattered, and separated from each other by high ridges and mountains difficult and dangerous to pass. The tribes also were perpetually at war. It would scarcely be possible for a station to be formed any where, from which ready access could be had to more than a thousand people. Considering all the circumstances of the case, the Committee approve of the relinquishment of this mission; and it is but justice to say, that the courage, enterprise, and self-denying zeal with which these brethren and their wives prosecuted their mission for eight months, in circumstances the most appalling to flesh and spirit, entitle them to the unabated confidence and affectionate sympathy of the Board.

PATAGONIA.

William Arms and Titus Conn, *Missionaries.*

For prudential reasons the Committee did not describe the plan of this mission

last year, thinking the publication of it might in some way embarrass their missionaries. The destination of these brethren was to the western coast of Patagonia, and it was expected that they would land about latitude 47 or 48 degrees south; but owing to a misunderstanding in regard to the destination of the vessel, they could not be carried to that point, and were landed at Gregory's Bay near the eastern entrance of the Straits of Magellan. From this point they found it impossible to cross to the western side of the mountains, or to the north of an extensive desert which separated them from the northern tribes. And as the population of the accessible country amounted to but a few hundreds, they thought it expedient to return to the United States.

Messrs. Arms and Coan embarked at New York, August 16th, 1833; landed at Gregory's Bay, near the eastern entrance of the straits of Magellan, Nov. 14th; re-embarked at that place Jan. 25, 1834, and arrived at the Falkland Islands on the 28th; commenced their homeward voyage March 9th, and arrived at New London, Ct., May 14th. It is honorable to the shipmasters who befriended our brethren in the several stages of this route, that from the time of their embarkation at New York till their return to their native land, they were without expense to the Board.

The Committee refer the Board to the *Missionary Herald* for the results of this mission.

Their early return has been approved by the Committee. Mr. Arms has since been designated to the Indian Archipelago, and Mr. Coan to the Sandwich Islands. No farther measures are proposed, for the present, in Patagonia.

MISSION TO THE CHEROKEES.

BRainerd.—Samuel Austin Worcester, *Missionary*; John C. Ellsworth, *Teacher and Superintendent of Secular Affairs*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; Doct. Elizur Butler, *Physician and Catachist*; and their wives: Delight Sargent and Catharine Fuller, *Teachers*.

CARMEL.—Daniel S. Butrick, *Missionary*; and his wife.

CREEK PATH.—William Potter, *Missionary*; and his wife: Erminia Nash, *Assistant*.

WILLSTOWN.—William Chamberlin, *Missionary*; and his wife: Nancy Thompson, *Assistant*; John Huss, *Native Preacher*.

CANDY'S CREEK.—William Holland, *Teacher and Catachist*; and his wife: Stephen Foreman, *Native Preacher*.

Miss Sophia Sawyer has continued her school at New Echota during the year.

RENOVALS AND CHANGES.—In the month of September of last year, Mr. Isaac Proctor, who labored at Ahmohee,

has, with the approbation of the Committee, left the missionary service.

During the last fall and winter, the person claiming, under the laws of the State of Georgia, the land on which the buildings and improvements at Haweis are situated, proceeded to appropriate to his own use a portion of the buildings. At length, in consequence of a course of measures adopted by him, the premises were appraised and delivered over to him by the authorized agent of Georgia. The buildings and improvements were probably worth from \$1,000 to \$1,200. The mission family removed to Brainerd on the 12th of February.

Owing to similar causes, and under circumstances nearly resembling those of the removal of Dr. Butler from Haweis, Mr. Worcester and his family were compelled to remove from New Echota on the 13th of March, and have since resided at Brainerd.

Mrs. Hoyt, the widow of the late Rev. Ard Hoyt, and her daughter Anna, who have heretofore resided at Willstown, removed from that place in April to the State of Ohio.

CHURCHES.—No account has been received of any change in the churches at Brainerd, New Echota, Willstown, and Creek Path, during the past year. At Carmel five have been received to the church on profession of their faith, and eleven from other churches. Two or three of those admitted on profession were full-blooded Cherokees, entirely unacquainted with the English language. The whole number in that church in March was forty-nine. Six adults and seven infants have been baptised.

Four Cherokees who spoke no English were added to the church at Haweis in October.

The church at Candy's Creek has been much diminished during the past year.

The whole number of persons connected with churches under the care of this mission, is at this time supposed to be about two hundred and fifty.

PREACHING AND CONGREGATIONS.—The amount of preaching in connection with this mission has probably been less during the past year, than in the preceding, owing to the circumstances of the missionaries and the Cherokees. John Huss, ordained as an evangelist in July of last year, continues to labor assiduously as a native preacher. Mr. Stephen Foreman, also, a Cherokee, was licensed to preach the gospel about a year since.

He resides near Candy's Creek, and is much esteemed as an intelligent and

faithful preacher. Both these persons are now supported by the Board, and devote themselves principally to the work of the ministry.

The congregations at some of the stations, and in other places where meetings are held, have been much diminished, owing to the removal of the people, and to the pernicious influence exerted upon others by corrupting white men, and the anxiety occasioned by the distressing condition of their national affairs. Other congregations remain nearly the same as heretofore. There has been little that was encouraging in the state of religious feeling.

EDUCATION.—The school at Brainerd received a few additional pupils after the termination of the school at Hawsis. No considerable change is known to have taken place in the schools at Creek Path, Carmel, and Candy's Creek. The schools at Willstown and New Echota were attended by more pupils than during any previous year; the former embracing, last winter, about fifty, and the latter about thirty at the time of its discontinuance in July.

Early in the year the missionaries were authorized to employ intelligent Cherokees to establish schools in the villages for teaching the people to read their own language. Two pious and intelligent Cherokees have accordingly been engaged in this work during the last half of the year; one of whom has six schools, including ninety pupils; and the other about one hundred and sixty pupils, in eight or ten different schools. The learners consist of males and females, of all ages, from seventy or eighty down to four or five years.

The number of pupils at all the stations, was about one hundred and eighty. Including the two hundred and fifty taught by the two itinerant teachers, the whole number would be about four hundred and thirty.

TRANSLATION AND PRINTING.—A third edition of the gospel of Matthew has been prepared, the translation of the Acts completed, and 3,000 copies of each have been printed. The gospel of John has been translated; also a tract on intemperance and another on marriage.

	<i>Copies. Total pages.</i>	
Printed during the year:		
Matthew, 3d edition,	3,000	372,000
Acts,	3,000	372,000
Scripture Extracts, 2d edition,	1,500	36,000
	7,500	780,000
Printed previously,	14,000	733,800
Total,	21,500	1,513,800

A large number of copies of these works, and of others previously published, have been sent to that portion of the Cherokees residing west of the Mississippi.

PROSPECTS OF THE MISSION AND OF THE CHEROKEES.—The difficulties and discouragements under which the mission was laboring at the period of the last Report, have continued and increased during the year which is now closing. The anxious and distracted state of the Cherokees, arising from the division of counsels which prevails among themselves, from the oppression and violence of the white settlers who are pressing in upon them, and from the darkness which hangs over their future destiny, almost wholly unfits them to listen to instruction, or to advance in any course of improvement. Add to this, that the most corrupting examples are continually set before the people, and that no art is left untried to draw them into intemperance and every kind of debauchery, and it will not seem strange that the mission has not made more progress during the year. The surprise will rather be that the labors of the missionaries have not been wholly counteracted, the spirit of the people quite broken, and the defection in the churches, and the depression of morals throughout the tribe far greater than appears to be the fact. The white settlers on the Cherokee lands are said already to outnumber the Cherokees themselves. How long this state of things will continue remains undecided. A delegation, opposed to removal, was appointed by the majority of the nation, and proceeded to the city of Washington last winter. Subsequently another delegation was appointed by that portion who are in favor of emigration, and proceeded to the same place, hoping to obtain some proposition from the government of the United States which should incline their people to make a treaty; or at least to obtain adequate provision for that portion who were disposed to remove. Both delegations returned without accomplishing any thing decisive. Considerable numbers have already removed to the country west of the Mississippi, and it is supposed that the number of those who think that removal, in the present unhappy and perilous condition of their people, is expedient, is increasing. The only alternative seems to be to leave their present country, or to submit to the jurisdiction of the State of Georgia.

MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Affairs*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; and their wives; Aaron Gray, *Mechanic*; Mrs. Joslyn, Mrs. Lockwood, Ellen Stetson, and Esther Smith, *Teachers and Assistants*.

FAIRFIELD.—Doct. Marcus Palmer, *Missionary and Physician*; his wife; and Jerusha Johnson, *Teacher*.

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist*; and his wife.

OBITUARIES.—During the year the mission family at Dwight has been visited with severe sickness, which has terminated in the removal of three of its members by death—Mr. Matthias Joslyn, Rev. Jesse Lockwood, and a daughter of Mr. Jacob Hitchcock, five years of age. Nearly all the members of the mission family have been afflicted more or less severely with fevers during the past summer. The family of Mr. Newton, at the Forks of Illinois, has also suffered much. Sickness and very great mortality has prevailed among the Cherokees, especially those who have arrived from the old nation. Of some hundreds who arrived during the winter and spring, it was estimated that one seventh had died.

RELIGIOUS STATE OF THE MISSION.—No extensive or powerful revival has been enjoyed in the mission, during the year, though at some periods considerable religious feeling has been manifested in some districts. In one it is believed that ten or fifteen have been renewed by the Spirit of God. Others are anxious concerning their spiritual state, and a great reformation in morals is visible. Instances of hopeful conversion have occurred in other parts of the nation. The whole number of members in January was 106, of whom 91 are Cherokees, or persons connected with Cherokees.

The places for stated and occasional preaching, and the congregations, are supposed to remain nearly the same as they were last year. The Cherokee Bible Society held its annual meeting in June, at which great joy was expressed on receiving the portions of the Scriptures printed in their language at the press in the old nation, and an earnest desire was manifested that the other parts of the Bible should be translated, so that they might have access to the whole written word of God. One hundred dollars were subscribed on the occasion to aid in accomplishing this object.

SCHOOLS.—The number of pupils in the schools at Dwight has been greater than at any former period, the whole number, including the children of the mission families, having been above eighty; of whom more than seventy were of Indian descent, and of these about forty were boys. More than half of them can read the word of God understandingly. Nearly one third of them are orphan children. All, except five, board in the mission family.—The school at Fairfield, under the superintendence of Doct. Palmer, but supported principally by the Cherokees, has succeeded well, and numbers about sixty pupils.—The day school at the Forks of Illinois has been much interrupted by the sickness. The number has fluctuated from six or seven to twenty. A school consisting of about twenty children, principally Cherokees, has been taught at Union during the summer. It is probable that a permanent school may be continued there.

Proposals have recently been made to employ itinerant teachers for instructing the people in the art of reading their own language, according to the method adopted among the eastern Cherokees; and captain George Vashon, the United States Agent for this tribe, has generously offered one hundred dollars for the outfit of such a teacher, and thirty dollars annually for supplying the learners with books. The whole number of pupils taught in this tribe during the year is about 175.

DECEASE OF COL. WALTER WEBBER.—By the death of this chief, which occurred on the 4th of April, the mission and the Cherokees have suffered a heavy loss. He resided near Fairfield, was received to the church in May 1833, and was a truly patriotic and worthy man; intelligent and enterprising, and extensively engaged in agriculture and trade.

Not less than twenty-five or thirty of the immediate connections of the Brown family, to which Col. Webber was nearly allied, have been professedly pious; all but two of whom have died in the faith, or now adorning the doctrine of God their Savior, and exerting a salutary Christian influence among their people. The name of Catharine Brown will ever stand among the sainted ones in the history of missions.

The population of this portion of the tribe has considerably increased during the past year, and will probably continue to increase, by immigration from the Cherokees still residing on their lands, east of the Mississippi.

MISSION TO THE CHICKASAWS.

MONROE.—Thomas C. Stuart, *Missionary*, and Mrs. Stuart.

TIPTON COUNTY, TEN.—Hugh Wilson, *Missionary*; Mrs. Wilson, and Prudence Wilson.

The state of the Chickasaws has remained during the year nearly the same as represented in the last report. Divisions have prevailed between the half-bloods and the full-blood Chickasaws; white settlers have continued to press into the nation; intoxicating liquors and other means of tempting and corrupting the people abound every where; and great confusion and wickedness prevail.

Four persons, three of them full-blood Chickasaws, have been added to the church during the year. Some painful cases of defection and excision have occurred. During the fall of last year no school was taught at Tokshish for want of a teacher. It was recommenced in January, and has since been kept in successful operation.

No definite information has been received respecting the schools formerly connected with the stations at Martyn and Caney Creek, which were removed from the nation, and united at a seminary to be conducted by Messrs. Wilson and Holmes, in Tipton County, in West Tennessee. The Chickasaw chiefs have applied their annuity which had been appropriated for the support of these schools, to some other purpose.

A delegation of the Chickasaws have, during the year, visited various tracts of country west of the Mississippi river, in search of a place for a permanent residence; but have found none which they recommend to their countrymen.

MISSION TO THE CHOCTAWS.

—Cyrus Kingsbury, and Cyrus Byington, *Missionaries*; and their wives.

WHEELLOCK.—Alfred Wright, *Missionary*; and his wife.

BETHABARA.—Loring S. Williams, *Missionary*; his wife; and Miss Eunice Clough, *Teacher*.

CLEAR CREEK.—Ebenezer Hutchkin, *Catechist*; his wife; and Anna Burnham, *Teacher*.

BOX TUKLO.—Henry R. Wilson, *Missionary and Physician*; and his wife.

—Samuel Moulton, *Teacher*; and his wife.

CLOSE OF THE MISSION EAST OF THE MISSISSIPPI.—The arrangements with the families which had been connected with the mission to the Choctaws before their removal, but which retired from the service of the Board after that event, were completed, and most of the moveable property belonging to the Board was disposed of early last fall. The last party of the Choctaws, who were to be

removed at the expense of the United States, according to the stipulations of the treaty of September, 1830, departed from their old country about the same time. The whole number of Choctaws who have removed to the west is estimated at about 15,000. Many still remain scattered over their former country.

Messrs. Kingsbury and Byington remained at their stations a large part of the year, closing the concerns of the mission, and preaching as they had opportunity to small companies of scattered Choctaws and in the white settlements adjacent.

The mission property has been appraised, but it is still uncertain how much, if any thing, the Board will receive for the buildings and improvements relinquished on closing the mission.

TOURS OF MESSRS. KINGSBURY AND BYINGTON.—In view of important changes which were likely to be made in the location of the Indian tribes west of the Mississippi river, and in their relations to each other and to the United States, the Committee deemed it expedient that Mr. Kingsbury should visit the stations occupied by the missionaries of the Board in that quarter, and in consultation with his brethren there, be authorized to recommend such changes, and adopt such measures, as the circumstances of the several missions should seem to require at the existing crisis. He accordingly spent five months, beginning in October 1833, in visiting the missions west of Arkansas Territory.

By the appointment of the Committee he, accompanied by Mr. Byington, proceeded up the Mississippi river in June and July, to the country of the Sac and Fox Indians. Subsequently they ascended the Missouri river, on their way to the tribes lying on the Missouri, Platte, and Kansas rivers, for the purpose of ascertaining the practicability and expediency of sending missionaries into that quarter. Having visited most of the small bands of Indians which have been removed from the east of the Mississippi to that country; and having also met and conferred with Messrs. Dunbar and Allis, who are about commencing a mission among the Pawnees, they proceeded by way of the Osage missions to the stations on the Arkansas river, where they arrived early in November.

The mission among the western Choctaws now embraces five stations, all near Red river, or Little river, a northern branch; and not far from the south-

western corner of the Arkansas Territory.

The missionaries have been much interrupted in their labors by sickness in their families and among the Indians. From June till November of last year, fevers were generally prevalent and severe. Scarcely an individual in the mission-families escaped the disease. It is estimated that not more than one in fifteen of the Choctaws escaped the fever, and that as many as one in fifteen fell victims to it. In some settlements the mortality was much greater. Out of the seventy families living nearest to Wheelock, seventy individuals died.

CHURCHES AND CONGREGATIONS.—A considerable number of those who were members of the church in the old nation, have not removed to the new country, or reside remote from the stations, or for some other cause, have never united with the churches as at present organized. There are now three;—one at Wheelock, one at Bethabara, and one at Bok Tuklo. The first had received, previous to May last, seventy-one members; the present number is fifty-nine. The church at Bethabara now embraces 113 members. Twenty-one, all Indians, have been admitted during the year; twenty have died, leaving evidence that they have entered heaven: the church at Bok Tuklo consists of twenty-three members; making the present number of members in these churches 195. The state of religious feeling has been low in the church, and little religious anxiety or inquiry has prevailed among those without.

The impaired health of the missionaries has prevented their preaching extensively or regularly among the people, and confined their labors almost exclusively to the stations. The congregations have varied through the year from twenty or thirty to 100 or 200; and on special occasions 400 or 500 assemble.

EDUCATION.—Six or eight schools for instruction in the Choctaw language, under native teachers, employed and superintended by the missionaries of the Board, had either been opened, or were ready to go into operation, at the commencement of the severe sickness last fall. All labors of this kind were then suspended for some months. There are now five schools for common branches, and as many more Sabbath schools.

TRANSLATIONS.—A small tract on the Sabbath has been composed in the Choctaw language by Mr. Williams, and 3000 copies of it printed. A new edition of the Choctaw spelling-book, to-

gether with an elementary book on arithmetic, and another on geography and astronomy, and a tract on the Christian doctrines and duties are in a state of preparation. Mr. Byington hopes to complete his dictionary and grammar during the approaching winter.

Rev. Joel Wood, formerly a teacher at Elliot in the old Choctaw country, is about to join this mission as a preacher of the gospel. He was compelled to leave the missionary work for a time, on account of impaired health.

MISSION TO THE CREEKS.

John Fleming, *Missionary*; and his wife.

Roderic Lathrop Dodge, M. D., *Physician and Teacher*, has recently proceeded to join this mission.

This portion of the Creek nation embraces about 2,500 souls; the remaining 18,000 or 20,000 still reside on their land in the State of Alabama. Parties are joining their brethren in the west from year to year. It is reported that about 5,000 Seminoles are to be removed from Florida to join this band during the present season. These are of the Muskokee or Creek race, and speak nearly the same language. The station of Mr. Fleming is about seven miles from fort Gibson, two from the Verdigris, and three from the Arkansas river.

Mr. Fleming has heretofore been principally occupied in acquiring a knowledge of the language, in which he has made considerable progress; though he is not yet able to preach without the aid of an interpreter. No other person has attempted to reduce the language to writing. With the aid of interpreters, Mr. Fleming has prepared an elementary book in the language, containing, also, select portions of scripture, amounting to 100 pages, of which 500 copies have been printed. The book is much desired by the people, some of whom have already learned to read from manuscripts prepared by Mr. Fleming. On one of his visits he found the house full of Indians learning the alphabet. A few hymns have been prepared, and are introduced and sung at the meetings.

In addition to his study of the language, Mr. Fleming has visited much among the Indians, and preaches statedly on the Sabbath at one or two places, to small congregations of twenty or twenty-five Indians. Two persons, full-blood Creeks, have been admitted to the church.

Mrs. Fleming has attempted to teach a school in the English language, but

under such disadvantages as have prevented success. It is hoped that when the Creek books shall be received, attempts to gather schools in that language will be more successful. An interesting Sabbath school of about forty scholars has been taught a portion of the year.

The declining health of Doct. Weed and his family induced him to request a release from missionary service, and he removed from the Creek country early in the spring.

MISSION TO THE OSAGES.

UNION.—William B. Montgomery,* *Missionary*; Abraham Redfield, *Mechanic and Teacher*; and their wives.

HOPEFIELD.—William C. Requa, *Farmer and Catholic*, and his wife.

BOUDINOT.—Nathaniel B. Dodge, *Missionary*, and his wife.

HARMONY.—Amasa Jones, *Missionary*; Daniel H. Austin, *Mechanic and Steward*; Samuel B. Bright, *Farmer*; and their wives; Richard Colby, *Mechanic*; John H. Austin, *Teacher*; and Mary Ettrix, and Elvira G. Perkins.

In the last Report it was stated that the school at Union had been discontinued; and that, owing to the situation of the place and of the Osages, it would not long be occupied as a mission station for the Osages. The Committee have recently decided to use a portion of the buildings and improvements for the accommodation of the families connected with the printing establishment which they intend to set up at that place for printing books and tracts in the Cherokee, Choctaw, Creek, and Osage languages. The station is central and convenient for such a purpose. The press, founts of type, and other apparatus, will be sent out with little delay; and Mr. Worcester and Mr. Boudinot are expected to arrive at that place from the Cherokee country, and take the charge of the establishment.

Mr. Vaill and his wife, on account of the ill health of the latter, have visited their friends in the State of Connecticut during the past summer. They are deeply interested in the Christian instruction of the Osages, with whom they have spent about thirteen years of the best portion of their lives; but in view of the present unsettled condition of those Indians, and their own prospect in regard to continued labor among them, both they and the Committee have thought it expedient that they should not return to that field again; and they have accordingly been released from the further ser-

vice of the Board. Mr. Montgomery has been prosecuting the study of the language, preparing elementary books, and preaching to the Osages.

Mr. William C. Requa spent a few months at the north during the past summer, occupied partly in superintending the printing of an elementary book prepared by Mr. Montgomery and himself in the Osage language.

The labors of Mr. Dodge, at Boudinot, and of his brethren on preaching tours through the Osage towns have been nearly the same as heretofore. During the early part of the year the whole population was unusually agitated by war excursions fitted out against the Pawnees, and by hostile attacks which were in return made upon them by the latter tribe.—In a white settlement near Harmony, where Mr. Jones has held meetings occasionally, a number of persons have been hopelessly born again.

A school was taught at Boudinot during a part of the last fall and winter by Miss Choate, attended by a few Osages. The school at Harmony has remained in much the same state as in preceding years. A number of the pupils, having obtained an education sufficient for transacting the common business of life, are leaving the school from year to year, and seem disposed to lead a settled and industrious course of life.

During the year unsuccessful attempts have been made by commissioners of the United States to induce the Osages to enter into a treaty, ceding the country they at present occupy, and agreeing to remove northeasterly to join some kindred tribes on the waters of the Kansas and Platte rivers.

An elementary book in the Osage language, extending to 126 pages, has been prepared by Mr. Montgomery and Mr. Requa, and recently printed. It is hoped that this may open the way for the establishment of schools for Osage adults and children at their villages, by means of which some knowledge of the word of God may be diffused among the people.

OTHER INDIANS WEST OF THE MISSISSIPPI RIVER.

PAWNEES ON THE PLATTE RIVER.

On the 5th of May the Rev. Samuel Parker, Rev. John Dunbar, and Mr. Samuel Allis, Jr., left Ithaca, in the State of New York, according to an appointment of the Committee, on an exploring tour among the Indian tribes

*Since the meeting of the Board information has been received that Mr. and Mrs. Montgomery have been removed from their labors by death.

near or beyond the Rocky Mountains. Or, if they should find it impracticable to penetrate so far at that season, the Committee authorised them to visit the Pawnees on the Platte river, and, if they should find a favorable opening, to commence a mission in that tribe. On their arrival at St. Louis, Missouri, they concluded that it was not expedient to attempt to reach the interior tribes the present season. It was therefore decided that, while Messrs. Dunbar and Allis should proceed immediately to the Pawnees, and, if practicable, establish themselves there, Mr. Parker should return, and, if Providence should permit, obtain other associates, who with him should attempt to penetrate to the tribes near or beyond the Rocky Mountains next spring.

Messrs. Dunbar and Allis proceeded up the Missouri river during the month of June, as far as Cantonment Leavenworth, about 350 miles by land from St. Louis. They remained in that vicinity till the 4th of September, visiting the various bands of Indians located in that quarter, collecting information, and making other preparations for their future labors.

The Pawnee tribe is divided into four bands,—Pawnee Republicans, Pawnee Pecks, Pawnee Loups, and Grand Pawnees,—amounting in all, according to estimates made by agents and traders, to about 12,000 persons.

SIoux.

Early last spring the Committee appointed Doct. Thomas S. Williamson, formerly a respectable physician in Ripley, in the State of Ohio, and then a student of theology in the Lane Seminary, who had offered himself as a missionary of the Board, to visit the Indian tribes residing west of the Mississippi river and north of the State of Missouri, for the purpose of ascertaining what could be done to introduce Christian instruction among them. About the first of May he proceeded up the Mississippi river as far as Fort Snelling, at the junction of the St. Peters' river with the Mississippi, and about forty miles below the falls of St. Anthony. After having received from gentlemen residing there the information he desired, and also held interviews with the Indians to whom he was introduced, Dr. Williamson descended the Mississippi to Prairie du Chien, where is another agency for the Sioux. Having made inquiries here, similar to those made at Fort Snelling, he descended the

river to Rock Island, on which is the seat of the agency for the Sac and Fox Indians. While at Rock Island he was met by Mr. Marsh, missionary of the Board at Green Bay, who had been instructed to accompany a band of the Stockbridge Indians from the latter place on a visit which they were about to make to the Sacs and Foxes, with whom they claim an affinity, and for whose spiritual welfare they felt solicitous. Messrs. Kingsbury and Byington also arrived at Rock Island before the departure of Doct. Williamson, and aided in obtaining information and in forming plans for missionary labor in that quarter.

The country of the Sac and Fox Indians extends from near the northern line of the State of Missouri some hundred miles to the southern boundary of the Sioux country. The population is variously estimated, from 2,500 to 6,500 persons, leading a wandering, hunter life, spending but a small portion of the year in their villages, and cultivating the soil to only a very limited extent. They are represented as extremely poor, ignorant, and wretched, and strongly disinclined to abandon their present course of life. It is presumed, however, that no insuperable difficulties exist to the introduction of Christian knowledge to this tribe, if suitable persons could be obtained to engage in the work.

The country of the Sioux lies immediately north of that of the Sac and Fox Indians, and the habits and character of the two tribes are generally similar. The Sioux, however, seem more inclined to receive teachers and missionaries among them, and more desirous to avail themselves of the advantages to be derived from the knowledge and arts of civilized life. They constitute one of the largest tribes on the continent, being supposed to embrace about 25,000 souls. At several of their large villages, which were visited by Doct. Williamson, or respecting which he gained knowledge from other sources, the openings for missionary labor appeared very favorable. The Committee have, therefore, decided to commence a mission to this tribe, and the following persons have been appointed to enter the field with as little delay as practicable, viz.

Thomas S. Williamson, M. D., *Missionary and Physician*; Judediah D. Stevens, *Licensed Preacher*; Alexander Huggins, *Farmer*; and their wives; Sarah Poage and Lucy C. Stevens, *Assistants*.

The mission is expected to be commenced at the villages near Fort Snelling, and it is hoped that the persons just

named will arrive at the place of their destination and begin their labors before the approach of the coming winter.* The method in which the contemplated mission among the Sioux is expected to be conducted will be nearly the same as that mentioned in the last report, as having been adopted for the mission among the Ojibwas.

MISSION TO THE OJIBWAYS.

LA POINTE.—Sherman Hall, *Missionary*; John Campbell, *Mechanics* and their wives; Joseph Town, *Teacher and Mechanic*; Delia Cook, *Teacher*.

YELLOW LAKE.—Frederick Ayer, *Catechist*; his wife, John L. Seymour, *Teacher and Mechanic*; Sabrina Stevens, *Trainer*.

FOX DU LAC.—Edward F. Ely, *Teacher and Catechist*.

LEECH LAKE.—William T. Boutwell, *Missionary*, and wife.

Little information has been received from this mission the past year. The family at La Pointe were visited by severe sickness during the latter part of the fall and the early part of the winter.

The meetings on the Sabbath at all the stations have been small. Some of the Indians, as they learn more of the doctrines and precepts of Christianity, listen to it with augmented interest and appear to be in some measure affected by it; while others seem more attached to their superstitions than formerly, and more inclined to reject and oppose the light of the gospel. Much of the labor of imparting Christian instruction to these Indians must be done at their lodges, or when they call at the house of the missionary;—and in the way of conversation, rather than by means of formal sermons. Their wandering mode of life prevents their coming regularly and permanently under the influence of the missionaries.

A church was organized at La Pointe, a year ago last August, embracing twelve persons, including the members of the several mission families who were there at that time.

Schools have been taught at La Pointe, Yellow Lake, and Sandy Lake, embracing in all about forty or forty-five pupils. A few have attended with a good degree of constancy, while the most of them have been very irregular in their attendance. The great obstacle in the way of introducing a system of schools which shall benefit the mass of the community, is the unsettled mode of life which prevails. Until there shall be a change in this respect, no system of

schools, unless the pupils shall be boarded, can bring instruction within the reach of the people more than four or five months in the year; nor even this length of time, in one unbroken term, but only at intervals of a few weeks at a time.

More effort has been made at Yellow Lake, than at either of the other stations, to induce the Indians to abandon their wandering habits and cultivate the soil. Four families have opened small fields near the mission, and seem inclined to avail themselves of the advantages offered. Others oppose this movement as an infringement on the customs of the people, and stigmatize all who do these things as *praying Indians*.

MISSION SCHOOL AT MACKINAW.

William M. Ferry, * *Missionary*; Lucius Geary, *Superintendent of Secular Affairs*; and their wives: Mason Hearsey, *Teacher*; and Eunice O. Osmar, Elizabeth McFarland, Hannah Goodale, Persie Skinner, and Jane Leavitt, *Teachers and Assistants*.

The changes, which it was stated in the last report the Committee had deemed it expedient to make at this station, have been in progress and are nearly effected. Rev. Abel L. Barber, with his wife, and Miss Jane Leavitt, appointed to take charge of the female school, arrived at Mackinaw on the 11th of November. Mr. Barber was expected to spend the winter there in aiding Mr. Ferry and in acquiring a knowledge of the Ojibwa language, and proceed in the spring to commence a new station among some band of Indians in that quarter. His health, however, soon became so much impaired, as to render his removal to a separate station inexpedient; and in July he removed to the Stockbridge mission, where he would enjoy the advantage of being in a retired situation, and might aid in the labors of the mission, if his health should permit, during the temporary absence of Mr. Marsh. Mr. Lucius Geary, with his wife, arrived at Mackinaw on the 18th of May, and immediately entered on his labors as secular superintendent.

The number of boarding scholars attending the school has been somewhat diminished during the year, in conformity with the arrangement mentioned in the last report. Little information has been received during the year respecting the school or the church. They are supposed to be in nearly the same condition as they were a year ago.

* Owing to the state of the water in the Ohio and Mississippi rivers, Dr. Williamson and Mr. Huggins were unable to proceed to their station the past fall.

* Mr. Ferry and his wife have recently, at their request, been released from the further service of the Board, and have removed from the station.

MISSION TO THE STOCKBRIDGE INDIANS.

Rev. Cutting Marsh and Abel L. Barber, *Missionaries*; and Chauncey Hall, *Teacher*; Mrs. Barber and Mrs. Hall.

The reasons for Mr. Barber's removal to this station were stated in the report of the mission at Mackinaw. He is expected to enter some other field of labor as soon as his health will permit. Some of the Christian Indians of this tribe have expressed a strong desire to aid in introducing the gospel, which has done so much for them, among some of their untutored red brethren of the more western tribes. With this view they have meditated a visit to their grand children, as they call them, the Sac and Fox Indians, and a renewal of their covenant of peace with them. A delegation from the church was accordingly appointed last spring. Previous to the departure of the delegation, a meeting of the tribe was held, at which Metoxen, the head of the delegation, addressed his brethren with much feeling and eloquence, enumerating to them the blessings which they had derived from Christianity; portraying the deplorable condition of the remote tribes who had never enjoyed similar privileges; and exhibiting the duty incumbent on themselves to endeavor to enlighten and save them. He parted from his people with manifestations of deep paternal feeling, assuring them of his affectionate regard for them, giving them faithful counsels, and praying for their spiritual prosperity.

The removal of the Indians, according to the treaty entered into between them and the United States, has been in progress, and is expected to be completed before next spring. The distance from their old town to the new, which they call Stockbridge, is about twenty or twenty-five miles. Meetings have been maintained at the station and well attended. Those at the new town have held religious meetings statedly on the Sabbath, conducted by themselves. Temperance, morality generally, and good order have prevailed.

The school has been small, including about twenty-five regular pupils. Sabbath schools and Bible classes have been kept in successful operation.

There is a prospect that the number of Indians coming under the influence of this mission will be somewhat augmented by the settlement of some bands of Munsees or Delawares, on their lands.

MISSION AT MAUMEE.

Isaac Van Tassel, *Missionary*; William Culver, *Teacher and Mechanic*; and their wives.

The plan of settling the Indians, residing near this station on the mission lands, noticed in the last report, was proposed to them last fall. A few families acceded to the proposal, and promised to erect houses and open fields the next spring. Some counteracting influence was, however, exerted by persons residing in the vicinity; shops for vending intoxicating liquors were multiplied around them; they became more dissipated and less inclined to labor, and when the opening of the spring came on, no progress was made, and there seemed to be little prospect that any considerable number of families would avail themselves of the advantages offered. In the circumstances in which they then were, scattered, tempted, and desponding, there seemed to be little encouragement for continuing the school or any other kind of missionary labor. In April, therefore, the boarding-school, which had contained during the fall and winter about thirty pupils, was disbanded; and arrangements were soon after entered upon for disposing of the property of the Board at that station. This object has not yet been effected.

The meetings have been continued at the station by Mr. Van Tassel, and he has communicated Christian knowledge to the Indians, whenever his circumstances permitted him to have access to them. Having disposed of all their land at their present residence, and refusing to remove west of the Mississippi river, the only inheritance which seems to be left to them is poverty, misery, and extinction.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—William Williams, *Missionary*; his wife; Elizabeth Stone, *Teacher*.

SENeca.—Asher Wright, *Missionary*; and his wife; Asenath Bishop, *Teacher*.

CATTARAUGUS.—Asher Blifs, *Missionary*, and his wife.

ALLEGHANY.—William Hall, *Teacher*, and his wife.

Mr. and Mrs. Elliot were compelled by ill health to leave Tuscarora in October. Rev. Joel Wood, formerly a teacher among the Choctaws, having since pursued a course of theological studies and been ordained as an evangelist, was re-appointed a missionary of the Board last autumn, and designated to this station, with the understanding, that, if his health should hereafter appear to be adequate,

he should be permitted to resume his labors among the Choctaws. He has accordingly recently left Tuscarora, and proceeded west of the Mississippi river. Rev. William Williams has been appointed to Tuscarora.

CHURCHES.—At Tuscarora and Alleghany much harmony and mutual love, and regular attendance on the ordinances of the gospel, have prevailed through the year. Ten Indians have been received to the church at Tuscarora; some under discipline have been restored, and two excommunicated for immoral conduct, leaving the present number sixty-one. At Seneca and Cattaraugus the churches have been sorely tried by division of counsels respecting the expediency of selling their lands and removing to some distant territory. At Seneca two persons have been received to the church, and two have died. Forty-nine are in good standing. At Alleghany two have been added and one excluded, leaving fifty-five. The present number at Cattaraugus is about forty-five.

SCHOOLS.—The district-school system has succeeded well. On the four reservations seven schools were taught during the winter, embracing together about 280 pupils. During the summer two of the schools were discontinued. The interest felt by the Indians in the education of their children is obviously increasing.

Mr. Wright and Mr. Bliss are still prosecuting the study of the Seneca language; the former of whom uses it with some freedom in his intercourse with the Indians; and has made considerable progress in the preparation of hymns, portions of the Scriptures, and tracts, for publication.

SUMMARY.

The Board have under their care 36 missions, and 66 stations. Connected with these missions and stations are 103 ordained missionaries, (seven of whom are regularly educated physicians, and seven others have prosecuted medical studies to such an extent as to render them useful in that capacity;) seven physicians not ordained; eight printers; 21 teachers and catechists; 11 farmers and mechanics; and 162 married and unmarried female assistants; making a total of 312 missionaries and assistant missionaries sent from this country. There are now five native preachers, and 39 other native assistants. There are 41 churches connected with the missions of the Board, containing at the last returns

1,958 members. Into these churches, from the time of their establishment, have been received about 2,360 converts. At the schools established through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their direction, there are now about 40,000 scholars; and there have been instructed since the establishment of the schools, not far from 80,000 persons. Connected with the missions of the Board are seven printing establishments, including 13 presses. To the amount heretofore reported as having been printed at the presses, is now to be added 21,735,463 pages, making a total from the commencement of their operations of about 88,000,000 of pages, in 16 different languages, seven of which have been reduced to writing by the missionaries of the Board.

CONCLUSION.

Let no one think, that the spirit of foreign missions has slumbered from the days of the apostles until now. In almost every age, the church has had its missions among the heathen. Most of the countries now nominally Christian were all pagan long after the missionary labors of the apostles ceased, and were converted to Christianity by means of foreign missions, which were prosecuted under the greatest disadvantages.

If the church has had missions among the heathen from age to age, when every thing in her circumstances was against such missions, she surely will not abandon them now, when every thing is favorable: for never had the church so much civil liberty as now; never so much intelligent piety; never such facilities for diffusing information and controlling public sentiment; never so much knowledge of the world; never such easy access to every part of it; never such means for sustaining missions and scattering light in all lands.

Particular missions may be abandoned; and there may be occasional refluxes in the tide of benevolence: but there will be no general retrocession in missions to the heathen. The time of redemption for the church from her centuries of bondage has come. There is an urgency of divine providence, and a gracious and increasing influence of the Holy Spirit, which ensure the onward movement of the church. "WHOSO IS WISE, AND WILL OBSERVE THESE THINGS, EVEN THEY SHALL UNDERSTAND THE LOVING KINDNESS OF THE LORD."

TABLE

OF

STATIONS, MISSIONARIES, CHURCHES,

AND

SCHOOLS.

NORTH-AMERICAN INDIANS.	S. E. ASIA.	IR. DIA.	PER. SIA.	MEDITER. BARBAN. CA.	PORTIONS OF THE EARTH.	MISSIONS.	MISSIONARIES AND ASSISTANTS.										SCHOOLS.	Pupils.	CHURCHES.	Members.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
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							Stations.	Preachers.	Physicians.	Teachers.	Printers, &c.	Farmers, &c.	Females.	TOTAL.	Preachers.	Assistants.					TOTAL.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
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* In consequence of the influence exerted by the missionaries, and the books and other facilities furnished by them, some schools have been established among the Turks, embracing about 2000 pupils, and about thirty among the Greeks of Constantinople and the vicinity, containing about 2000 more.

† Only those able to read in the New Testament are included.

‡ More than a hundred Choctaws who were members of the mission churches before the removal of the tribe, have either not removed to the new country, or have not joined the churches there.

VARIOUS NOTICES.

DEPARTURE OF MISSIONARIES.

TWENTY missionaries and assistant missionaries, a portion of whom were destined to commence a mission in Southeastern Africa, and the remainder to reinforce the mission at the Sandwich Islands, assembled in Park-street church, Boston, Nov. 23d, when, besides appropriate devotional exercises, the Instructions of the Prudential Committee were read by one of the Secretaries of the Board, and the missionaries were addressed by the Rev. David Abeel, a missionary of the Board, recently returned from Southeastern Asia. The following persons constituted the company—

Southeastern Africa.—Rev. Daniel Lindley, from North Carolina, and his wife from Virginia; Rev. Alexander E. Wilson, M. D., from North Carolina, and his wife from Virginia; Rev. Henry I. Venable, from Kentucky, and his wife from Indiana; are to proceed to Cape Town, and thence over land to the interior of the Zoolah country: Rev. Aldin Grout and his wife from Massachusetts; Rev. George Champion, from Connecticut, and his wife from Massachusetts; Newton Adams, M. D. from New York, and his wife from Ohio; proceed to Port Natal, on the Southeastern coast, where, or in the vicinity, they will attempt a mission among the maritime Zoolahs.—Both these companies embarked at Boston, on board the barque Burlington, capt. Evans, December 3d.

Sandwich Islands.—Rev. Titus Coan and his wife; Mr. Henry Dimond, bookbinder, and his wife; Mr. Edwin O. Hall, printer, and his wife; all from the State of New York; together with Miss Lydia Brown, from New Hampshire, and Miss Elizabeth M. Hitchcock, from Massachusetts; embarked at Boston, December 5th, in the ship Hellespont, capt. Henry.

OBITUARIES.

Mrs. Ramsey.—Letters recently received bring intelligence that the wife of the Rev. William Ramsey, of the mission station at Bombay, was removed by death on the 11th of June last. Her disease was the spasmodic cholera; and she survived but about ten or twelve hours after the first attack. Mr. Ramsey, in consequence of his own ill health and the advice of physicians, embarked at Bombay, with his two children, on his return to this country, on the 5th of July. He was to pro-

ceed by way of England, and arrived at St. Helena September 23d.

A more full account of the circumstances of Mrs. Ramsey's decease will be given in the next number.

Mrs. Thomson.—Letters from Syria announce the death of Mrs. ELIZA NELSON THOMSON, wife of Rev. William M. Thomson, at Jerusalem, on the 22d of July. Her disease appears to have been an inflammatory fever, which was occasioned, it would seem, by the exposures and excitements to which she had been subjected by earthquakes and war, during the six or eight previous weeks. The particulars were received too late for this number, but will form an article of deep and painful interest for the next.

Mrs. T. left one child, a few months old. Mr. T. had removed with it to Beyroot, and Mr. and Mrs. Whiting and Doct. and Mrs. Dodge were expected to proceed immediately to Jerusalem, which was regarded by all as a very important station.

ABEEL'S RESIDENCE IN CHINA.

A volume under this title has recently been published by Leavitt, Lord, & Co. of New York, and Crocker & Brewster, of Boston; embracing the journal of the Rev. David Abeel in China and the neighboring countries, from 1829 to 1833. Mr. Abeel proceeded to China in company with Mr. Bridgman, the first American missionary to the Chinese, in the year 1829, being then under the patronage of the American Seamen's Friend Society, and appointed a missionary to the seamen in the port of Canton. Subsequently, according to an arrangement made previous to his embarkation, he became connected with the Board as one of its missionaries. The copious journals contained in this book, portions of which have been inserted in the previous volumes of the Missionary Herald, present a mass of facts and observations illustrative of the religion, the manners, the state of society, and the wants of the countries and islands of Southeastern Asia, which cannot fail to interest all who are concerned in propagating the gospel as the most effectual means of promoting the intellectual and moral improvement of the whole human family. A brief account is also given of the introduction of Christianity into the islands of the Indian Archipelago, and of its present state.

Donations,

FROM NOVEMBER 11TH, TO DECEMBER 10TH,
INCLUSIVE.

<i>Central Board of Foreign Missions,</i>	
James Gray, Richmond, Va. Tr.	600 00
<i>Adelphi co. Vt. Aux. So. E. Brewster, Tr.</i>	
Cornwall, Mon. con.	2 00
Middlebury, Phil. so. of college,	3 07—5 67
<i>Brookfield Asso. Ms. Aux. So. A. Newell, Tr.</i>	
Brimfield, La. 101,35; chh. 53;	
mon. con. 35,69; sab. sch. 64c.	190 68
Charlton, Gent. and la.	24 62
East Ware, Gent. 87,27; la. 65,91;	
mon. con. 91,25;	244 43
New Braintree, Gent. 68,24; la.	
54,64; mon. con. 24,27;	147 15
North Brookfield, Gent. 101,10;	
la. 90,13;	191 23
Oakham, Gent. 24,15; la. 30,83;	
mon. con. 20; fam. juv. so. 11,58;	86 56
Palmer, Cong. so.	10 00
South Brookfield, Gent. 26,78; la.	
13,40; mon. con. 17,35;	57 53
Spencer, Gent. 39,75; la. 61,59;	
mon. con. 19,42; sab. sch. 3,56;	124 25
Starbridge, Gent. 56,75; la. 53,76;	
mon. con. 26,40;	136 91
Warren, Gent. 31,33; la. 37,34;	
West Brookfield, Gent. 43,37; la.	68 67
54,51; mon. con. 21,36; av. of	
jewelry, 37c.	124 61
West Ware, Gent. 49,71; la. 29,69;	79 40
	1,486 04
Ded. expenses paid by aux. so.	25 00—1,461 04
<i>Cheshire co. N. H., Aux. So. S. A. Gerould, Tr.</i>	
Fitzwilliam, Gent. 38,06; la. 36,45;	74 51
Kenneb, Gent. 70,50; la. 25,12;	
mon. con. 3,35;	98 97
Nelson, Coll. by A. R. 66,33; do.	
by H. D. 16,35;	82 68
New Alstead, Gent. and la. 25,50;	
mon. con. 20;	45 50
Rindge, La.	23 78
Troy, Mon. con.	12 47
Winchester, Gent.	19 02
Dona.	70—353 63
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Essex, La.	5 87
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Bridgeton, La.	7 75
Brunswick, Gent. in Bowdoin col-	
lege.	26 00
Cape Elizabeth, Mon. con.	4 85
Cumberland, La. 11,50; mon.	
con. 21;	22 50
Falmouth, Mon. con. in 2d par.	8 44
Freeport, Gent.	16 00
Gray, Rev. C. White,	6 83
New Gloucester, Mon. con.	15 00
Poland, Mon. con.	3 61
Standish, Mon. con. and asso.	20 00
West Minot, Gent. and la.	16 75—157 13
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury Mills Village, Mon. con.	50 00
Gloucester, 1st par. La.	15 00
Haverhill, Mon. con. in 1st indep.	
chh. and cong.	50 00—115 00
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Salem, Mon. con. in S. so.	2 13
<i>Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.</i>	
Bloomfield, Frag. so. 42,36; mon.	
con. 27,89; dona. 10; do. 10;	
ann. dona. and coll. 87,75; to	
constitute Rev. EZEKIEL	
SEYMOUR and Mrs. MARY SEY-	
MOUR Honorary Members	
of the Board.	178 00
Newark, Miss. asso. and mon.	
con. in 1st presb. chh. 208,16;	
miss. asso. in 2d do. 193,28;	
mon. con. in 3d do. 17,87;	419 31—597 31
<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	490 00
<i>Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.</i>	
Bridgeport, Coll. in Rev. Dr.	

Hewitt's chh. and cong. 15;	
mon. con. in 2d cong. so. 53,26;	
do. Old Mills, 7,77; coll. in	
chh. and so. 23,97;	100 00
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Highgate, Mon. con. in cong. chh.	3 50
St. Albans, La.	15 02—18 52
<i>Grafton co. N. H., Aux. So. W. Green, Tr.</i>	
Campton, Gent. 24,58; la. 21,30;	45 88
Groton, Coll.	7 05
Hanover, Mon. con. in Dartmouth	
college,	30 70
Haverhill, Mon. con. 17,90; Mrs.	
Wood, 5,92;	23 62
Lebanon, Mon. con. 55; la. 12,02;	67 62
Plymouth, Mon. con. 54,37; la.	
25,63; int. 3,70;	83 70
Thornton, La.	12 00
Wentworth, By Rev. Mr. Davis,	12 00—222 77
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	21 00
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Berlin, Kensington so. La.	29 00
East Hartford, Mon. con.	31 93
Hartford, 1st so. Gent.	28 58
N. so. Gent.	370 50
S. so. Gent. (of which fr. D. F.	
Robinson to constitute Lu-	
civus F. ROBINSON an Honor-	
ary Member of the Board,	
100; 205; mon. con. 80,70;	
a friend, 1;	266 70
Suffield, Mon. con.	10 00
Wethersfield, R. Hill so. Gent.	
21,19; la. 35,83; a friend, 10;	67 72
Newington so. Gent.	23 25—847 60
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Edgecomb, La. 12; Dea. C. 1;	13 00
<i>Middlesex North and vic. Ms. Char. so.</i>	
J. S. Adams, Tr.	
Ashby, Asso.	31 93
Bolton, Asso.	43 75
Dunstable, Asso.	55 49
Fitchburg, Asso.	147 19
Groton, Asso. 95,45; sab. sch. for	
sab. schools in Ceylon, 6,28;	101 73
Harvard, Asso.	45 65
Leominster, Asso.	18 07
Pepperell, Asso.	70 59
Shirley, Asso.	5 60
Townsend, Asso.	38 37
Westford, Asso.	13 51—571 28
<i>Middletown and vic. Ct. Aux. So. R. Hubbard, Tr.</i>	
Middlefield, La.	33 00
Middletown, 1st so. Gent. 110,85;	
la. 67,54;	178 39
Upper Middletown, Gent. 28,50;	
la. 18,57; mon. con. 10,18; av.	
of ring, 50c	57 75—269 14
<i>New Haven city, Ct. Aux. So. C. J. Salter, Tr.</i>	
La. 151; coll. after sermon by Mr.	
Bardwell, 35,60; av. of trinkets,	
6; mon. con. Oct. 19,73;	212 33
<i>New Haven co. West, Ct. W. Stebbins, Tr.</i>	646 98
<i>New London and vic. Ct. Aux. So.</i>	
W. P. Cleveland, Jr. Tr.	
Young la. of Miss North's sch. for	
miss. to China, 5; a lady, for do. 5;	10 00
<i>Northampton and neigh. towns, Ms. Aux. So.</i>	
J. D. Whitney, Tr.	
Amherst, S. par. Young la. benev.	
so. for. wes. miss. 5,69; N. par.	
Gent. 15,50; la. 19,11; mon. con.	
16; which constitutes Rev.	
PHILANDER O. POWERS of	
Brooks an Honorary Member of	
the Board, 50; E. par. Mon.	
con. 4,67; W. par. La. 84,98;	145 25
Belchertown, La.	29 68
Cummington, Gent.	4 25
East Hampton, Gent. 64,10; la.	
12,53;	76 63
Enfield, Gent. 55,90; la. 30,78;	
mon. con. 87,10;	173 87
Goshen, La.	13 00
Granby, E. par. Gent. 41; mon.	
con. 47,60;	88 60
W. par. Gent. 49,75; la. 29,06;	
mon. con. 36;	114 81
Hatfield, La.	47 62

Middlefield, Gent. (of which to constitute Rev. JOHN H. BIRNEX an Honorary Member of the Board, 50;)	80; la. 14; mon. con. 25;	119 00
Northampton, Mon. con. 110,07; gent. 45; a friend, 25;		180 07
Plainfield, Gent. 12,54; la. 9,46;		22 00
Southampton, Gent. 1,15; mon. con. 172 55; la. for two Indian chil. at Mackinaw, 54,18;		227 88
South Hadley, 1st par. Gent. 83; la. cent. so. 41;		124 00
Whately, J. White, av. of calf, 10 00		10 00
Williamsburgh, Gent. 44; la. 15,85; mon. con. 13,29;		73 14
Coll. at ann. meeting,		51 48-1,502 18
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.		381 00
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.		7 00
North Rochester, Chh.		
Onondaga co. N. Y., Aux. So. A. Thomas, Tr.		
Antwerp, By Rev. A. L. C.		2 00
Augusta, Mon. con. in 1st cong. so.		66 59
A. Y., A friend, to constitute Rev. WILLIAM H. WILLIAMS of Tuscaloosa, Ala. an Honorary Member of the Board,		50 00
Bainbridge, Presb. so.		3 38
Bedford, A. Johnson,		10 00
Bridgewater, Mon. con. in 1st cong. chh.		11 00
Butternuts, Fem. miss. so.		12 00
Clinton, A fem. friend, 10; O. Marvin, 10;		20 00
Deerfield, Presb. so.		1 25
Fayetteville, Presb. so. (of which to constitute Rev. STEPHEN SMITH an Honorary Member of the Board, 50;)		74; F. Flint, 12;
Florence, Mon. con.		8 30
Georgetown, Sub. in 1st cong. so.		26 00
Hamilton, Mon. con. in 2d cong. chh. and cong.		13 00
Lebanon, Cong. chh.		17 00
Marshall, D. Barton,		11 00
Morrisville, Mon. con. 8; coll. 30,16;		38 16
Oneida Lake, So.		2 73
Onondaga, Coll. in Rev. Mr. Prentice's chh. and cong.		25 00
Paris, Clinton and Marshall, United asso. for sch. for native females at Bombay,		54 13
Parishville,		2 50
Sauquoit, Presb. so. to constitute Rev. BERRIA B. HOTCHKIN an Honorary Member of the Board,		50 00
Scriba, Mon. con. in cong. so.		8 50
Sherburne, Fem. char. so.		21 00
Springfield, Mon. con.		8 00
Summer Hill,		12 50
Trenton, L. Younglove, av. of m. pig, No. 7,		11 93
Utica, 1st presb. so. Gent. 7; la. 75; av. of jewelry, 33,40; sub. 5; la. of R. D. chh. 16,74; gent. 5,02; la. of Bleecker-st. chh. 7,91; for Bombay fem. school,		150 67
Waterville, Mon. con. in presb. chh.		10 00-732 54
Orange co. Vt. Aux. So. J. W. Smith, Tr.		
Braintree, S. Bass, 10; Rev. A. N. I; F. C. I;		12 00
Brookfield, Gent. 20; la. 20; cent. so. 20; mon. con. 24,76;		84 76
Corinth, Gent. and la.		39 16
Newbury, Gent. 25,90; la. 20; mon. con. 24,10;		70 00
Orange, Gent. and la.		1 98
Randolph, Gent. and la. 42,96;		
Mrs. E. Allen, av. of spoons, 4,30;		47 16
Stratford, Mon. con.		27 58
Thetford, La. 33; av. of jewelry, 66c. 1st cong. so. 69,21;		102 87
Topsam, Cong. so.		5 50
Tunbridge, Gent. 4,50; la. 5,89;		
Rev. D. H. Williston, 50; N. K. I;		61 39
Washington, Mrs. L. Carpenter,		5 00

West Randolph, Gent. and la.		23 77
Williamstown, Gent. and la.		14 14-495 31
Palestine miss. so. Mr. E. Alden, Tr.		
Abington, S. par. Gent. 118,97;		
la. 47,03;		106 00
Braintree, 1st par. La.		33 52
Braintree and Weymouth, Union so. J. Hayward, 8th pay. for Silence Hayward in Ceylon, 10; 1st pay. for Benjamin Hayward, do. 10;		90 00
Easton, Indiv.		90 00
Hanson, Mon. con.		14 27
Randolph, 1st par. Mon. con.		41 78-295 57
Piscataqua Conference of chhs. N. H., S. Blake, Tr.		
Brentford, Chh.		10 11
Greenland, A fem. friend,		17 32
Kingston, A fem. friend,		9 75
Newmarket, Chh.		14 00
North Hampton, Chh. (of which for ed. hea. chil. 5;)		17 00-68 18
Stratford co. N. H., Aux. So. A. Freeman, Tr.		84 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.		
Coll. for ed. hea. chil. in Ceylon,		5 50
Columbia, Gent. 32,95; la. 23,88;		56 83
Hebron, Gent. 20,10; la. 15,24; mon. con. 17,84; sab. sch. 3,22; two chil. of T. B. B. 33c. (of which to constitute Rev. EDWARD HARRIS an Honorary Member of the Board, 50;)		56 73
Vernon, Gent. 77,90; la. 49,20;		127 10
Ded. of am't. ackn. in Dec.		5 53-240 63
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.		656 06
Cincinnati, C. C.		6
Western Reserve, O. aux. so.		
Geauga co. Madison, 1st chh. and so. 4,32; 2d do. 3,50; Painesville, J. H. Matthews, 4,18;		12 00
Medina co. Richfield, Mrs. I. Shailer,		1 75
Portage co. Aurora, Mon. con. 14; Hudson, Contrib. 20,06; Randolph, Mon. con. 2,25; Tallmadge, Fem. miss. so. 37,35;		73 66-57 41
Michigan aux. so.		
Detroit, E. Bingham, 50; D. Lamson, 25; S. Conant, 25; J. I. Deming, 20; B. F. Larned, 20; G. F. Porter, 15; four indiv. ea. 5; four indiv. ea. 3; three do. ea. 2; indiv. 10,21;		203 21
White Pigeon, Asso.		10 78
Ypsilanti, Asso.		10 58
Ann Arbor, Asso.		3 77
Saline,		5 00-233 34-976 89
Washington co. Vt. Aux. So. C. W. Storrs, Tr.		
Barre, Gent.		2 75
Berlin, Mon. con. in cong. so.		6 00
Duxbury, Cong. so.		85
Montpelier, Mon. con. 39,51; do. of sab. sch. chil. 3,90; gent. 26,83; la. 39,12; J. S. I; C. B. S. 2;		112 36
Moretown, Gent. and la.		5 44
Waitsfield, Mon. con. 4,63; gent. and la. 6,20;		10 83
Worcester, Cong. so.		5 40-143 62
Worcester co. Ms. Relig. Char. So. H. Mills, Tr.		
East Millbury, Gent. 44,25; la. 40,41; mon. con. 50,80;		135 46
Grafton, Gent. and la. 48,05; mon. con. 54,77; coll. 6,87;		109 69
Kimball Village,		12 00
North Mendon, Beev. asso.		16 22
Sutton, Gent. 27,75; la. 38,26; mon. con. 24,64;		160 64
Uxbridge, Gent. and mon. con. 61,60; la. 37,35;		98 95
Ward, Gent. 31,25; la. 25,55; mon. con. 23,10;		79 90

Westboro', La. (of which for <i>Elizabeth Rockwood</i> , 25; for <i>Susan B. Rockwood</i> , 90; in Ceylon.)	106 00
West Millbury, Genl. 25; la. 51,32; sub. sch. 2,32;	106 64—894 50
Total from the above sources,	\$12,541 23

VARIOUS COLLECTIONS AND DONATIONS.

<i>Abbecon</i> , O. Mrs. W. I.; Mrs. P. I;	2 00
<i>Albany</i> , N. Y. 4th presb. chh.	79 16
<i>Albion</i> , N. Y., A friend,	3 25
<i>Bath</i> , N. H. Coll.	6 57
<i>Berlin</i> , Ms. Fem. juv. so. for ed. of chil. in Greece,	9 96
<i>Billerica</i> , Ms. C. box,	3 18
<i>Bozton</i> , Ms. Miss C. Adams,	1 00
<i>Brookline</i> , Ms. Japan miss. so. for miss. to Japan,	32 85
<i>Buckport</i> , Me. Mon. con.	50 00
<i>Cohasset</i> co. N. C. Mrs. J. Alexander,	10 00
<i>Caldwell</i> , N. J. Mon. con. in Vernon neigh.	25 00
<i>Canada</i> , The wife of a friend, for bibles, tracts, etc. for China,	400 00
<i>Canton</i> , Ms. Fem. for miss. so.	17 00
<i>Charleston</i> , S. C. Rev. Dr. Palmer, for miss. to W. Africa,	15 00
<i>Chester</i> , N. H. United fem. miss. so.	1 75
<i>Churchville</i> , N. Y. Fem. miss. so. 15,12; mon. con. in presb. chh. 19,38;	25 50
<i>Cifton Park</i> , N. Y. Miss Guernsey,	5 00
<i>Danville</i> , Ky. Presb. cong. for support of Mr. Alexander at Sandw. Isl.	35 25
<i>Delhi</i> , N. Y. Mon. con. in presb. chh.	53 00
<i>Durham</i> , N. Y. Fem. cent so.	26 50
<i>East Attleboro'</i> , Ms. Fem. asso. 46,57; mon. con. 74;	120 57
<i>East Bloomfield</i> , N. Y. Chh. for support of a missionary, 215; J. Porter, 50;	265 00
<i>East Lyme</i> , Ct. Rev. Mr. Vaill,	10 00
<i>East Windsor</i> , Ct. A friend, in Theol. Insti. for miss. to S. E. Africa,	5 00
<i>Farmington</i> , M. T. Rev. E. Prince, 1st pay. for <i>George Prince</i> among the Sioux,	12 00
<i>Fort Johnston</i> , N. C. H. A. Hinnecke,	5 00
<i>Framingham</i> , Ms. Friendly so. for <i>David Kellogg</i> in Ceylon,	11 51
<i>Hallowell</i> , Me. V. by Rev. G. S.	10 00
<i>Hartford</i> , Ct. C. Wright,	40 00
<i>Hartwick and Fly Creek</i> , N. Y. Benev. so. to constitute Rev. CHAUNCEY E. GOODRICH an Honorary Member of the Board,	50 00
<i>Holiden</i> , Ms. E. Davis,	12 32
<i>Hudson</i> , N. Y. 1st presb. chh. quar. coll.	64 64
<i>Knoxville</i> , Ten. Coll. in 2d presb. chh. 11,55; G. Hood, 15;	26 55
<i>Lauriston</i> , N. Y. For support of teachers among Creek Indians,	5 00
<i>Lockport</i> , N. Y., A friend,	2 75
<i>Louisville</i> , Ky. Mr. Baylies, 5; Mr. Cassady, 20;	25 00
<i>Machias</i> , Me. Mon. con.	10 00
<i>Mackinaw</i> , M. T., A friend, for Ojibwa miss. 30; mon. con. 3;	33 00
<i>Madison</i> , Indi. Coll.	17 51
<i>Malden</i> , N. Y. Mon. con. in presb. chh.	10 00
<i>Mayville</i> , Ky. Coll. 12; mon. con. 11,56; av. of ring, 37c.	23 93
<i>Mackinburg</i> , N. C. Mrs. S. S. 3; I. D. 2;	5 00
<i>Mulberry</i> , Ky. W. G. Morton, 10; J. Venable, 10;	20 00
<i>Nantucket</i> , Ms. Mon. con. in cong. so.	43 00
<i>New Albany</i> , Indi. Synod. coll.	45 11
<i>Newark</i> , N. J., A member of 3d presb. chh.	100 00
<i>New Brunswick</i> , N. J. Presbytery, Allentown and Nottingham, Coll. 50,76; Freehold, Coll. 10; Middletown Point, do. 7,28; Pennington, do. 20;	88 04
<i>Newburgh</i> , N. Y., A fem. in presb. chh.	5 00
<i>New Lebanon</i> , N. Y., R. Woodworth, U. S. pensioner,	10 00
<i>New York city</i> , O. H. av. of gold watch, 90; instructors and fam. of deaf and dumb insti. mon. cou. 26,50; W. C. R. 10; a friend, 4; Mrs. E. M. B. I;	131 50
<i>North East</i> , N. Y., N. Holbrook,	6 00
<i>Oakland College</i> , Missi. Miss. so.	5 00

<i>Palmira</i> , N. Y., J. Eggleston,	3 00
<i>Philadelphia</i> , Pa. Mon. con. in 5th presb. chh. 87,41; <i>James Atwood</i> , which constitutes him an Honorary Member of the Board, 100; Mrs. E. Hildeburn, 20; W. Linnard, 10; Mrs. and Miss Tate, 10; W. W. 5; Miss K. M. L. 5; J. M. 25c.	237 68
<i>Pittsburgh</i> , Pa. Sab. sch. coll. in 3d presb. chh. for Sandw. Isl. miss.	5 00
<i>Poplar Tent</i> , N. C. Fem. benev. so.	15 00
<i>Prince Edward</i> , Va. J. D. Wood, 20; sew. so. in Union sem. 12; Mrs. Cusby and fam. 8,78;	40 78
<i>Princeton</i> , N. J., J. Cary, 10; Mrs. Cary, 2;	12 00
<i>Providence</i> , R. I. Widow O. Osgood, for Ind. miss.	5 00
<i>Richmond</i> , Va. A little girl,	50
<i>Rocky River</i> cong. N. C. Sab. of indiv. 38; A. H. C. I.; Miss H. 35c.	39 35
<i>Salem</i> , Ms. Tab. thankg. so. 12; mon. con. Dec. in Tab. chh. 4,47;	16 47
<i>Sand Lake</i> , N. Y. Mon. con. in presb. chh.	10 00
<i>Schenectady</i> , N. Y. Presb. cong.	151 00
<i>Shelbyville</i> , Ky. Coll. in presb. chh.	40 00
<i>Silver Creek</i> , N. Y. Dr. A. S.; Mrs. A. C. av. of beads, 4,12; Mr. K. I;	10 12
<i>Smithfield</i> , N. Y. Cong. so.	9 30
<i>South Hanover</i> , Indi. Mon. con.	6 62
<i>St. Louis</i> , Mo. Mon. con. in 2d presb. chh. for miss. to China,	100 00
<i>Sturbridge</i> , Ms. Indiv.	1 21
<i>Sugar Creek</i> cong. N. C., A fem. friend,	50
<i>Tompkins</i> , N. Y. 1st so.	40 00
<i>Trenton</i> , N. J. Fem. frag. so. to constitute Rev. JOHN W. YEOMANS an Honorary Member of the Board,	50 00
<i>Unionville</i> , Ms. Coll. in Rev. Mr. McIntyre's so. for Zoolah miss.	10 00
<i>Walton</i> , N. Y. 2d cong. chh. 27,50; Rev. N. J. I;	28 50
<i>Webster</i> , Ms. Indiv. for Zoolah miss.	1 40
<i>West Town</i> , N. Y. Mon. con. in presb. chh.	10 00
<i>Winchester</i> , Va. Fem. miss. asso. I; mon. con. in presb. chh. 3;	4 00
<i>Woodstock</i> , Vt. Mon. con. in presb. cong. 15; Mrs. C. Hutchinson, for <i>Marcia Hutchinson</i> in Ceylon, 36;	51 00
<i>Yorktown</i> , N. Y. Mon. con. (a prev. pay. fr. cong. chh. constitutes Rev. JOHN I. LAWRENCE, of New York city, an Honorary Member of the Board,)	30 00
<i>Unknown</i> , A friend, value of vest,	4 00

Amount of donations acknowledged in the preceding lists, \$15,493 34.

LEGACIES.

<i>Augusta</i> , N. Y. Horton Strong, for miss. to Greece; 20 to Palestine, 10; to Ceylon, 10; by W. H. Chandler,	25 00
<i>Augusta co. Va.</i> Mrs. Jane Tate, by Samuel Finley, Ex'r,	100 00
<i>New Rowley</i> , Ms. Sarah T. Shatswell, for Cher. miss. by Amos J. Tenney, Ex'r,	100 00

Total of donations and legacies from Sept. 1st, to Dec. 10th, \$51,602 46.

DONATIONS IN CLOTHING, &c.

<i>Bensington</i> , Vt. A box, for Sandw. Isl. miss.	88 00
<i>Berlin</i> , Ms. A box, fr. fem. juv. so. for chil. in Greece,	
<i>Braintree</i> , Ms. Clothing, fr. la. char. so.	16 90
<i>Brookfield</i> , Ct. A barrel, fr. asso.	30 00
<i>Brownington</i> , Vt. A half barrel, fr. fem. char. so.	20 00
<i>Buckland</i> , Ms. Clothing, etc. fr. Union work. so. for Rev. E. Spaulding, Sandw. Islands,	31 94
<i>Bucksport</i> , Me. A box, for Miss E. Stetson, Dwight.	
<i>Chester</i> , N. H., A box, for Dr. A. Chapin, Sandw. Isl.	
<i>East Attleboro'</i> , Ms. A box, fr. fem. benev. so.	19 42
<i>Hamp. Chris. Depos.</i> Ms. Granby, E. par. 1 pr. shoes; Plainfield, Rocks, mittens, etc. 32; Peru, A box, 30; Cummington,	

... chh. 4; Carlisle, A.
 ... Miss L. C. 50c. Jeffor-
 ... A. R. 50c.
 ... For. Miss. 50c.
 ... Mr. B. 5; Wal-
 ... Prof. F.
 ... Mr. Jersey, Fem.
 ... Rev. R. Lloyd,
 ... C. Soc. support
 ... Oxford,
 ... chh. for
 ... support of
 ... 6,23;
 ... 6,27;
 ... sub-
 ... Miss so.
 ... field,
 ... Miss
 ... chain,
 ... from
 ... Hill,
 ... A.
 ... 11,50;
 ... 14,50; Hop-
 ... A. B. E. 1; Water-
 ... 1,36; mon.
 ... 10; Athens,
 ... Bethel Green,
 ... chh.
 ... 15,10; Galatia,
 ... chh. 104,50;
 ... 2,50;
 ... 13,57; Mr.
 ... 20; Hills-
 ... New Provi-
 ... 8; Fall
 ... 11,75; Murfrees-
 ... 11,75; Colum-
 ... Vandana, Illi.
 ... C. B. 6c.
 ... 9,25; Bethel, Indi.
 ... 11; coll. in
 ... 5,75; Orleans,
 ... 3; Brownsville,
 ... coll. in presb.
 ... A. St. J. 1;
 ... Mon. con.
 ... 1; Kings-
 ... chh.
 ... 63,92;
 ... chh. 43,15; benev. 1,50.
 ... 10; for Sandw.
 ... 45,56;
 ... 63,16; Louis-
 ... chh. 115; av.
 ... Mr.
 ... child
 ... Fem.
 ... 6,19;
 ... for
 ... 13;
 ... 14,57;
 ... 36,37;
 ... 12,52; do. for
 ... 22,74; sub. in 4th
 ... 27; Put-
 ... Chillicothe,
 ... Mt. Leigh cong.
 ... 4,57; Kentucky,
 ... Fork, 5; Silver
 ... 15,15; Lancaster,
 ... 22,54 13

THE

MISSIONARY HERALD.

VOL. XXXI.

FEBRUARY, 1835.

No. 2.

American Board of Commissioners for Foreign Missions.

Patagonia.

EXTRACTS FROM THE JOURNALS OF
MESSRS. ARMS AND COAN.

[Concluded from p. 432, vol. xxx.]

January 8, 1834. Some Indians ascended Table mountain and returned with the intelligence that a vessel was approaching from the southwest. Immediately all the camp was in motion, and the cry of "Barco! barco! Americana barco," rung from tent to tent. Troops of Indians soon mounted their horses and galloped off to the shore. Nothing seems to produce greater exhilaration among these sons of nature than the sight of a vessel, and I must say that on this occasion my heart partook largely of the general joy, though my emotions and pleasures were not excited by the same hope which animated them. I hoped that the long desired medium of communicating intelligence to my native land was about to be offered.

[Mr. Coan.]

The scene of confusion exhibited whenever a vessel stops is past description. No sooner had this one made her appearance in the bay, than the beach for a considerable distance was crowded with men, women, and children. All brought their skins, or whatever article they had for trade, presenting the appearance of a fair of the most rustic kind. Their first inquiry was for rum, the next tobacco; for these articles they were completely crazy. The strength of their appetites and passions, and the temptations laid before them, must ever be great obstacles to the spread of the gospel here.

9. Two vessels from America arrived to-day. Most of the Indians are gone

to the bay, and I am left in quiet. Two good women have been assisting me, in making a lion-skin mantle; they show great expertness with the "hodde" as well as many kind intentions. Several of these women take a motherly care of us, always informing us when any thing is in danger.

10. The vessels remain, and of course the Indians do not return. A few returned last night much pleased with the presents of tobacco and bread they had received, and I was not a little gratified to obtain a bite of the latter, as it is the first thing like bread I have tasted for nearly two months; I have felt much the need of it, as my health has suffered from the exclusive use of animal food.

Last night I observed a man lying in one of the tents, much convulsed, and apparently dying. No one went near him, nor did he seem to have any share in their sympathies. This I suppose is generally the case.

Their ideas of futurity are very indefinite. They suppose there are separate places prepared for the good and bad, according to their character here; for the good a place of much happiness, where are many horses; for the bad much torment and fighting; but neither have need of food.

[Mr. Arms.]

I hoped to obtain a passage in one of the schooners to the west coast of Patagonia, but in this was disappointed, as the captains say they cannot touch any where on that coast.

Went on shore this morning where hundreds of the Indians still remain hoping to get something from the vessels. They obtained a little tobacco, but to my great joy could not procure any rum. They use tobacco only for smoking, of which they are excessively

fond. It is practised by men, women, and children, and is usually their first exercise in the morning and their last at night. They use wooden pipes, and one pipe full of tobacco serves for a whole family at a given time. Each one fills his mouth with the fumes, and then getting his head near to the ground, and drawing his mantle completely over it, blows the smoke gradually through his nostrils until he is strangled and intoxicated.

Finding nothing of special interest to retain me at the bay, I mounted my horse and returned to the camp, where I arrived at eleven, A. M.

As there seemed to be little prospect of our obtaining a passage by water to the west coast, my companion and myself determined, if possible, to make immediate arrangements to cross the country on horses, and endeavor to gain that shore by passing the mountains. Whether we can obtain horses and a guide is yet to be determined. To go without both would be absolute presumption, as it would expose us inevitably to perish for want of food.

11. The party of Indians that were pitched twelve miles from us have broken up their camp to-day and have all come and joined our clan; and as we learn that there are no more belonging to this nation we mean to embrace this opportunity, while they are together, for numbering them. Invited the grand captain and the Buenos Ayrean Indian, Santurion, to our tent to converse with them about their country, its inhabitants, the object of our visit to them, our desire to travel the country and cross the mountains, their feelings in relation to establishing a mission among them, etc. These men told us that they had travelled to the north as far as the river Negro, from thence went to the Andes, which they labored to pass, but were prevented by their ruggedness, being composed of rough sharp stones at the base, so that their horses could not climb them—which they showed by very expressive gestures—and being crowned with deep masses of perpetual snow. They also stated that they travelled south along the mountains nearly to the straits, searching for some pass, or some place where they might cross to the other side, but could not accomplish their object; that they found game scarce, and that their horses were in danger of perishing for want of food. They described the country over which they passed with considerable minuteness, and from certain known data, which we used as cri-

teria, we had reason to believe with much correctness. They represented much of the interior as a complete thicket of thorns, in many places impassable. Other parts were deserts of salt, while some places were marshy and others destitute of water, etc. They also described the game which was found in different parts. In one place they said the guanaco abounded; in another the lion, in another the ostrich, and in some parts there was no sustenance for man or beast.

In relation to the inhabitants they state that there was a large nation called *Oncas*, on both sides of the river Negro and between its branches, extending back to a small lake near the Andes; that this nation consisted of many thousands; that they had horses, cattle, and sheep; that they lived in tents of skin and occasionally removed short distances to obtain pasture for their flocks. In the vicinity of this nation is the Spanish settlement and garrison at Rio Negro, fifteen miles from the mouth of the river Negro, to which the Indians resort for trade. This settlement is under the government of the Buenos Ayres, and that government hold a nominal jurisdiction over all the natives.

South of the *Oncas* we were assured that there were no inhabitants, except the tribe we are with, the Supalios or Port-Famine tribe, with whom we spent some time, and who are somewhat less than a hundred in number, and a party from the *Oncas* nation of about the same number, who are now in the interior, and whom we have not yet seen.

We labored to explain the object of our visit to them, but could not convey to their dark minds any definite conceptions of the higher motives by which we and those who sent us were influenced. They only had a general impression that we were friends, and that we had ability and disposition to do them good; but they seemed to have no higher ideas of good than that which pertains to this life. Nor was it possible, with our imperfect medium of communicating thought, and with all their debasement of mind, to enlighten them on the pure and elevated subject of Christ crucified for sinners. By presenting tangible objects, such as hills, etc., and inquiring who formed them, we endeavored to ascertain whether they had any notions of a Supreme Being, but their minds appeared perfectly blank on the subject, as though such a Being had never found a place in all their thoughts.

On the subject of a future state we found their notions more definite. They believe in the existence of the soul after death, and in the separation of the good and bad. When the good man dies they say he goes far off to a land of eternal sunshine, where there are pleasant houses, delightful fields, and fine horses, and where they will be supplied with all that they desire; but as they will never hunger or thirst they have no occasion for food, etc. When the bad man dies they believe that he descends down deep into a bad land of darkness and barrenness and thorns, where there is much contention and much sorrow.

We inquired whether they would like to have good men come among them, and bring timber and build a large house at Gregory's Bay; and whether they would give up their children to such men, who would teach them to read and write and cultivate the ground; to make clothing and other useful things. They said it was very good, and that the Indians would leave their children with missionaries to be instructed while they travelled the country for pasture and game; and that they would occasionally visit the establishment to see their children and bring them "*much guanaco and much mantle*." We told them that the Indians did not like our books and papers; but Santurion said this was the case with only a few, and that this was because they did not understand them.

I would here remark that the sailors whom we found the other day stated that they brought some books and tracts on shore when they landed, but that the natives soon took them from them and burned them before their eyes. The reason of their prejudice against paper they stated to be, the fact that some of the Indians had died of the small-pox, which they took from some old papers left by the Spaniards at Port Desire, where that disease had prevailed.

[Mr. Coan.

On the 12th, the British schooner Sappho, capt. M. M. Melward, of Liverpool, arrived in the bay, bound to California. Mr. H. Penny, the owner of the schooner, first came on shore and became acquainted with the missionaries. The kind attentions received from these gentlemen are gratefully acknowledged in the following paragraph.

Mr. P. now took me on board and introduced me to capt. Melward who appeared much moved on learning our situation and the object for which we visited

Patagonia. He remarked that he felt a lively interest in the missionary cause, and that he loved to meet those who were engaged in it. He very tenderly inquired what assistance he could render us, assuring me that it would afford him no little pleasure to do any thing within his power to help us. His kind offers were affecting, and were made with such undisguised simplicity as at once to give me confidence in his friendship, and to awaken my affection for him. His whole deportment was that of a gentleman and a Christian; and I am told he is a member of the church of England, and that he has regular religious services on board the vessel on the Sabbath.

14. Capt. Congo, who had been made sea-sick by being on board of the schooner during a storm, and who had not obtained so much tobacco from her as he wished, became angry and refused a mantle which was offered to appease him. Before night, however, he came to us with his feelings much softened, and finally listened to an explanation of the whole matter with calmness, and quietly received the mantle which had been offered him. He still maintained that the schooner was "*malo*" (bad) for making him sick, and when he was told that the vessel was not in fault, that her rolling was caused by the water; then the water said he is "*malo*;" and when he learned that the wind agitated the water, then the wind was "*malo*." So dark are the minds of these deluded savages that they never look "from nature up to nature's God," nor do they seem to have any notion of an all-pervading, all-creating Deity. So infatuated are they that it is said they will take old swords and knives and go out and fight the wind when it blows contrary to their wishes.

16. By the help of Santurion we took the census of this nation to-day and we found that the whole number is 573. Reckoning the Supalios or Port Famine tribe, at 100, and the clan we have heard of in the interior at 100 (which is probably more than they will number) then, we make only 773 inhabitants in all Eastern Patagonia, south of the Rio Negro, i. e. if our information be correct. And our confidence of its correctness is the more strengthened from the report of the sailors who have been with the Indians nearly a year, and have travelled with them far into the interior, and who unanimously tell us that they have neither seen nor heard of any other tribes, and that the natives have always told them that there were no more. Indeed on

need only to travel a little while in this country and see its sterility, and to learn that the natives subsist only by the chase, in order to come to the unavoidable conclusion that the population must be extremely sparse.

We are told that different parties of this nation sometimes fall out and have severe and even mortal fights with knives and other hard weapons, and this fact seems probable from the many scars found on some of them. They do not, however, appear to be a ferocious and warlike people, and their quarrels only arise from petty jealousies and envies and are soon over.

Saw some of the Indians playing with a full pack of English cards. It is an easy matter to introduce the vices of our country among these men, but it will be hard to eradicate them. Many of them have learned to use some of the most obscene words in our language, and the only entire English sentence I have heard them pronounce is a full-framed oath. I blush for the Christian name, which, instead of teaching these pagans to *revere*, has first taught them to *blaspheme* the Christian's God.

17 One woman in the camp has been engaged for some time in weaving a blanket about four feet square, and as it is the first and only process of the kind that I have seen, I spent some time in seeing the weaver ply her trade. The yarn used for this purpose is spun from the wool of the guanaco, and is drawn out with the fingers, and twisted by means of a reed held in one hand. The loom is equally simple with the spinning apparatus. It consists of two poles placed one above the other in a horizontal position and so far asunder as the intended length of the blanket. The warp being cut into threads of proper length is then tied to these poles by each end, so as to be in a perpendicular position before the artist, like the common weaver's harness. The weaver seats herself before this loom, with her woof wound upon a stick for a bobbin, and one end of it tied to an ostrich's feather for a shuttle. Thus prepared she divides the warp by introducing a stick about a foot and a half long between the threads, and before this is withdrawn, shoving her feather shuttle through the space and thus introducing the woof, the stick now serving as a reed to press the woof down to its place. When this is done the stick is taken out and another portion of the warp is divided in the same manner, and thus the thread of woof is extended through it from side to side, and

this process is continued till the blanket is completed. The yarn is dyed different colors, and the blankets are often made with many curious and tasteful figures; but the process is extremely slow—it requiring nearly two weeks to finish one of these small blankets; consequently they are very scarce, and I have never seen half a dozen of them in the nation. Those which are found are mostly used to caparison the horses of the great. In the fabrication of this article may be seen much native genius struggling to develop its energies amidst the almost insuperable obstacles with which it is cramped.

19. The Indian doctor has been practising his art in different parts of the camp during most of the day, and his howling, moaning, blowing, screaming, shaking his rattles, etc., have become familiar music to our ears. Much confidence seems to be placed in his superstitious and ridiculous round of ceremonies; for he is employed by all who are ill, from the great captain down to the meanest individual; and they not only suppose him capable of driving diseases from *man*, but also from *beast*; for I saw him at the tent of capt. Congo to-day endeavoring to cure a sick horse. He went through with the same process with the horse as with a human patient, except that he dispensed with the rattles, and probably for the good reason, that experience had taught him that the horse would bear this noisy prescription less patiently than the more stupid savage. Every day brings us fresh illustrations of the dark and debased condition of these men, and excites unavailing sympathies on their behalf. We would preach "Christ crucified" to them, but cannot; and our situation among them is like that of one surrounded by drowning men whom he has no power to save.

[Mr. Coan.]

On the 24th, the schooner Antarctic, capt. James S. Nash, came into Gregory's Bay. The Indians, having learned that Messrs. Arms and Coan intended to leave them as soon as they should find a suitable opportunity, endeavored to prevent their being informed of this arrival. After some refusals and delays, they at length consented to furnish horses to convey them and their baggage to the bay.

25. Arose early this morning and called for the horses we had engaged to take us down to the vessel; but it was about two hours before they were brought up, after which they were suffered to

stray several times before we could get them prepared for our baggage.

Most of the Indians remained on the beach during the night. Those who were in the camp gathered around us for a farewell interview, each one hoping to receive something from us. We endeavored to put some little thing into every one's hand.

Santurion made us a family visit, and requested that we would return and live with them. He also mentioned some articles he wished us to procure in our country and bring to him. When we had finished distributing our presents, the Indians took hold and carefully aided us in packing our horses, and a full escort attended us down to the vessel. It was painful to leave the camp and separate, probably forever, from these rude sons of nature, yet in all the darkness of heathenism. But what was most affecting was to part with our old Indian mother. Her fidelity to us had remained unshaken to the last, and now we bade her farewell, she put on a solemn countenance and commenced a very plaintive song, which continued till we were beyond the sound of her voice.

When we arrived at the shore we found the Indians there very pleasant, and having distributed a few presents we bade them farewell and went on board the vessel. While going from the shore to the schooner, we were passed by another boat going from the vessel to the shore, with Maria and several Indians. When the boat passed ours, an Indian held up a tract, and calling out to our boat's crew to look on, threw it overboard. Old Maria now held up a bundle of tracts, and crying out "Malo! malo!" dashed them into the water with indignant contempt.

When we came on board the Antarctic, capt. Nash informed us that the Indians told him he was bad for attempting to take us away, and that we should not go. For this reason he retained some of them on board with the determination to keep them till he had secured us. Old Maria, he remarked, had stolen the tracts we saw her throw into the water, from his cabin. He also stated that she had torn many of them in pieces on board; that she said they were "Malo!" and taking a tract from a bundle she held in her hand she rent it before the captain's eyes, and then drawing a knife from her bosom, by expressive gestures in connection with the name of my companion, she told him that she was going to meet Mr. Arms on the shore, tear up the tracts before him, and

then plunge her knife into his breast. She also pointed to a large Indian standing near with a dirk, who signified that he would do the same. In consequence of these threats, the captain thought it prudent to prevent our coming into contact with old Maria, and for this reason sent her to the shore in one boat, while we were brought on board in another. What was the particular cause of this exasperated state of feeling in the old queen at this time we do not know. She had never exhibited such feelings towards us.

[Mr. Coan.

Messrs. Arms and Coan received a gratuitous passage in the Antarctic to the Falkland Islands; and by a similar act of kindness on the part of capt. G. L. Allyn, of the schooner Talma, they were brought to Groton, Connecticut, where they arrived on the 14th of May.

Mahrattas.

EXTRACTS FROM A LETTER OF MR. READ, DATED AT AHMEDNUGGUR, JULY 1ST, 1834.

PREVIOUS to the time of writing the following letter, Mr. Read had been absent from Ahmednuggur, with the exception of two visits of a week each, nearly eight months, on account of the impaired health of Mrs. Read. Most of this time was spent at the Mahabulishwur Hills, a favorable place of resort for invalids. Besides the labors mentioned below, he was occupied in the preparation of a memoir of Babajee, the Mahratta convert, whose character and lamented decease have been repeatedly mentioned in this work.

Labors at the Mahabulishwur Hills and Vicinity—Chinese Convicts.

Though I have on some accounts regretted this long absence, yet I have not regretted it on the whole. It has given me an opportunity of itinerating nearly the whole time. This I consider, in the present state of missions here, as the first and most important part of missionary labor. Schools, especially schools of a higher character, and female schools of any character, provided they be brought under strictly Christian supervision, present strong claims on our labors. But preaching the gospel from village to village, and diffusing as widely as possible Christian tracts and portions of the

Scriptures, must undoubtedly hold the first place. Since leaving Ahmednuggur, last October, I have travelled about eleven-hundred miles, at the rate of ten miles per day. I preached Christ and him crucified to about one hundred and twenty-five towns and villages. In about one half of these places the gospel had never been preached before.

Besides the superintendence of the school at Mahabulishwur which I mentioned in my last, and addressing a company of beggars twice a week, I had an opportunity of instructing some Chinese convicts, who are now placed on these hills. I had regarded these unfortunate men as almost or quite inaccessible, except as I could give them a few Chinese tracts, which I providentially had. They are state prisoners, shut up at night, and kept at work during the day, making roads or otherwise, from eight till four o'clock. And what presented another formidable obstacle, was, that I knew not a word of their language; nor could they speak English or Mahratta. One day six of them sent a Hindoo sepoy, their keeper, to say that they wished to be baptised and become Christians. I could scarcely credit the message; but requested to see and converse with the inquirers. An interview took place in the evening, when I succeeded in conversing with them through a Mahratta interpreter, who communicated with them in Hindoostanee. They appeared truly anxious to be baptised, though they were, of course, in a great degree ignorant of the true import of what they asked. They said they had read the books which I gave them a year ago, had become convinced of the truth and excellency of Christianity, and determined to avail themselves of the first opportunity of embracing it. I explained to them what it is to be a Christian—that Christianity is a religion of the heart, and not merely of external forms,—and exhorted them to pray to God for wisdom and sanctification through a crucified Savior. I told them that should it hereafter appear that they had become what I now described, I should most joyfully receive them by baptism. I expressed a wish to see them often, and to speak to them of the true salvation. This I was enabled to do almost every evening. They were always prompt to attend; appeared greatly interested in all they understood, (for their knowledge of Hindoostanee is very limited,) and uniformly said they were very desirous to be baptised and become true Christians. They were also permitted to come to me

on the Sabbath, which they were prompt to do. Feeling the embarrassment which they, as well as myself, labored under, in having no common language in which we could communicate, they proposed that they would learn English or Mahratta. I encouraged them to commence the latter, as this would be of more general utility. Being furnished with the Mahratta spelling-book, they set themselves to their work with all the alacrity of youths of sixteen, although no one of them is scarcely less than thirty years old. Before I left them, two or three had begun to read short sentences. I supplied them with a few papers to furnish them with further instruction, and left them, believing they would soon be able to read the word of God.

I parted from these interesting inquirers with much regret. I thought of the "Celestial Empire"—of the efforts which are now making to enlighten that vast empire of sin, and of the mighty shock which idolatry will receive, when the hundreds of millions of China shall turn to the Lord. I seemed to see these poor convicts liberated from their present bondage and returning to their native land, with the Bible in their hands and the grace of God in their hearts. I could not feel so far satisfied with their attainments in Christian knowledge or Christian graces, as to warrant my baptising them. I gave them encouragement, by telling them that probably Mr. Allen or myself would visit them in a few months.

Another circumstance respecting these convicts will not be deemed unworthy of notice. When I first visited them last year, I inquired how many among them could read, and if they had any books? They replied that there were a number of readers among them, but that they had but *one* book. This, on inquiry, I found to be a Christian tract, which one of them said, he "*received from that good man, Dr. Morrison Sahib,*" of Canton. When the tract was given, whether before the recipient became a criminal, or while he awaited the sentence of the law against him; and how it was preserved by the convict, and thus brought into the interior of another heathen country, I could not learn. To know that these little vehicles of truth can, and often do cross oceans and deserts, and find a resting place in a dreary prison, or in some noisome haunt of vice, and there proclaim the truth in secret till some more powerful agent is permitted to call forth their latent influence into spiritual life—to know this

is enough to quicken our zeal and encourage us to diffuse them far and wide.

EXTRACTS FROM A LETTER OF MR. RAMSEY, DATED SEPT. 5TH, 1834.

Decease of Mrs. Ramsey—Return of Mr. Ramsey.

In the last number it was stated that, in consequence of the decease of Mrs. Ramsey and the state of his own health, Mr. Ramsey, accompanied by his two children, was on his return to the United States. As no vessel was likely soon to proceed directly to this country, he embarked in the British ship Aliquis, bound to Liverpool, on board of which, near the Cape of Good Hope, this letter was written.

By reference to some of my late letters, you will find that I at times spoke of Mrs. Ramsey's declining state of health, and also of my own frequent attacks of illness. We hoped that change of air in India would prove beneficial to us both. In consequence of this we removed twice, at the advice of our physician and with the consent of the mission, from Bombay. These changes were of no real benefit. During the last cold season, from December to February, I was absent on a tour with the Rev. Mr. Read, and enjoyed pretty good health. Shortly after my return to Bombay I had another severe attack of illness, the effect of which I yet feel. During my absence Mrs. Ramsey also enjoyed tolerably good health. As soon, however, as the weather began to grow warm, her strength began to fail. Sometimes she was able to attend to her various duties, and at other times she was not. She had given up visiting the schools under her care; but when able, she had the children come to the house where they were examined and rewarded as usual. In May she became the joyful mother of a daughter. She regained her strength but slowly. The physicians attending her gave it as their opinion, that she ought to be removed from the country as soon as her health would permit. On the evening of June 10th Mrs. Ramsey seemed better, though quite weak. She retired to rest at an early hour, and enjoyed a good night's rest. Early in the morning she seemed still better; but before many hours had elapsed, symptoms appeared which alarmed me, and caused me to send for a physician, who arrived at 10 o'clock. The progress of the disease was now short. At twelve, noon, Drs. Maxwell, Smytten, and Kays, pro-

nounced the attack to be spasmodic cholera, and before night her happy spirit was released from its tabernacle of clay, and returned to its rest on high. I watched the progress of the disease in its awful and rapid march, but could do nothing, save administer to her few wants and commend her departing spirit to our Father and covenant-keeping God.

Thus was I, in a few short hours, left with two dear babes to mourn her loss, while she, having put off this mortal body, and having begun the song of the redeemed, rejoiced with a joy unspeakable and full of glory. I mourn her loss, nor can I refrain the sad tears trickling down, while I make known to you what God has done. I weep, and not without a cause. If the Savior wept over the grave of Lazarus, why may I not weep over the remains of the beloved companion of my youth and the mother of my babes? But while I mourn her loss, I rejoice in the grace vouchsafed to her, in that she was enabled, without fear and in a full assurance of acceptance with God, to bid farewell to earth and earthly scenes, and to commit her afflicted and bereaved husband and children to the watchful care of a faithful and merciful God. The Lord supported me in the hour of trial, and yet supports my sinking spirit, and enables me to say, I hope sincerely, "Father thy will be done."

My state of health before Mrs. Ramsey's death, and especially after it, was such that the physicians unitedly agreed in recommending a voyage to America. The nature of my attacks of sickness, and the symptoms of disease which affected me, induced them to recommend my return. Upon my laying their opinions before the brethren in Bombay, they immediately agreed that I should proceed by the earliest opportunity with my children to America, so as to avoid the trying season of the rains. The brethren at Ahmednuggur also gave their consent to my going. Thus, in the mysterious providence of God, am I urged away from the field of labor whither God had sent me. Three of those who entered the field in 1831 rest from their labors, two only remain in the field to tell the heathen of Jesus, while I am tossed on the deep. What afflictions or trials or labors or joys await me, I know not. But the Lord of the harvest will direct me in all things; Oh, for grace to follow wherever he may lead, and to go where he may send me.

Syria and the Holy Land.

JOURNAL OF MR. THOMSON AT JERUSALEM.

THE removal of Mr. Thomson and his family from Beyroot to Jerusalem was repeatedly adverted to in the last volume. In the brief notice of the decease of Mrs. Thomson, given in the last number, reference was made to the rebellion of the mountain tribes against the pasha of Egypt, who now holds the government of Syria, and the exposed situation in which Mrs. T. had previously been placed, the rebellion having extended to Jerusalem, and Mr. T. being absent at Jaffa, whence he was unable to return, on account of the hostile troops which rendered the mountains impassable. The following journal of Mr. Thomson narrates the events of this distressing period, beginning with his departure from Jerusalem for Jaffa.

Journey from Jerusalem to Jaffa.

Jerusalem, May 19, 1834. Having left my goods in Jaffa when I brought up my family to this place, I engaged mules to-day to go down for them. But a rumor is afloat that the Fellahheen mountaineers have rebelled against the pasha, and no persuasions would induce the muleteers to set out.

20. Started early this morning without our muleteers, and on our road down the mountains met many Fellahheens, armed and equipped for war. About noon stopped at a well under a small village to take some refreshment. I asked one of the Fellahs who came down to us, if he was shooting birds? With a bitter smile, he said, my birds are in Jaffa, and my lead is for the pasha. As they began to gather around us, all armed, and looked rather suspicious, we thought it best to be away.

The cause of this disturbance is an order from the pasha to take every fifth man to be a soldier, at which the mountaineers are greatly enraged. Those we saw swore by their prophet that they never would submit to be made "*nez-zam*," the name of the Egyptian troops. Their greatest objections are ridiculous enough, but strikingly characterize the feelings of the people. The pasha shaves off their long beards and puts on the Nezzam dress, very much like the Frank; which two things are an abomination in the eyes of these people. One

poor woman complained bitterly that the pasha "made them all become young again." Without any interruption we reached Ramla about five o'clock, and were very hospitably entertained by our consular agent, signor Abood. In the evening many respectable persons called in to see us, and talk, smoke, and sip hot coffee. Contrary to their usual vociferation, they conversed in a low suppressed tone of voice, predicting robbery and war.

Jaffa, 21. Left Ramla at two o'clock this morning, and reached this place just as the sun was above the mountains of Judah. Ibrahim and his suit are still here, and evil tidings, like Job's messengers, pour in from every part of the mountains. Put all things in readiness to set out early to-morrow on my return.

22. The son of our consul came down from Ramla, bringing his father's camels to transport my baggage to Jerusalem. He confirmed the report of yesterday, and on our way to Ramla we met several travellers who started from Jaffa yesterday, but could not get up the mountains, and were now returning in great terror. A little farther on, an express passed us, bearing news to the pasha. I was greatly struck with his appearance. He sat erect and firm as a statue on its pedestal. His countenance was fixed and steady, and every muscle and joint was screwed down tight. With a firm grasp, he held his cocked musket, at arms length, and parallel with the horizon; and dashing his heavy stirrup irons into the bleeding sides of his swift Arabian, he flew over the ground like an eagle hasting to seize its prey. When we arrived in Ramla, I learned that the Fellahheens, at the village where we stopped as we came from Jerusalem, had attacked a body of the pasha's cavalry, killed the emeer Ali (commander), and many others, and drove the rest down the mountains.

The Fellahs resemble the American Indians in their complexion, dress, and lawless habits; and are more terrible to the timorous inhabitants of the plain, than the red men ever were to New England or Kentucky. It will be impossible to return to Jerusalem until they are subdued, as they have possession of all the passes up the mountains. This is a severe disappointment, and will be more distressing to my family than it is to myself, as very exaggerated reports will no doubt reach them. But

it is the will of the Lord, and let that will be done.

Schools at Ramla and Gaza—Condition of Females.

Ramla embraces a very considerable Greek population, and I made an arrangement this evening to supply their school with about two hundred books of different sizes. The school is large, and the children will not only read the books themselves, but carry them home, and thus introduce them into every respectable Greek family in the place. May the good seed thus sown among the people take deep root in their hearts, and bring forth fruit an hundred fold, to the glory of God. Our consul, who is perhaps the wealthiest Christian in the place, offered of his own accord to be our agent to receive and distribute the books. I gave books to his family on my way down, with which they were much pleased, exhibiting them and reading portions of them to all their numerous visitors. The consul's eldest son, an interesting man with a rising family, was particularly pleased with "Prayers for every day in the week," and repeatedly declared his intention to read them every day. May he learn to pray with a humble and contrite heart, and to worship in spirit and in truth. I have also become acquainted with the Russian consul for Gaza, who is equally pleased with the books, and requested a supply for the school in Gaza. According to his account, the Christians are more numerous in Gaza than I had expected. But all statistical information derived from natives requires to be corrected by personal investigation; and can never, with safety, be made the basis of missionary operations.

But all these efforts, let it never be forgotten, reach only one half of the community. Not a ray of light penetrates the dark chambers of the harem. There the prince of darkness sits undisturbed in visible obscurity, pouring his poisonous precepts into the tender minds of all the rising race. And here he must be assailed and driven out, if ever his cruel empire over Palestine be broken. So long as he keeps possession of the fountains, he will not be greatly disturbed at our light skirmishing with the streams. The females of these parts are imprisoned with peculiar rigor. I have been many days and nights at our consul's, who is particularly attentive and kind, and yet I have never seen one of the family—not even when Mrs. Thomson was with me. They never

make their appearance in the upper apartments, where their husbands, brothers, and children sit; and if any visitor wishes to leave, some of the men always go before crying out "Terreeuck, terreeuck!" the way, the way! and if I am out with the men, I am obliged to remain until some of them can return with me to halloo the "terreeuck," when all the females run and hide until I have passed upstairs. Poor things, they know nothing! Being unable to read, and forbidden to hear the gentlemen converse or read, they are cut off from every source of information; and although the rich are covered with gold and jewelry, they are as ignorant and foolish as children, in every thing except the simplest arts of common life. Here is a field of female benevolence, which will require the very first order of self-denial, and the highest degree of that greatest of graces which hopeth all things, beareth all things, and never faileth.

Population and Ruins of Ramla.

23. About nine o'clock last night a reinforcement of cavalry arrived from Jaffa, and at mid-night another came in all the pride and pomp of war; and active preparations are being made for the work of death. Nothing new to-day.

Ramla has, at no very distant period, been a much larger place than it is at present. The number of inhabitants is perhaps three thousand, mostly Mussulmans and Greek Christians; and what is more extraordinary, at least one half of the people are blind, either in one or both their eyes; and many of them have eyes so weak that they keep them half closed. I have counted at different times, in mixed companies of old and young, and always found the greater number blind. What can be the cause of the great prevalence of this sore calamity? Perhaps it is owing to its locality. Situated in the centre of the vast plain or valley of Sharon, Ramla is excessively hot, and the reflection of the sun from the white sand is very painful to the eyes.

Spent an hour in examining some ancient remains a little to the west of the village. A small square of about two or three acres is inclosed by an old wall. Within this inclosure are three vast subterraneous apartments, resembling cisterns. The one on the south side is about one hundred and fifty feet long and forty wide, and twenty-five deep, and the vault is sustained by nine square columns. The one on the west side is

about seventy feet square, and twenty-five deep, with a double row of columns to support the vault. The other one I did not enter, but was informed that it was like the one on the south. You descend into them by a winding stairway, and the floor and the walls have been stuccoed with a hard preparation used in making aqueducts and cisterns. The whole of the south end of the arch and half of the east had been once furnished with a double row of beautiful arches exactly resembling the interior of a khan, or caravansera, and probably used for the same purpose. In the centre of the northern wall rises a square tower, which is seen at a great distance from Ramla. It is twenty-five feet square at the base and rises one hundred feet with very little alterations in its dimensions; and from this elevation there once rose a round column, like a Turkish minaret, a part of which still remains. The ascent is by a steep winding stairway in the inside, and is very fatiguing, but the prospect from the top well repays your toil.

The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain tops, the weary husbandman returns from his labor, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation until the stars looked out from the sky, and the cool breezes of evening began to shed soft dew on the feverish land. What a paradise was here when Solomon reigned in Jerusalem and sang of the "roses of Sharon!" And what a little heaven upon earth will be here again, when He that is "greater than Solomon" shall sit on the throne of David his father; for "in his days shall the *righteous flourish*, and abundance of *peace* so long as the moon endureth." "*The mountains shall bring peace* (instead of war) to the people, and the little hills by righteousness."

"Fly swifter round ye wheels of time
And bring the promised day."

24. Reports from the seat of war become more alarming. The whole of the mountains, from Nabloos to Hebron, are in commotion. The governor of Jerusalem has fled; and his father, who was governor last year, and displaced, is at the head of the rebels. It is confidently asserted that the city has been taken and

plundered; and although I do not believe it, I cannot quiet all apprehensions. The consul and his family are incessantly urging me to return to Jaffa. They have packed up their gold and silver and most valuable articles to send off to-night, and intend to flee themselves as soon as they can. I do not think, however, that the rebels will venture so far down into the plain; their strength consists in their rocks, more valuable to them than the woods to the Indians. The troops that passed through the other night have returned without accomplishing any thing.

Visited the school to-day and heard some of the scholars read. They are taught by an elderly man, a captain from Egypt, who received us kindly. The school is supplied with a few prayer books by the Greek convent; and the children learn to chant them with great rapidity. They do not understand what they read, and hurry over pauses, sense, and verses as long as they can hold their breath; and he who can utter the greatest number of words without stopping is the best reader. The place where the school is held is, or has been very lately, a stable, and there are no seats of any kind for the children. If a suitable room could be found and decently fitted up, I should be very glad to place a good teacher in it and assist in his support; but it would be a waste of means to bestow much on such a school.

The extracts from the journal which follow next in order will be omitted in this number, to make room for that part which relates to the death of Mrs. Thomson.

[To be continued.]

OBITUARY NOTICE OF MRS. THOMSON.

AFTER the disturbances adverted to in the foregoing article had so far subsided that the mountains had become passable, Mr. Thomson returned to Jerusalem. The great anxiety and exposure, and the distressing occurrences which preceded and probably brought on the sickness of Mrs. Thomson, are narrated by herself in a letter addressed to her sister in this country.

July 11, 1834. Came up by night, and met with no disturbance from any body, although robberies are innumerable, and two villages were broken up by Bedween in sight of us the same day that we came up. Nothing interrupted the lonely solitude and silence of night but the chirping of the grasshopper and the cricket in the

mountain bushes. We arrived in safety, but oh what horror, what faintness seized my heart, when I came in sight of our house, and saw that part which Mrs. Thomson and I occupied, all torn to pieces by the cannon of the castle. But I must now go back and relate what took place in Jerusalem after I left, which I shall do mainly in the language of Mrs. Thomson in a letter to her sister.

Jerusalem, May 30th, 1834.

The last Sabbath, my dear sister, was one never to be forgotten by myself and hundreds in this afflicted city. My husband had nearly a week previous gone to Jaffa for the purpose of bringing up our things. [After a few sentences mentioning the rebellion and its causes, the letter proceeds.] They marched towards Jerusalem, but the soldiers dare not leave the city to oppose them, for there is treachery within the walls; and they feared, with too much reason, that the gate would be shut upon them, if they should sally forth. We were not greatly alarmed, however, until on rising on Sabbath morning, we received the assurance that we were literally in a besieged city. We are within a few rods of the tower or castle; and I saw, for the first time in my life, the cannon brought out to be mounted upon the walls, accompanied with other preparations for carrying on the work of death. I need not describe my feelings; you will better imagine them. We are staying in the house of the kind Mr. Nicolayson, from whom and his lady we receive every possible kindness. At eleven o'clock our two little families convened for reading the Scriptures and prayer. Mr. Nicolayson's selections all had a bearing upon our present circumstances, and were eminently calculated to inspire confidence in God. As he read some of our Savior's last conversations with his disciples, it seemed almost as if we were realizing the same scenes, and felt every word applicable to ourselves. Still we were yet ignorant to what extent we were soon to be called to possess our souls in patience.

When our worship closed, my babe was brought to be nursed, and I had scarcely taken him, before the house above and around began to shake violently. "*What is this?*" said Mrs. Nicolayson in consternation. Instantly the truth flashed upon my mind—I exclaimed *an earthquake*; and rushed out of the room, knowing that the open air was more safe than a falling house. I descended the stairs amid a shower of dust

and stones, a large one being precipitated from the top of the wall, narrowly escaped crushing little William's head. Everlasting gratitude to God for his preserving goodness. On gaining the garden I felt somewhat relieved; but, my dear sister, it was an awful sight to see the high stone walls of our garden shivering like leaves in a tempest, a part giving away, and all threatening to share the same fate—the house shaking as if it would every moment fall prostrate, and the very earth trembling beneath your feet as if no longer able to support its surface. What power but the Almighty can succor in such awful circumstances? To whom can we fly but to Him who holds all nature in his hands. To him and the blood of atonement that speaks pardon and peace, I did in these terrific scenes endeavor to look—yes, to cast myself upon the mercy of God in Christ, and await with resignation the termination of those unlooked for calamities. In a few minutes the streets were filled with the weeping, lamentation, and woe of afflicted multitudes who had fled from houses that threatened to bury them beneath their ruins. Several families—all Jews, came to take a shelter in our large garden; and it was truly afflicting to see these bigoted descendants of Abraham coming for protection in the hour of danger to the house of a *Christian*, really appearing to derive comfort from our composure and confidence that God would protect us.

The shocks continued through the afternoon and night; also on Monday and the night following, but not so violent as the first. It is predicted by the Latin monks that on to-morrow—the seventh day since the first—will be the most tremendous shock yet experienced. But poor mortals they know not what will be on the morrow. We must acknowledge, however, that present appearances rather threaten a return. * * * * I was obliged by another shock, though slight, to throw down my pen, seize my infant, and run out of the house, just as I had written the word "return." The weather is exceedingly hot and sultry. The thermometer stands at 90 in the shade and 114 in the sun, and yet it is but the last of May.* In addition to this there is an uncommon dryness in the air. Book

* May is the hot month in Jerusalem. During the whole of June, July, and so much of August as is past, the thermometer stood at 70 in the morning and only from four to six degrees higher at noon. It is almost too cool to wear summer clothes. The heat in May arises from the prevalence of southeast winds. We have strong northwest winds during the other months.

covers, and even furniture are warped in the shade, as if exposed to the fire. Even before the middle of the month the heat and lassitude produced by the air, equalled that at Beyroot in August. What will be the termination of this season our Heavenly Father only knows. Circumstances more appalling than those in which we are now placed I had hardly ever imagined. I hesitate, dear sister, to describe them. I have no wish to excite your sympathy at the expense of your feelings. But before this reaches you, all these troubles may have been caused to subside through the good providence of Him who has all events under his control, and can easily say "Peace be still," both to the warring elements of nature and the turbulence and commotions of man. Or, should he in infinite wisdom determine otherwise, we may be at rest, where wars and rumors of wars shall never reach us more.

Owing to the continued tremblings and quakings of the earth we thought it prudent to sleep in the garden. But here a new danger met us. The engagements between the soldiers on the walls and the peasantry without were carried on principally at night, on account of the heat of the day. The Fellahs got possession of a small convent without the city, which enabled them to aim at the soldiers, and though they had no cannon, yet we were so near the castle that the balls from their muskets whizzed over our heads and around us in every direction. We lay thus for three or four nights, and then concluded that it was better to fall into the hands of the Lord than into the hands of men, and so returned into our partially dilapidated house. Perhaps you would not call it *partially dilapidated*, were you to see the fissures in the walls and terraces, the half fallen ceilings, settled floors, and other marks that tell of ruin and threaten to make it a mass of rubbish. It is said that all the upper part of the house must be taken down and rebuilt before it can be inhabited. Through the mercy of God we are not yet left houseless. I and my little family have a small open room, or house in the garden, but of so antique a date that it would require no very bad shaking to bring its rotten stone arches down upon our heads. Mr. Nicolayson's family find shelter in some lower rooms formerly used for lumber. Imagine us lying down at night with more than a mere possibility that our beds might be our tomb, endeavoring, but often without success, to compose ourselves to rest amid the firing of musketry and the roar

of cannon. Oh how different are our feelings (or mine at least) in committing ourselves to God for protection under so many appalling circumstances, from what they were when I used the *form* with my lips in my own peaceful country, and lay down to rest in my own quiet room. Withdrawn from all earthly props, and in a situation where, were they near me, they would be of little avail, I can do nothing but go direct to God; and find peace only in committing myself and all that is dear to me into his care. The promises of his word never before appeared so precious. Surely sanctified afflictions give a life and power to the blessed promises of the Bible, endear the Savior, and draw us near to God, far beyond whatever prosperity can realize. Oh how trifling now appear many, *many* things to which I once attached importance. Even *all* that earth calls good or great dwindles into nothing, when we encounter the horrors of war, earthquake, and scarcity, if not famine. These things too bring the reality of eternity near.

[After the description of the causes of partial famine in the city, the letter proceeds.] Had not our dear missionary friends been most providentially supplied with stores, out of which they hospitably entertained us, I know not what we should have done in this emergency. You will think me selfish, perhaps, in dwelling so much on our own affairs, and saying little or nothing about the state of the city, the war, and the suffering of others. The truth is, we know nothing, and are obliged to sit in our houses day after day, in the most painful suspense. Rumors and conjectures, some of them frightful enough, we have indeed heard; but we question the truth of all. We are troubled, however, with but very few visitors. The disloyalty or disaffection to the pasha is so universal among the Mussulmans, that they are said to be all quarantined in their houses. One thing is certain, that those who used to visit us come in no more; the streets are silent and deserted, patrolled only by a vigilant soldiery. Thus are fears without and fears within. It is said, and I believe this story at least, that several communications have passed between the Fellah-heen and the Turkish citizens. Some of these have been intercepted. One of the instances is so singular I must detail it.

Although no one has been allowed to pass and repass for secular purposes, the rites of burial have been respected by both parties. At the commencement of the siege, a week ago this day, a

Turkish woman, veiled as is the custom, presented herself at the gate, requesting permission to go out. Her stature or something else excited suspicion. She was stopped to answer farther inquiries. "Who are you? Why do you wish to leave the city?" etc. She replied, that she had just lost her husband, and wished to go to his grave and weep there, (a universal practice in this country.) Not liking her voice the soldiers unveiled the lady, when behold a portly man stood before them. He was searched and letters found to this effect:—That if the Fellah-been would advance and attack the city, the soldiers would no doubt sally out to attack them, when the Mussulmans within would rise and take the place. This determined the soldiers to remain within, and act only on the defensive until they should receive aid from the pasha. Why this aid does not arrive is matter of great surprise—why even the pasha does not come in person. He left Jerusalem but recently, and has been in Jaffa ever since, which is within eleven hours of common travelling. It is two weeks since the rebellion commenced, and one since we have been closely besieged. It is said by some that the troops he has sent have been cut off; by others that he is in person within a few hours of the city with a large reinforcement; others again say that he dare not withdraw his power from Jaffa, Acre, etc., for fear of a similar rising in those places; but that he must wait until troops arrive from Alexandria. Now whether we are to undergo a regular siege, and be finally given up to the insults and ravages of a lawless multitude, or whether the approach of disciplined troops shall compel the rebels to return quietly to their houses and leave us once more in peace, is known only to our Heavenly Father. If my dear husband were only with us, or could we hear from him, be assured of his safety, and he of ours—but peace be still. The Almighty has in these trying scenes been better to us than our fears, and infinitely better than our deserts. "Therefore my soul trust thou only in God."

June 11. Several days, my sister, have elapsed since the close of my last letter. Many of them were days of such awful interest that I could neither command opportunity nor composure sufficient to describe the appalling scenes around me. Even after the danger had in some measure subsided, I could not recall the past but with feelings of such horror, that for the sake of my dear babe, whose health is much affected by mine,

I have felt it to be duty to keep my mind as calm as possible. In this endeavor I have been mercifully assisted with strength from above. I called upon God in my trouble. He heard my prayer and strengthened me with strength from on high.

But to keep you no longer in suspense. The evening I concluded the inclosed letter was Saturday, May 31; at sunset Mr. Nicolayson ascended the terrace to ascertain the state of matters, and returned with the assurance that the walls were manned as usual, the gates closed and the soldiers at their posts. We retired to rest; and as the weather had become cool, we hoped to enjoy a good night's rest; but about midnight I was awaked by a loud discharge of fire-arms; and the balls whistled around us in such a manner that I was sure the engagement was within the walls.

I hastily awoke Mr. Nicolayson; we all dressed as soon as possible, taking care not to awake the children. The narrow street that passed our front door led directly to houses occupied by soldiers. Mr. Nicolayson went there to listen, and found the soldiers removing their effects into the castle with the utmost expedition. That which we had anticipated and feared, was now but too certain; that the city was betrayed, and we were at the mercy of a lawless and ferocious multitude. The gates of the castle closed—morning dawned—the morning sacred to Him who came to bring peace and good will to man—the day also (June 1st) on which you with many of your beloved friends were to commemorate the love of our Redeemer. Under what different circumstances was your sister to spend its hours. After the retiring of the soldiers we were not left long in suspense. The awful silence was broken by the shouts of the Fellahs, the firing of musketry, etc., while from the streets were heard the breaking open of doors and the running of men to and fro. To add to our distress, our servant, who had been on the terrace rushed into the room pale with terror, exclaiming that the Fellahs were murdering the people and plundering the city. Can you imagine, my dear sister, our feelings at that awful moment. What earthly possession or connection could now avail. Whither could we fly for refuge, but to Him who said, "Call upon me in the day of trouble, and I will answer thee." We did call upon him; and sought him not in vain. Mr. Nicolayson read the Scriptures, and oh how rich and appropriate seemed every line, especially our Lord's last conversa-

tion and prayer recorded in John, and many of the Psalms composed ages ago in this very vicinity, and under similar circumstances. Indeed so applicable were they to our situation, that they seemed written expressly to quiet our fears and strengthen our confidence in God. If our hearts did not deceive us, we did not so much dread death. Oh no, I longed to leave a world of so much wickedness, cruelty, and sorrow, and enter one where all is love and purity and peace. I endeavored to look to the Redeemer, trusted through his righteousness to be made meet for the inheritance of the saints in light and glory. But nature—weak, terrified nature, shrunk from the possibility of personal violation, and the terrors of a violent death. My infant too—my heart sickened when I looked at him. His smiles and caresses went to my very soul, and I was obliged to resign him to the care of others.

During the day the soldiers made a sally from the castle and drove the Fellahs into the lower part of the city; and although they again retired and shut themselves in, they kept up a constant firing upon the rebels. Our house being near the castle, we spent Monday and Tuesday unmolested, listening, however, to the breaking open of doors all around us. On Wednesday, while at breakfast, we heard them in the other part of the house we occupied, in one room of which was Mr. Nicolayson's library, together with several of our articles. After a few hours Mr. Nicolayson ventured over, determined to secure at least some of his most valuable papers, and if possible bring away a chest of ours. He found the room broken open and nearly all his papers gone. All our articles left in that part of the house were gone also, except the iron bedstead, which, as they could not carry it away, they had broken to pieces. Mr. Nicolayson loaded himself with what he most valued and was returning, when he was called upon by these armed Fellahs from below and ordered to stop. Assuming as much confidence as he could, he demanded what they wanted? "To butcher them all," was the reply. All who? he asked. "Only the nezzam," (soldiers) they said; at the same time assuring him that they intended no harm to the citizens, and charging the robbery upon some fellows who had broken in, in the morning. Though from several circumstances there was no doubt but that they were the perpetrators, and had the things at that time concealed below. We were

in their power, however, and prudence forbade us to press the point. They then requested permission to go over the house. Their first object was to see if we had arms, ammunition, etc., and the other to ascertain whether the walls would stand the cannon of the castle, that they might make our house their fort. Being satisfied on this subject, they dug port holes through the walls, and next morning began to fire upon the men in the castle. This was quickly returned by the soldiers with cannon and small arms. And now, dear sister, conceive our situation. Exposed to the cannon of the castle before us, which was tearing to pieces our house already greatly shattered by the earthquake, while the whole house and garden was filled with a lawless multitude of angry Fellahs. Parties were constantly bringing in their booty to our garden, giving fearful index of the work of plunder going on in the city.

Mr. Nicolayson obtained permission to remove his library below, but found to his great regret, that many of his most valuable books were gone, many sets broken, and many wantonly cut up for wadding for their guns. His valuable maps and engravings were all ruined. Being very much annoyed by continual demands, Mr. Nicolayson judged it best to hire a guard, and finally obtained ten who engaged, for a dollar a day each, to protect the house. They did their duty pretty well. One furious Fellah rushed into the part where we were, and immediately drew his sword and would have laid the poor dog dead at his feet, but for the entreaty of Mr. Nicolayson. He then seized our servant by the collar and was going to run him through, on pretence of his being nezzam. Being assured that he was an Englishman, and our servant, he let him go, and then left the house, taking with him such of my clothes as he fancied. All this day and night and greater part of the next day, we were literally in the very din of war. We all stowed ourselves in a small lower room, where the walls were very thick, and heard the cannon balls whistle over us and around us. One large ball entered the dome of the little room in the garden where I slept, tore a large hole through, scattering the rocks and mortar all over the place where I and the babe used to lay. At every discharge of the cannon from the castle, the Fellahs in the house would set up a prodigious shout of defiance; and at stated periods they made signals to each other all over the city. I cannot tell you how this un-

earthly sound fell upon my ears. It was neither a yell, a shriek, or a shout, but a compound of all; and being prolonged while the voice could sustain it, was unutterably terrific.

By Friday morning our guard had become so exorbitant in their demands, that we felt assured, that, unless relief should soon arrive, our purses at least would no longer be in our own power. About noon, however, their tone altered, and we observed that the numbers were decreasing in the garden. At four o'clock Mr. Nicolayson heard some one say very hurriedly, * * * *

Here the letter stops abruptly, and I will endeavor to continue the narrative. The sentence should be finished I believe thus—"say very hurriedly, 'They are coming, flee as soon as you can.'"—Mr. Nicolayson went into the garden and found not a single Fellah, and in a short time the pasha with all his army entered the city.

From this time they had no more difficulty. The pasha had several battles with the Fellahs, in all of which he was decidedly victorious, except the last, when he received a severe repulse, and many of his men were cut to pieces. Negotiations for peace were then commenced, and in a few days peace was ratified on terms, I suppose neither party intended to observe. The Fellahs made no secret of their intention to break it, as soon as they were all collected from the different forts of the mountains. In the mean time, Mohammed Ali arrived in Jaffa, and sent for Ibrahim, the pasha; and he, leaving about half his army to guard Jerusalem, set out by night and came down the mountains before the Fellahs were aware that he had gone.

The whole month of June was cool and delightful, and Mrs. Thomson enjoyed excellent health until about the close of it, when she had a bilious attack. This, however, soon yielded to the ordinary remedies, and she again enjoyed tolerable health for some time.

When I reached home, as stated in my journal 11th July, my joy was immediately changed to the most distressing anxiety on her account. I found her suffering intensely from violent ophthalmia, which had been suffered to go on unchecked five days. Her whole system sympathised deeply with the eyes, and she was in a high inflammatory fever. I immediately applied the best remedies within my reach, and removed her to a better room in the house. On Sabbath, 13th, Mrs. Nicolayson was attacked with a fever. All the children were sick with

the ophthalmia; and Miria, (a daughter of Jacob Aga, formerly Armenian patriarch,) whom we brought with us from Beyroot, at the request of her parents, to be educated as a teacher, was blind. On Monday Mrs. Thomson became blind, and during the night the pain became so intense, and so connected with the head, that she consented to be bled. I ought to remark that her pulse from the first had alarmed me greatly. It was very obscure, deep seated in the arm, and so indistinct as not to be counted. It resembled more a swift running stream than a well defined pulse. The bleeding did not relieve the head, and the same frightful action of the heart continued. I frequently laid my ear over her heart, and always with terror. It seemed as if in the hurry, contractions were imperfect, two or three appearing to run together, producing a sound like gurgitation.

On Tuesday night I was severely attacked with the cholera morbus. All were very much alarmed; but about daylight God put a stop to the disease. Though much prostrated I recovered rapidly. Mrs. Nicolayson is very sick to-day. Ophthalmia very troublesome with the children. Mr. Nicolayson as well as myself nearly exhausted by incessant watching. Mrs. Thomson's head becoming very painful, we bled her again, which immediately and entirely removed the pain, both from the eyes and head. This time also it restored the pulse to something like what it ought to be. But alas! to my consternation I discovered that, although the entire cause of previous complaint was removed, the work of desolation did not appear in the least retarded. Some unseen but mighty hand was still rapidly dissolving her earthly tabernacle. I knew that it was only that she might take possession of her heavenly mansion, yet every stroke in the sad work of demolition made my stricken heart quake like a leaf.

Thursday, 16th, Mrs. Thomson spent a restless night. The case which had before appeared a plain one, now became, to me, utterly mysterious. I knew not what was the matter, and I knew not what to do. The action of the heart was still very distressing, and I endeavored merely to allay the violence of such symptoms as appeared. On Friday evening we heard of an Italian physician among the troops, whom we sent for, and who came the next morning. But he did not pretend to understand the case and recommended no new course of treatment.

My dear wife, at an early stage of her disease, was convinced that she would not recover. The thought never alarmed her. She had for many weeks been in the higher, clearer regions of faith, ready to depart at any time. We often conversed on the subject, and she gave the most consoling assurance, that for a considerable time before her sickness she had enjoyed greater nearness to God in prayer, and greater comfort with regard to her interest in the blood and love of the Savior, than ever before. Sometimes she remarked, that, owing to her great bodily sufferings, it was difficult to compose her thoughts to meditation and prayer, and that her faith appeared at times very weak; but she was always distinct, clear, and decisive in declaring her confidence in her Savior. The blood of atonement was her only hope; and she repeatedly remarked that it was a ground of hope, that would not, and did not fail in the hour of death. We spent much of Sabbath night, the 20th, in this kind of conversation, and in prayer. She also gave directions with regard to some small temporal affairs; left messages for her near friends; spoke of the dear babe with visible emotion, but was enabled to resign him to "Him who gave." She had cherished the hope of laboring longer to educate and bring to the knowledge of the truth some of the degraded daughters of Jerusalem; but the Lord knew best, and to his will she cheerfully submitted. I was astonished at the composure with which she was enabled to make all these arrangements preparatory to her upward and everlasting flight. Being somewhat exhausted she fell into a quiet sleep, and awoke in the morning with all her symptoms greatly mitigated—her pulse nearly natural, the heat abated, accompanied with a sensation of general comfort.

At one o'clock she was seized with an alarming chill, which yielded to applications and passed off with an irregular fever. Our friends were much encouraged, but I was sure that she could not survive another such attack, and therefore directed all my efforts to prevent its return, and succeeded through that day and till noon of Tuesday. During the morning of the latter day she was uncommonly well and strong. About one o'clock I was sent for to dinner. She assured me she had no tendency to chill whatever, and leaving Miria alone with her, I went below. On returning, in about five minutes, I noticed a change indicating the return of the chill. She thought not, but I immediately used

every effort to prevent it, but without avail. It came on violently, and in half an hour her reason, for the first time, became disturbed, and my fears became a painful certainty that the hour of her departure was at hand. I called Mr. Nicolayson, and he and I labored to restore circulation in the extremities; but all our efforts were utterly powerless. For several hours she suffered greatly. I continued to repeat to her those texts of Scripture which I knew afforded her particular comfort; and at times she appeared for a moment to recollect, and would reply, "Oh yes, it is so, it is so," or words to that effect. Once, in a moment of comparative quiet, I asked her if she remembered Sabbath night; and whether she felt now as she did then? She seemed to recall the scene and said, "Yes, I remember it, and my feelings are the same." She knew me to the very last moment, and the only connected sentence which she spoke after her situation became manifest, was just before she died. Looking me steadfastly in the face she said, "Native, native, native land—you remember when we travelled west, that wild young man and his wife who came on board the boat, and you talked with him a great deal, and he became very serious. Oh I thought it was such an opportunity." This she repeated several times. "It was such an opportunity, and he left us much impressed." The next word was on some other subject. After this she requested to be laid upon her side. We then kneeled down and commended her departing spirit to God. And just as the sun set, she silently fell asleep in Jesus without a struggle or a groan. Her last end was perfect peace.

When she ceased to breathe I gently closed her eyes, prepared the body for the burial, and then sat down and watched by the dear remains until the day dawned.

We were very apprehensive that we should not be allowed to bury in any of the grave-yards, but God prepared the way for us. The Greek bishop not only gave permission, but took the whole charge of preparing the grave himself. Those who know what difficulty has generally been experienced on this subject in these countries, will not fail to notice the good providence of God in this. When all was ready we read and talked of that day when that which was now sown in corruption should be raised in incorruption—"dishonor" should be changed to "glory"—"weakness" "raised in power"—when this "natural body"

should become "spiritual," like unto Christ's glorified body.

Strangers carried her to the grave, followed by myself, Mr. Nicolayson, Elias, a Christian brother, and two or three others, the only Franks in the place. Her sleeping dust awaits in hope the joyful morning of the resurrection, on the top of Zion, near the sepulchre of David, and by the grave of Dr. Dalton, an English missionary and former husband of Mrs. Nicolayson:

I have been in the "strait" which Paul mentions; nevertheless, if to "abide in the flesh be more needful," I trust the grace of God will enable me cheerfully to wait all the days of my appointed time, till my change come.—The Lord has put out the light in my dwelling, laid my earthly hopes in the dust, and written my dear little babe motherless in a strange land. But it is the Lord that has done it—the same Lord who eighteen hundred years ago shed his blood in this very place to redeem our souls from death; and I have no doubt that the same love has directed all these afflictive dispensations.

The remaining portions of Mr. Thomson's journal will be given in the next number.

Constantinople.

EXTRACTS FROM A LETTER OF MR. DWIGHT, DATED JULY 17TH, 1834.

Statement respecting his Labors.

My time has been divided between studying languages—the preparation of books—teaching—and intercourse with the people.

1. *Studies.*—I have been pursuing the study of the Armenian as heretofore, and although I can see that I have made some advances, yet I can as yet talk in it only with a stammering tongue. I do not regret, however, having undertaken the acquisition of this language; for besides its utility, as to the preparation of books and the establishment of schools for the Armenians, I find that it gives me a degree of influence among this people, and they are exceedingly interested to know that I can read and speak in their own proper tongue. It is quite a new thing to them for a Frank to learn the Armenian. Multitudes of Franks study and speak the Turkish, but so far as I know, I am the only Frank in all Constantinople who has undertaken to learn the Armenian. This language is gener-

ally considered by Europeans as outlandish and barbarous in the extreme, and as it is not necessary for the purpose of trade—the Turkish being a common language with all classes—no one is induced to learn it, and in the literary and philological world it is quite heterodox to mention the Armenian as worthy of any attention. It is not, however, devoid of beauties, and if the native Armenian literature is meagre, it is owing to the circumstances of the people for centuries past. The language itself in its pure original state, is rich and copious, full of terms, and adapted to almost every species of writing.

In addition to the Armenian I have also devoted a part of my time to the Turkish—a language that every missionary in Turkey ought to acquire—so far at least as conversation is concerned.

2. *Preparation of books.*—I have made considerable progress in the completion of a geography, designed both for the Turks and for the Armenians. That part which relates to the Turkish empire in Europe and Asia—which of course is more full than the rest, has been for some time completed and translated into both the above named languages, as well as into Greek. As it was necessary for the Armenians that the description of the ancient country of Armenia should be considerably extended, I have engaged Peshdimaljean, the learned Principal of the Armenian college here, to prepare that part, and I presume he will execute the task to our satisfaction.

I have also commenced the translation of the "Child's Book on the Soul" into modern Armenian, and as the people here are all children in intellect, I think this work will be admirably adapted to their wants. It is plain and simple, containing at the same time many solemn and weighty truths, which are calculated to make wise unto salvation. I have, in addition, just been revising and preparing for the press, a translation of Murray's abridged grammar, to help the Armenians in the study of the English. The translation was made by Mr. Oscean, and we regard this as a very important book, as the number of Armenians who wish to learn the English language is constantly increasing, and there are very many reasons why we should encourage such a desire.

Our Lancasterian cards in Armenian have been for some time ready for the press, and we are only waiting for the suitable type, which Mr. Hallock is now preparing very much to our satisfaction.

I would mention in the connection, that I have just completed a globe, the names being written in the Armenian character.

3. *Teaching.*—I have had no regular school, but I devote a part of each day to giving lessons in English to a few Armenian youth, and I presume that the number of my scholars in this department will be increased, so that eventually we may have a more regularly organized school for young men, in which other branches besides the English may be introduced. Mrs. Dwight has had an English infant school, in our own house, on a small scale, as the number of English children here is few and our apparatus for such a school quite limited. This school is now suspended, as it must usually be in summer, in consequence of hot weather, etc.

4. *Intercourse with the people.*—Although our chief efforts are in the department of schools, yet we find our acquaintance with the people continually extending, and we feel it to be a serious inquiry how we can best use the influence which God, in his good providence, is giving us over them. And this inquiry becomes still more important, as we find here and there an individual who seems to be sincerely seeking to know what is the truth. A few—a very few—two or three at most, as far as our knowledge goes, have, we trust been led to the great fountain of truth, and not only have changed their opinions, but have had their hearts washed by the washing of regeneration and the renewing of the Holy Ghost. We bless God for these first fruits, and we feel encouraged to ask for, and expect still larger blessings. One of these individuals is now with me, residing in my family, and his influence is very important among the Armenians of his age in Constantinople. We are frequently visited by some of them, and I trust that many of them will be led in the right way.

In reviewing what I have now said, I see alas! only my own deficiencies. A hundred things occur to me that I might have done, which I have not done, and I feel constrained to get down upon my knees before God, and acknowledge my infinite unworthiness to be placed in such a field as this. Something indeed has been effected here. In fact, when I look back upon the position of things here four years ago, when I first came to Constantinople with Mr. Smith, I can see that great and important advances have been made. But it is all of God and to him be all the glory.

I think that we have true and substantial ground for encouragement here: first from the promises of God, which are always the same—as unchangeable as his character; and next from the indications of his providence. You must—you do pray for us, and I trust many other Christians in America pray for us. Let those churches that are distinguished in the mercy of God by the special outpouring of the Holy Spirit think what a rich blessing it would be to Constantinople, and to all this part of the world, if we could be visited by the same gracious influences; and while they have the spirit of prayer for themselves, let them remember their brethren abroad, whose hands are feeble and whose faith is weak, and whose hope and patience are tried in the midst of men of perverse minds, full of superstition and idolatry.

EXTRACTS FROM THE JOURNAL OF MR. SCHAUFFLER.

DURING the summer of the year 1833, Mr. Schauffler made a visit to Smyrna, the principal objects of which were to have an interview with the Rev. Mr. Lewis, missionary of the London Jews Society, relative to the best means of introducing Christianity among the Jews, and to secure houses and the other buildings necessary for the mission families and the printing establishment, which were about to be removed from Malta to Smyrna. Some portions of his journal while on this tour will here be given.

Island of Lesbos.

July 11, 1833. All day long I had the ambiguous pleasure of gazing at the beautiful shores of the ancient Lesbos, instead of crowding through the streets of Smyrna. The eastern shores of this island are much more pleasant than the southwest and western shores; and they present a lovely aspect, even now when every blade of grass seems to wither under the deadening influence of misrule and extortion. It is not at all strange that its first settlements go back into the age of fable, and that its inhabitants were famous for poetry, music, and, what is but too often the consequence of high but ungoverned and unsanctified sensibility to that which is beautiful, for epicurian thoughtlessness and indulgence. Science should be the foundation and the framework of a man's character. The arts, its ornaments; but piety its lord, its inmate, its soul. Subjects of science

and of art are given to man to exercise his powers a few minutes until he is fit for a higher existence; until he possesses that knowledge which science seeks, and he sees and enjoys in every sensible object that impression of divine perfection which the arts labor to communicate to them. Let this be forgotten, and science will make us dry, self-sufficient pedants; or the fine arts, thoughtless debauchees, and our very being will lose its significance. The shores are one continued garden, and it needed but little imagination to see the lyre of Orpheus suspended on some branch, shining in the evening sun; or to imagine Sappho lonely wandering

—“where the Muses haunt
Clear spring, or shady grove, or sunny hill.”

Villages and farms peeped out of the thick shady trees, as though they were curious to observe the passing vessels; and the whole was a scene various in character and interest, and in associations melancholy smiling, like a rose with a malicious worm at the root—like a youth upon whose beautiful form and strong limbs unmerciful consumption has fastened.

12. In the morning we found ourselves before the city and fortress of Mitylene, or better according to Voss and Melam, and some other critics, Mytilene. It is the same place where Paul touched on his journey to Jerusalem.

Mytilene (Butler has Mitylene still) is a delightful looking place even to this day. Cicero calls it “most noble city in point of climate (natura) situation, and arrangement of buildings,” and its surrounding villages (agri) delightful and fertile; and though it necessarily has now the appearance of a Turkish place, so far as the “arrangement of the building” is concerned, it still bears the orator out in his encomiums. It extends from the shore up the ascent, and is therefore in full view, with all its buildings small and great. Besides the very considerable tax which the pasha pays to the government, and the large and frequent presents he is obliged to make to the higher officers of the court, he builds every year a frigate for the grand signor.

After spending about two months in Smyrna, Mr. Schauffler embarked again on his return to Constantinople.

Character of the Passengers.

Sept. 18. Our expectation was that we should be nearly if not altogether the

only passenger on board. But where shall I find words to describe the scene which the little vessel exhibited, overflowing as it was with people of every possible description. Together with captain and crew there were 72 persons on board, Greeks, Armenians, Turks, white and black Arabs, baptised Jews, a Greek woman, now a Mussulman, among the Turks, Hadjis, i. e. pilgrims who had been to Mecca, soldiers, officers, women, white and black, bond and free. The small, narrow deck we found encompassed with 30 barrels of rum, as we understood afterwards—with boards, and other things, and the whole company tumbling over each other, dragging to and fro their bags and boxes, talking, scolding in divers languages, smoking, singing, laughing, etc. We went down quickly into our cabin, into which no one but ourselves had a right to enter, hoping to bury our sorrow in sleep. But we had hardly taken our respective places, when we found out that the vessel was crawling with vermin.

19. In the morning we found ourselves becalmed, a little beyond the castle which commands the entrance into the port of Smyrna. Now the passengers had taken their places. On the right side of the helm an old Turk with his daughter, and two black female slaves; on the left, in the corner, Hadji Baba, an Arab with his wife, the renegade woman mentioned above; near him another Turk with his wife and child; on the two rows of barrels a mingled assembly of Turks and Christians; in the hold Turkish soldiers; in the large boat Turkish officers; among the sailors a number of Greeks of either sex; right before the door of our cabin, below the deck, an Armenian with his wife, a sick child, and a feeble old woman, probably his mother-in-law. It was not difficult to get into conversation with men with whom we found ourselves so closely crowded together. Hadji Baba had been among the Russians in the late war in Georgia, and knew considerable Russian, and he was not a little delighted to find that there was at least one on board of the vessel with whom he could converse in that language; and he had every now and then to say something to me in Russian. He is the first Mussulman I ever saw, who spoke well of the Russians. Among the absorbing topics which our Turks discussed this day, was a ring in possession of one of the Hadji's, which he said was of such magic power, that if a house or wall ready to tumble down was just

touched with it, it would stand at least an hundred years more. The ring contained a stone into which Arab characters were engraven, purposely mingled and drawn into one another according to the oriental taste. I could not decypher them, nor did the Hadji himself appear to be equal to the task. So much the stronger, of course, was his confidence in the power of the talisman. The Greeks who saw it laughed at him. I thought it would be well if he could touch the Ottoman empire with it, provided the talisman was "probatum." An old Turk begged a cup of coffee of me which I willingly gave him, receiving in return his wishes and prayers for God's favor and blessing upon me. Soon after I had an opportunity to enter into a serious conversation with him and with another Turk, and I found them quite interested in the subject. Nothing indeed is easier than to converse with these men on the perishing nature of earthly things, the sinfulness of man, his duty to love God, and to do his will, and the like; and it is a serious question, whether the way ought not to be prepared for the direct introduction of the gospel, by frequent and serious conversation with them on those subjects which a thoughtful Mussulman has in common with a Christian. A thousand solemn thoughts might thus be communicated to them, and their affections and confidence might be gained; and it would not last a great while before they themselves would propound questions which would bring to light the saving doctrines of the word of God. Thus a Turkish colonel in Smyrna, after a short conversation on other religious topics, propounded to Mr. Brewer and myself the question, How a man could be saved after having sinned? "I am a sinner," for instance, he said, "I have sinned and done many wrong things; how shall I be saved?"

20. We passed along the southwestern shores of Mytilene, with fair wind and fine weather. Towards evening our captain pointed us towards the spot, not very far below Sigri, where the Greeks attacked and burnt the first Turkish man of war, and thus opened their hostilities against the Turks. He was one of that daring party. In the evening we passed Sigri. Among the mingling scenes on the deck of our vessel, to describe all of which a book would be required, one, perhaps, deserves particular mention. A Turkish woman noticed her little boy among the ship's company, and being told that they had given him brandy to drink, she called him with great anxiety,

and inflicted punishment upon him in that same summary way which is so common hereabout. After having received his whipping, the boy pleaded that he drank nothing but water. Incredible of what he said, she smelled his breath, and finding, as it seems, that he had told the truth, she could not help herself, except to smile at her untimely severity, and bid him sit down with her, and not mingle with the strangers again. I could not help wishing, that those cruel fathers and mothers might be present, who, in the midst of Christendom, train their poor ignorant children to the ruinous use of spirituous liquors by precept and example; and that they might learn from this Mussulman woman the laudable lesson of bringing up their offspring in the habits of sobriety and temperance. Here, indeed, it was the effect of superstition; with them it might become the fruit of an enlightened conscience.

21. We had it in view to pass Tenedas on the west; but a strong contrary wind obliged us to enter the channel, and when the evening came we cast anchor at the coast of Troja with the Ida directly east. In the forenoon I spent some time among the Turkish officers in the large boat, and since one of the Haji's was present, I sent for some of my Turkish and Arabic books and tracts, of which some portions were read and conversed upon. Nothing of a very serious nature could be introduced, it is true; but every thought communicated to these men, any approximation to their feelings, any degree of confidence and influence we can obtain with them, seems to be important with their present state of inquiry.

This evening was one of strife and trouble, sufficient to alarm and deject every sensible person on board. First our captain scolded the Turkish soldiers for having opened and spoiled some of the boxes of fruit, belonging to the cargo. The Turks violently denied the charge; but he insisted upon it, and ordered them all out of the hold, where they had thus far been permitted to take shelter. Afterwards the Turks quarrelled among themselves with great fury, and finally the evening was closed by a still more stormy encounter between the Greeks and the Turks, headed on one side by the captain himself, and on the other by the Turkish officers. The occasion of it was this:—A sick Turk and a sick Greek laid claim to the same place for their night's rest. The Greeks evidently intended to show that the time was gone by when the mere word of a Turk was law to them; and the Turks felt it se-

verely, as it seemed mortifying (to meet with such fearless opposition and such hard words from those whom they had been in the habit, not long since, of regarding as slaves. I should really have feared serious consequences; but our captain, foreseeing such scenes, had made it a condition to every Turk who wished to come on board of his vessel, to deposit his arms in the cabin, which they all did, the officers themselves not excepted. Our cabin, of course, was lined with swords, pistols, and knives; and I was determined to keep them there, without respect of persons. The matter was at last settled by our captain, who ordered a comfortable place to be fixed for the sick Turk. The noise was great. Those who had already wrapt themselves up in sleep, awoke, rose up, filled their pipes, and went to smoking until the storm subsided.

22. In the morning we came to anchor in a small bay near the fortress of Tenedos. To spend the Sabbath more quietly, Mrs. C. desired to go on shore with her little family. I accompanied her. A Greek family in the town around the fortress took us in. I spent the afternoon alone, in a miserable room, where neither chair nor any other convenience of this kind was visible. Some children before our house played "school," on the Lancasterian system, the largest boy being the monitor, who very domineeringly taught the class how to spell. Last evening a very fine youth from one of the Greek families here, dove for sponges, an occupation by which many in this island support themselves, and was torn and devoured by a fish which they call *kopek*, or dog.

Island of Tenedos.

23. Went on shore again with one of our Hadjis, and with Piedro. Went up to the summit of a mountain which is the highest but one in the island. A small fortification is built upon it, probably to prevent a bombardment of the fortress from this point, in case of hostilities. The view of the island from the summit of the mountain, is very beautiful. A rich valley draws itself down towards the south, and still richer is the one through which we came, and which ends in the bay where we cast anchor. At various distances from the east and north and west, the shores of Troja, Mount Ida, some green spots sown about the sea, the Lagussas, Imbros, and Lemnos are visible. A rich field for the imagination of the classical scholar, if per-

mitted to sit down solitarily, and to roll back gone-by centuries. But if his taste, and his love for antiquity would lead him to do so, his moral sensibilities will pay dear for the indulgence. Disgusted and cast down, he will turn away from the melancholy associations of his truly enchanting, enrapturing prospects, and his eye will seek rather to pierce the veil of futurity, and to solace itself with the pure scene of universal holiness and peace, which we trust will ere long adorn and gladden every hill and valley on earth.

About noon we set sail again and moved over once more to the shore of Troja. Before my departure from Smyrna, Mr. Jetter, one of the Church missionaries, and a native of my native town, had given me a number of Arabic tracts, recently printed at their press in Malta. The perusal and examination of these tracts, I intended to make my business by the way, when evidently I could not expect to do any thing which required stillness, or implied an effort of mind. Among these tracts there was a small geography, and one on astronomy, the only pamphlets not strictly religious. I found them all very much as I wished; nor was I sorry to meet with the two little scientific treatises. Such things often excite attention and wake up an appetite for reading, and conciliate favor, where a religious tract will be wholly without effect. To-day I looked over a tract of considerable size containing all the parables of our Lord, with explanations and a preface. These tracts had excited the curiosity of the Turks in several instances, and often became the occasion of serious remarks. But since these men were unable to read the Arabic, I made no effort to give away what would have been of no possible use to them. In the present instance Hadji Baba took the book out of my hand, and began to read the preface. He had not yet read over half a page, when he began to kiss the book, and put it to his forehead, and with every sign of wonder and delight, he declared it a holy and excellent book. The first one of the Turkish officers on board, who also understood the Arabic, sat by, smiling and listening, and gave signs of approbation and interest. I feared, however, as Hadji Baba was reading on, that ere long some unwelcome religious truth or some doctrinal point, calculated to occasion controversy, would turn up. But I was pleasantly disappointed. All which they read they admired, until at last I left the book in Hadji Baba's hand, and

stepped down into the cabin. While I was below Hadji Baba's delight with his book grew so much, that he suggested to our captain whether I could not be prevailed upon to give it to him. Considering, however, the value of the book, he thought it very improbable that I should be willing to part with it. A lively discussion ensued. Some thought I would give it to him, and get me another one; and some thought I would not. The captain thought I would. "Well," said Hadji Baba, "you speak a word with him in my behalf, captain; perhaps he will listen to you, and leave the book in my hands." "I will," the captain replied. I now went upon deck, and the captain made his speech. I then made Hadji Baba a present of the book. All the Turks about seemed to be much pleased with my munificence, and Hadji Baba returned to his seat, to continue his reading. During the afternoon he read to a number who sat about him to listen, and translated into the Turkish what they could not understand; nor was there any sign of dissent or dissatisfaction observable among Hadji Baba's audience. When they were tired of hearing, and returned to their pipes, he continued reading his book, and even the moonlight he improved, when most of the others were sleeping.

Interchange with the Officers and Men of the Frigate United States.

On coming up we had noticed an American frigate lying at the strait. It was the "United States." I went on board of her to inquire after the health of our countrymen, whom I was not a little surprised and delighted to find here. Commodore Patterson and his family, and captain Nicholson were on shore. I was received politely by lieutenant Vail, the commanding officer.

27. Stiff north wind. Capt. Nicholson, from the United States frigate, called on board of our little Gelette, and very kindly inquired how we did, and whether they could do any thing for our comfort. We were invited to take tea with the commodore and his family. The evening was spent pleasantly, and the contrast between this evening's comfort in the family of commodore Patterson, and our condition since leaving Smyrna was not inconsiderable. Commodore Patterson has his lady and three daughters on board, and two sons who serve as midshipmen.

29. Sabbath. A quarter before ten o'clock in the morning, one of the midshipmen of our frigate brought a line

from captain Nicholson, in which he requested me to attend the divine service on board of the ship between 10 and 11 o'clock. Happy to find, that work was prepared for me, even at this desert place, I made ready with all speed and proceeded to the vessel. The captain permitted me to make use of that plain and simple form of worship, to which I am used, and which I prefer. Commodore Patterson and most of the members of his family, captain Nicholson and all the officers and crew were present—a still, attentive audience. I thought I enjoyed some of the assistance from above, which suffices to make the duty of preaching the gospel a blessing and a privilege under any circumstances whatsoever. Commodore Patterson kindly invited Mrs. C. and myself, to quit our miserable shell of a vessel, and to take passage on board of the United States. This offer was so much the kinder since the frigate was already full, and no spare room any where. Captain Nicholson went so far in his frank and noble hospitality, as to offer me a place in his own cabin. I thankfully accepted the invitation of the commodore.

On account of storms and rough sea, Mr. Schauffler was unable to return with his baggage to the frigate, on the following day.

Oct. 1. Stiff north wind. Seeing no reasonable prospect of getting on board the ship, I made an effort in another direction, and set out in the morning in our little boat, to go on shore. Wind and current took us far down to the point of Settel Bahar, and little was wanting several times to our getting upset. We walked up to Settel Bahar. This is a fortress and town on the lower point of the Thracian Chersonnesus, and is inhabited by Turks only.

I immediately sent for horses. They were ready soon. Never did I see horses as poorly rigged as they were. Large, hard, awkward saddles, ropes for stirrups, and a rope for a bridle. Two men accompanied us on foot. Thus we set out about half past nine o'clock for the castle of the Dardanelles, the place of our destination for the present. There I intended to stop till our consul, who, on my passage down the straits, had kindly invited me to take lodgings with him on my return. Besides the comparative comforts I could expect there, I could hope to mingle sometimes with the Jews.

We rode along, balancing on our horses as well as we could. The proce-

pect was often grand, but always dreary and desolate, not one village, properly speaking, all along the extent through which we passed. Fields immense, full of briars and thorns, stones and rubbish. Is this the fruitful flourishing Chersonesus of Thracia, the apple of contention, the theatre of exploits in ancient times? Desolation reigns over it now. At three o'clock we arrived, but alas, the water rolled down the strait with such power, that no boat dared to set out. On this, the European side, no consul, and in fact no Frank, no Jew, no Greek lives. But what Turk would have been likely to open to us the door of hospitality? Happily for us, the Austrian consul had come over some time since to spend a season on this side of the strait, though desirous to return, and ready with family and baggage for the passage, was detained by the same cause, which prevented my crossing the waters. At his door, therefore, I knocked unceremoniously and introduced myself as a traveller, a German by birth, who had some claim upon his hospitality, at least on the ground of his native country. The consul himself is an Italian, and knows no German. He told me, in a very soldier-like manner, that I might take some corner in his house, if I pleased, but convenience he could not promise. Glad to have a shelter, I had my baggage carried in, and I sat down with the consul to conciliate his feelings still farther, in a train of conversation, such as he was "able to bear." We became friends. In the evening he surprised me with a very good supper, at which I was made acquainted with his family, and during which he took occasion to ascertain who I was. On hearing that I was a minister, he became still more friendly and agreeable; and when I retired to rest, I found a very good bed spread for me. It is not easy for those who have always been comfortable, to imagine how much I enjoyed it, specially when I heard the wind storming about our house, with terrible rage, while I felt myself stored away so comfortably.

2. Early in the morning we were awaked. The wind had gone down and the water became passable. The consul immediately stirred up the whole house, and sent for a large boat, and before I was aware of it, I found myself on the Asiatic side. We proceeded to the store of Mr. Lazzaro, our consul, where we found his son, (he himself being absent,) who took us to his father's house, where I was received with great cordiality. After breakfast, we called on our dragoman, a Jew. After some of the usual

compliments, I took occasion from some Hebrew books that were lying about, to converse on the subject of religion. I read from one of the books, Gen. xlix. 10, and conversed and remarked upon its meaning, in the presence of several Jews. After that, we proceeded to the residence of the pasha of the castles.

3. Dr. B. took breakfast with us, after which we had a season of conversation on popery, Jesuitism, etc., in which I felt deeply interested. The Dr., though nominally a Catholic, made remarks upon these subjects which seemed to be copied from my own profound conviction. Of course we could not help noticing the spiritual nature of true religion, and the entire confinement of the sacred ministerial office to that which is heavenly and divine. A Russian traveller of very fine education is also in town, and to-day took dinner with us. With about equal ease he speaks the Russian, French, Italian, and English. Dr. B. being also present, our conversation could not long remain uninteresting. Speaking of the ultimate causes of the downfall of the Turkish empire, I maintained that it was to be sought, not in the want of information, but in a demoralizing religion, which corrupted the natural character, checked the progress of the intellect, produced that subordination to others, which an inferiority of mind always, and necessarily, carries with it. In confirmation of what I said, I appealed to history, to ancient Hindoostan, Egypt, and all Africa, so far as it is known, of Chaldaea, Persia, heathen Greece and Rome, down to the Arabs, whose interesting children, the Turks, are now dying away before our eyes. All these have perished in the same way. First error, then vice, then degradation and ignorance, then ruin; and if the Christian nations, I observed, continue powerful and independent, it is because of the salt of truth which still remains in them, to check the progress of human corruption, and to favor intellectual pursuits, thought, research, and rational effort of every kind. Our Russian traveller pretended that the Mussulman religion was not unfavorable to science, appealing to the Arabs. I maintained that all the literature they had consisted of some historical and poetical monuments, and in the department of science, of translations from the Greek, and those unimproved. My opponent forgot himself so far, as to pretend that they had vastly improved upon Hypocrates, and had understood and practised chemistry considerably. Now Dr. B.'s patience was completely at an

end, and while I gladly relinquished to him a contest which fell altogether into his department, he took it up with great zeal, and gave a most interesting history of the sciences of medicine and chemistry, by which my opponent was completely overcome.

4. Commodore Patterson and his family, capt. Nicholson, and as many of the officers and midshipmen as could come, were invited to-day to take dinner with Mehemed Pacha. Already, at my first visit at his tent, the pacha informed me that he expected to see my countrymen in his house, and invited me to be present. About two, P. M., the commodore and his family arrived, and after a short season of rest at our consuls, proceeded to the pacha's house. Unhappily he had the politeness to give us an European dinner. The table was spread after our fashion, we sat upon chairs, used knives and forks. All the furniture was beyond doubt borrowed from the consul in town, and the lady of our consul prepared most, if not all the dishes. The pacha's servants being unable to handle these Frank dishes, plates, knives and forks, spoons, etc., a young man from our consul and my Piedro set the table and served. It was amusing to see the pacha sit straight up in his chair, eat with his knife and fork, which he doubtless never tried before, and even make efforts to help the ladies to what he considered good, delicate, mouthfuls. Still he did it with good grace, and like a man who knows how to extricate himself with ease and dignity. After dinner coffee and very elegant pipes were brought; and after this the company were to take a ride, the ladies in the coach of the pacha's lady, the gentlemen upon his horses. The coach of the pacha's lady was of course a Turkish one, in shape of a hollow sphere, with four round apertures on four of its sides, through one of which the ladies crept in and took their places to and fro upon cushions, sitting on their heels, or otherwise, as well as they could. It was richly gilt; whether it had any springs I do not recollect, but I suppose it had none.

During the forenoon I called on another Jewish house, adjoining that of our dragoman, where the wedding of a couple of children was celebrating. Without knowing it, I there met the rabbi of the place, R. Joseph, besides a number of other Jews. He soon began to dispute with me, which gave me an opportunity to say something in the

bearing of these blind people, which perhaps may spring up at some future period; nor did I leave the room, until I thought I had said as much as ought to have been said on this occasion.

5. Visited the synagogue. Conversated with some of the Jews before the door, but had much reason to be grieved with their acknowledged supreme devotion to the vile mammon of this world; I remarked that every particle of their worshipped money, would remain behind at death, and they go down forever poor and wretched to the bottomless pit. "No matter," replied one, "where other Jews go, I am willing to go too."

6. Captain Nicholson had requested me again to preach, but unhappily the two pachas from Chanak Kalesi, i. e. Mehemed Pacha and Abdallah Pacha, paid their visit to the frigate about the time of worship, and the season passed away. After dinner captain Nicholson proposed to call those of the people together who wished to listen to an exhortation; as a duty, attendance could not be enjoined on them now, he remarked. So much the better, I replied; religion is the most liberal thing on earth, and need not, cannot be ordered. The notice was given, the quarter deck prepared, and about half past three, P. M., more than three-fourths of the crew were present at our meeting. I spoke from Luke xxiv, 13—34. Never perhaps, had I a more attentive audience, than these seamen, who, of their own accord, preferred a meeting of prayer and meditation, to the amusement of a leisure hour. A number of the officers and midshipmen were also present. I felt much assisted in speaking to them all, about those things, which belong to their eternal peace, and who can tell where the spark of divine truth may have kindled, to be extinguished no more while eternity shall last.

7. Towards evening the sailors requested captain Nicholson to speak to me for another meeting this evening, which he willingly did. When the hour was come I descended to the quarter deck and found again a numerous and still assembly of some hundreds of men, a table in the centre, decently decked, lights upon it, and a Bible. I spoke from John i, 29. Several of the officers and midshipmen were again present. The whole crew of the ship, with a few exceptions, appeared to me very well in all their deportment, and in the performance of their duties. Had the privilege of meeting with some of the serious

sailors on deck. They informed me that there were ten men hopefully pious on board, one of these a boy; we talked long, though the evening was cold, and I felt rather unwell. These men have their united seasons of prayer on deck every morning at four o'clock, and their practice, besides this, is to rise each by himself an hour before being called to duty, to have time for Bible reading, prayer, and meditation. I promised to join them to-morrow morning.

8. The weather was too stormy in the morning to render a meeting on deck expedient. In the evening the sailors requested another lecture. I gladly embraced this opportunity to address them from Exodus xx, vii, on profaneness. The subject was the more delicate to handle, because of the uncomfortable situation into which its plain and faithful developement must necessarily place the greater part of my hearers. After exhibiting the plain, home-spoken manner of preaching, which they were about to hear, by alluding to the example of Nathan, and other prophets, of John the Baptist, Paul, etc., I proceeded to state, that I was no theorizer on the subject, but knew the power of this injurious habit by the painful experience of gone-by days, and felt myself qualified to appreciate the apologies offered in extenuation of the guilt of profaneness. But after having given all proper weight to those considerations, I could still not forbear to condemn it, in the most unqualified terms. It was of course easy to shew that swearing implied neither piety, nor moral sensibilities, nor good sense, nor education and good breeding, nor intelligence, nor talent, nor reading, nor even true courage or manly independence; and that it was no sign of either of the above honorable qualities; but rather, so far as it was done consciously, it was a sign of every thing contrary to them; and so far as it was done unconsciously, of neglect and forgetfulness of divine laws, of the example of all and every good and holy, or well bred and respectable man, and of every feeling and principle of propriety, etc. And what could I now say more to the credit of my hearers, than this, that they listened attentively and solemnly to what was said, and that no sign of resentment was perceptible, and that ever afterwards, they appeared much more careful in this respect than before.

9. In the evening the sailors requested another lecture. We met as usual, on the quarter deck, and I addressed

them from Jer. xxix, 13. I spoke boldly with much pain and difficulty, but with considerable comfort and enlargement of mind. Afterwards I had another season of conversation on deck with the serious sailors.

After various other delays Mr. Schaffier arrived at Constantinople on the 18th, having been an entire month on the voyage.

Nestorians of Persia.

LETTER FROM MR. PERKINS, DATED AT ERZROOM, JUNE 26TH, 1834.

Mr. Perkins and his wife arrived in Constantinople, from the United States, Dec. 21st, 1833; where he remained till May, 1834, when he started on his journey for Oormiah, the northwestern province of Persia, where he hopes to labor among the Nestorians, a nominally Christian sect, residing in the western part of that province. These were visited by Messrs. Smith and Dwight, during their exploring tour in the years 1830 and 1831.

Journey from Trebizond to Erzroom.

I wrote you May 30th, and again June 4th, at Trebizond. We have since, as the place of our date informs you, passed over one third of the distance, and by far the most mountainous and difficult part, of our land journey. We were thirteen days on the road, including two Sabbaths, on which we did not travel. We came here in company with a caravan. Mrs. Perkins, as well as myself, rides upon a saddle.

We have found our journey, thus far, much less tedious than we had apprehended. We have, indeed, climbed up, and again descended, many long, frightful, and perilous precipices; but our short stages, about twenty miles each day, have, for the most part, been little more than agreeable exercise. We have crossed many lofty, snowy mountains; but the air, at this season, we have found in general only invigorating and delightful. Our house at night has been the open canopy of heaven, save a shelter of canvass; but our tent has been uniformly comfortable. It has relieved us from the necessity of seeking lodgings in the filthy houses of the country. Besides, there is something in that rural kind of life—in spreading a tent in green pastures, on the banks of running streams, surrounded by shepherds and grazing flocks—which to us has not been unwelcome.

To adopt this style for life would, indeed, be to become barbarians; but to follow it a few weeks, on the road, in the summer season, few, I believe, of the most cultivated even would find disagreeable. A missionary, at least, will be the last to complain of it, when he recollects who it was that "had not where to lay his head." Our table, too, we have spread in the field; but a good servant, kindly furnished us from the family of the English consul at Trebizond, has prepared our food in a cleanly and palatable manner. Our course is not to enter the villages on the road at all; but pitch our tent at a little distance, and send to them for simple articles of provision, as milk, bread, eggs, etc.

In reference to our muleteer and the other Turks connected with the caravan, I should be ungrateful not to speak decidedly in their favor. Not an article of baggage has been lost on the road; and they have all been uniformly kind and attentive to our wishes. For myself, I am satisfied that it is entirely practicable to travel comfortably in Turkey, with suitable preparations. A tent, for instance, I regard as indispensable to health as well as comfort, especially for a lady. Cooking utensils are also necessary.

We arrived here on the 23d instant, and are kindly entertained by Mr. Torab, the English consular agent. We are likely to be detained a few days, on account of late disturbances on the Turkish frontier. The account of these disturbances is as follows:—About two weeks ago, the Gellalees, a powerful Kurdish tribe, fell upon a Persian caravan, on its way from Tebriz here, and took away about fifty loaded horses. This took place near Bogazid, the Turkish frontier town. A day or two after the Gellalees attacked another Persian caravan, near the same place, consisting of five hundred horses, on its way from Erzroom to Tebriz. Two hundred horses were taken from the latter caravan, and a number of men killed on both sides, in the encounter.

Mr. Brandt, the English consul at Trebizond, in company with lady Campbell, on her way from Persia to England, was one day's ride this side of Bogazid, when these robberies were committed. The pasha of Bogazid sent to Mr. Brandt immediately, requesting him to stop until he should raise troops and come on to accompany him. Mr. Brandt stopped a day or two, and the pasha overtook him, with three hundred armed

men. Thus escorted, Mr. Brandt is daily expected at Erzroom.

As soon as true intelligence of what had happened reached here, the pasha of Erzroom sent additional troops to meet Mr. Brandt, and commenced making preparations to go with all dispatch at the head of his troops, to chastise the Gellalees; who, it is said, as soon as they heard of soldiers being on the road, fled toward the Russian provinces. The pasha intends to start from here in about two weeks, with all his troops, and is determined to follow the Gellalees until he finds them. The uproar, already created has, I doubt not, secured entire safety on the road for the present. We deem it prudent, however, to advise with Mr. Brandt before proceeding, and shall, therefore, wait for his arrival.

Most of the Armenians of Erzroom, you recollect, followed away the Russians, at the time of their invasion, in 1829. Some families have since removed into the city. Mr. Torab informs me, that there are now here, about three hundred Armenian, and one hundred Catholic Armenian families. Notwithstanding the late dispersion of the nominally Christian population from Erzroom, I still think the city an eligible location for a missionary, and sincerely hope it may ere long be occupied. In nearly all the villages in this pashalic, on the road, I have found on inquiry a portion of the inhabitants Armenians. These may be reached more or less directly by a missionary stationed at Erzroom. And the Mohammedans in all these regions I regard as a far more hopeful class for missionary effort, than I had supposed before leaving America. There is everywhere a high admiration for European improvements, in schools as well as other things; and a prevailing desire to introduce them.

Our health is quite good; that of Mrs. Perkins much better than when we left Constantinople; and we are happy in the confidence, that our Father in heaven will carry us in safety to the place of our destination.

Ceylon.

EXTRACTS FROM A LETTER OF MR. POOR, DATED FEB. 26TH, 1834.

Thankful Reception of the new Missionaries.

THE following letter relates to the arrival of the reinforcement which embarked at Boston

on the first of July 1833, and joined the mission in Ceylon about the close of the following October.

Previous letters will have given information respecting the principal circumstances attending the arrival of our new brethren and sisters in Jaffna and their entrance into the field of their future labors. We, whose privilege it was to receive at once ten brethren and sisters, devoted first to the Lord, as laborers in this part of his vineyard, and then to us, as co-workers and helpers in the varied labors of the missionary life—might, several months ago, have written a letter from the overflowing of our hearts, which would doubtless have been acceptable and even highly gratifying to you. But the desire of communicating something more than first impressions, which are transient in their nature, and not always well founded, has prevented us from writing till the present time. It is, however, impossible, even at this period, to speak of our unexpectedly large, and most seasonable reinforcement, without adverting to first impressions, for they are such as we delight to cherish—finding that they are borne out by subsequent intercourse and acquaintance with those whom we may now denominate *our beloved in the Lord and helpers in our joy.*

It was on our return from the quarterly meeting, held at Tillipally October 24th, that we received the joyful intelligence of the arrival of missionaries at Madras, destined for Ceylon. Scarcely had we time to render thanks to the Great Head of missions, for bringing them so speedily and in safety to these eastern shores, and to congratulate each other on the opening prospects of the mission, when, on the 20th of the same month, we received a short note announcing the safe arrival of the whole company at Kaita, six miles distant from Batticotta.

The scene of meeting and the events of the three following days, during a general rendezvous at Oodooville, need not be here described; though they will be often pondered in the hearts of those who, for twelve years, had been admonished to believe that the extinction of the mission here would be simultaneous with the termination of their own lives.

From several notices we had received, we had reason to expect that three missionaries might be sent to our help in the course of the year. Instead of three, five were already in session with us, and

we were informed that at least one other missionary and a printer might soon be expected to join us. The numerous and valuable books, philosophical apparatus, and other articles necessary for missionary operations on an extended scale were in full proportion to the number of laborers sent to our assistance. These, together with various other points, either distinctly stated or alluded to in the Instructions, furnished us with pleasing evidence of the liberal views of the Committee, and of their determination to furnish us with means for making the most of what has already been done, as well as for extending our operations to new fields of labor.

In this connection we are made sensibly to feel our need of more of that wisdom which is from above—more of the mind and holy energy which our Divine Master manifested; that we may in no way betray the interests of his kingdom, nor disappoint the reasonable expectations of those who sent us hither.

Business and Social Meetings.

After hearing the Instructions and taking a nearer view of our dear brethren, who had consented to be governed by them in the new and interesting relations we were forming, we proceeded to make the following arrangement respecting their places of residence, viz. that Dr. Ward be stationed at Batticotta, Messrs. Apthorp and Hoisington at Manepy, Mr. Hutchings at Oodooville, and Mr. Todd at Panditeripo. After mutual congratulations, prayers, and thanksgiving, we returned to our several stations.

On Monday, November 3d, the monthly prayer-meeting was held at Nellore. On this occasion, the time usually allotted to detailed accounts from our several stations was spent in hearing statements from each of our new associates respecting the cause of Christ generally, and of missions in particular, in those parts of our native country from which they respectively came. In the course of this meeting we became more particularly acquainted with their views and motives in devoting themselves to missionary labors among the heathen. It was a season of peculiar interest; and all present appeared to feel that not only our mission, but the whole missionary circle in the district, both collectively and individually, was greatly strengthened by the new reinforcement.

On the 14th of November all the brethren and sisters in the mission were

invited to spend the day at Batticotta. The object of this meeting was two-fold;—first, That our newly arrived friends might be introduced to the seminarists, and be made acquainted, in several particulars, with the state of the school; and secondly, That the brethren might have a season of free intercourse with each other on principles and subjects of a practical nature regarding the missionary work.

At ten o'clock, the five classes in the Seminary, comprising about one hundred and thirty-five students, assembled in Otley Hall. After a slight examination of the school register of each class, which exhibits their course of study, monthly progress, etc., the name of each individual was called, in connection with the name or names of his benefactors in America. As their names were called the students rose up, and the brethren and sisters present had an opportunity of giving them information respecting those of their benefactors with whom they were acquainted. Information communicated under such circumstances appeared to bring home the truth to the feelings of the seminarists, that they have friends in America who are deeply interested in their welfare, and who have raised expectations respecting their moral character and progress in study. The students were then slightly examined in one or two branches, showing that even now they have a sufficient knowledge of English to communicate with their new friends, who may shortly become their pastors and teachers. At the close of this interview, in order to mark the event of the arrival of the reinforcement strongly in the minds of the seminarists, each one received an appropriate present of books from the valuable parcels recently received. A very salutary impression was made upon the minds of the students, which, it is presumed, will not be soon effaced. The whole scene, in its most obvious associations and bearings upon the cause of missions in the district, could not fail of being deeply interesting to all present.

In the afternoon a meeting was held in the same place, exclusively for the brethren and sisters of the mission. After the meeting was commenced by prayer and praise, brother Allen, by previous appointment, gave us a short address, pointing out what he considered to be the principal difficulties and dangers, duties and privileges of our enlarged missionary band, at the present time. In the course of his remarks it was most obvious that he had a heart

that could be touched with the feeling of "the infirmities" of both old and young missionaries, and that he was competent to give a word of advice and encouragement in due season to each. The subject was then followed up (prayers and praises intervening) by the remarks of each of the brethren, which were not only heartily reciprocated by the speakers, but were of a nature to be impressively seconded by the silent expressions of the sisters, on whose appropriate co-operation the prosperity of the mission in no small degree depends. This occasion, it is believed, will be long reviewed as eminently a season for cementing hearts with bands of Christian love.

On the 25th of December, was held a quarterly examination of the seminarists. The brethren and sisters who have recently joined the mission were particularly invited. The brethren, by request, kindly took the lead in conducting the examination of the several classes, and at the close of the exercises each of them addressed the students, bringing before them a variety of topics appropriate to the relation they sustain to their own countrymen and to their unknown benefactors in America.

The object of adverting to these various meetings in this communication, is to show that we have had opportunity, and have used special means for forming that acquaintance with each other in relation to the affairs of the mission, which we conceive essential to a well founded hope of an union of effort, and consequently, of a successful prosecution of the missionary work. In reference to the same object, we think it expedient to turn their attention to some things which have but a fair appearance, that by seeing what is weak and defective, they may be able to make a correct estimate of the magnitude and difficulty of the work on which they have entered; for we are aware that, from a variety of causes, they may be in danger of mistaking tinsel for gold, as well as of casting away the real as a thing of nought.

Aside from the object of giving and receiving information on mission subjects, at the time of forming new relations, the social meetings, of which we have given some specimens, are attended with other important advantages, which could not probably be secured by other means. The frequency of such meetings forms a prominent feature in the history of our mission, even from its commencement in 1816. The advantages we have hereby experienced, though accompanied with some incon-

veniences, and the evils we have known to arise from the want of a free and a frequent intercourse among missionaries, have fully convinced us that these social meetings are, in this moral desert, of almost indispensable importance. They are appropriate means for promoting the welfare of our own souls, for keeping the unity of the spirit in the bonds of peace, and for devising ways and means for carrying forward the great object of the mission. In the light of this subject we see increasing force of beauty in those divine maxims which teach us that "Two are better than one." "In the multitude of counsellors there is safety;" and "Woe to him that is alone when he falleth."

The enumeration of particulars already given, has, we trust, prepared the way for the principal observations we have to make in the present letter;—observations which we pen with heart-felt satisfaction, and with unfeigned gratitude to him who, when "he ascended upon high, gave gifts unto men." After nearly four months free and frequent intercourse with the brethren and sisters who have recently joined the mission, we, who have been long on the ground, are unanimous in the opinion that they are such helpers as the best interest of the mission rendered necessary. We do most heartily extend to them, one and all, the right hand of fellowship, and welcome them, believing that they are the blessed of the Lord, whom he hath sent to labor with us. They now have our full confidence and affection, and it is in our hearts to render them every assistance, that they may be initiated into the arduous labors of the mission under every advantage that we can give them. Though we thus speak, we are solemnly admonished, by what we know of ourselves and our fellow-men, to "rejoice with trembling"—to be watchful—to "see that we fall not out by the way,"—"to take heed that we be not consumed one of another." From a conviction of danger from this quarter, we would earnestly solicit the assistance of the Board, and of the churches which have sent us hither, to strive together with us by their prayers in commending us to him who is able to keep us from falling—"that our loins may be girt about and our lamps burning," and we ourselves like unto men that wait for the Lord; and that while waiting, utterance may be given unto us, that we may open our mouths boldly and make known the mystery of the gospel, for which we are the unworthy ambassadors of the Lord Je-

sus, and the feeble representatives of the American churches to this crooked and perverse generation.

Mr. Allen's visit to our mission was highly interesting to us, and we trust mutually beneficial. He remained with us four weeks. His former residence and missionary labor at Bombay—his recent visit to America, and free intercourse with our patrons at home—his intimate acquaintance with the interesting party whom he had introduced to our mission—his own destination to a new and important field of labor, together with other circumstances of a more private nature, all correspond to render this visit among us a most pleasing and memorable event. Truly we had fellowship with each other, and we trust "our fellowship was with the Father, and with his son, Jesus Christ."

On the 22d and 23d of January we had continued meetings of several kinds at Batticotta. On the forenoon of the 22d, we held simultaneously two meetings, the one in the Seminary chapel, with the schoolmasters collected from our different stations, and the other in the large unfurnished church, with the elder lads for our native free schools. As the brethren and nearly all our native catechists were present on the occasion, it was not difficult to furnish speakers for two congregations at the same time, while each had the advantage of being appropriately addressed. In the afternoon all assembled in the large church, where was held the semi-annual meeting of the Native Evangelical Society. This was a season of some peculiar interest, as it furnished a favorable opportunity for bringing before the minds of the missionaries and of the native church members a very important but difficult class of duties which devolve on native Christians towards their heathen countrymen. Native teachers and catechists from the Church and Wesleyan Missions were present, and addressed the meeting to good acceptance.

Arrival of Visitors from Syria.

On the following day, Thursday the 23d, was held the quarterly meeting of our consociated churches, for celebrating the ordinance of the Lord's supper, and for other appropriate services. On this occasion we were favored with the company of two strangers, who arrived at Batticotta from the neighboring continent on the evening of the preceding day, and who have excited no ordinary degree of interest in our mission circle;

they were Mr. Groves, from Bagdad, and Mr. Michael Jeraad, from Beyroot. The latter, a young man, about twenty-two years of age, born at Beyroot, of respectable parents, and educated in the Greek church.

At an early period of the American mission at that place, Michael became acquainted with the missionaries, and was induced by their kind treatment of him to go to them stately to be instructed in English. When his mind became favorably inclined towards the truths of the gospel, his parents were alarmed, and endeavored to prevent his farther attendance at the mission-house. He, however, continued his visits, though privately, till the missionaries were obliged to leave Syria; and is, it seems, one of the young men who hung upon their necks and accompanied them with weeping, to the ship on which they embarked for Malta in 1828. The circumstances which, in the providence of God, led him to Jaffna, are rather peculiar. When our kind friend, captain Colton, was at Beyroot, on his way over land from England to India, he became acquainted with Messrs. Bird and Whiting, from whom he learnt some particulars respecting Michael. Feeling interested in the young man's welfare, he requested to see him. The consequence was, that he engaged him to become his teacher in the Arabic language, and to accompany him to Jerusalem, and to some other places in that vicinity. Being pleased with the young man, and desirous of aiding him in the study of English, and his progress in Christian knowledge, he invited him to accompany him to Bagdad, and thence to India, intending to make provision for him to pursue his studies in the Seminary at Batticotta. Michael remained in the missionary family four weeks, pursuing his studies with much diligence and success. On the 21st instant he left us with brother Woodward and family for the Neigherries, where he will probably remain during the year, with the expectation of returning to the seminary. Since leaving his native country, he has, he thinks, found joy and peace in believing. We have already become attached to him, and for various reasons feel a lively interest in his welfare. We regard him as a connecting link between the Syria and the Ceylon missions. We have learned from him many interesting particulars respecting our brethren in that part of the world, which we could not have learned from other sources. His dress and whole appearance have awakened

the curiosity of our seminarists; and as they learn from him many particulars respecting Jerusalem, Bethlehem, etc., they cannot but regard him as a living witness to the truth of the geography and history they have learned from the Bible.

Mr. Groves, who had labored five or six years at Bagdad amid great discouragements, and severe trials of various kinds, accompanied captain Colton and Michael to India. In accordance with the principles contained in a small treatise "On Christian Devotedness," which he published a few years ago, Mr. Groves first expended his property in various objects of charity, and devoted himself to the missionary cause. He is now visiting the principal stations in this part of the world, intending to proceed as far as Burmah, mainly for the purpose of obtaining information by personal observation and inquiry on various important points relating to the manner of conducting missionary operations. He appears to be a man of intelligence, zeal, and self-denial, and heartily devoted to the service of his master. His views on several important points, both of doctrine and practice are rather peculiar. One of his peculiarities is, that though a Baptist, he warmly advocates the position, that credible evidence of bearing the image of Christ, should be considered the grand bond of union and fellowship between Christians of every name and country. His visit to our station has given occasion for reviewing with increased interest a very difficult subject which we have often anxiously discussed, but on which our minds have never been fully satisfied. The subject referred to is involved in the inquiry, How can we foreigners of a strange speech, customs, manners, and religion, come into close contact with the hearts of our native church-members in particular, and of the heathen generally? Some of Mr. Groves' views on this question are quite novel, and will be duly examined. We wish to hold ourselves in the attitude of inquirers on this and all subjects affecting the vital interests of our missions, and the kingdom of our Lord. We are encouraged to do this by the deliberation, that "If any man will do his will, he shall know of the doctrine." The meek will be guide in judgment, and the meek will he teach his way.

The origin of the mission of Mr. Groves and his associates at Bagdad was noticed at p. 49, vol. xxvii; and some of the sufferings encountered, at p. 196, vol. xxviii.

China.

JOURNAL OF MR. TRACY, AT CANTON.

THIS journal was written, as Mr. Tracy states, to show what is the disposition of the people of Canton in regard to receiving Chinese books, also the wants of the poor, and the embarrassments under which the missionaries labor in their work.

March 4, 1834. Passing in our boat by a small junk, the Chinese invited us by signs to stop and come on board. We brought our little boat along side, and began to show them some of our books, and to talk with them as we were able. They appeared highly gratified, and urged us to leave our boat and come on board; and on our doing so, waited upon us with all politeness, giving us their hands as we stepped from our boat into theirs, and from that into a larger one which lay by its side; offering us their pipes, and presenting us with a cup of tea. We gave them several tracts, some consisting entirely of extracts from the Bible.

5. Last night a fire broke out in the temple on the opposite side of the river, commonly called the "Honam jos House," and consumed one of the richest halls belonging to it.

After dinner we went to see the ruins. As the temple is a public place, and one where the distribution of Christian books would seem as little appropriate as any where, I took but few with me. The priests were engaged in their senseless mummery, with more than usual zeal in consequence of their loss. As we stood before the door of the hall where they were worshipping their idols, some of our books were seen by persons standing by us, and one and another requested a book for himself. We gave away several before the very face of the idols. After we had left the temple, several followed us to obtain a tract. We could not refuse them. We by thus doing exposed ourselves to the power of the government, if it shall choose to notice us; but we trust the time to favor Zion here has come, and that God, whose word we distribute, will not suffer its free course to be retarded. Yet we deem it our duty, in consequence of our very peculiar situation, to be somewhat cautious in our proceedings.

6. Gave a sheet tract to a man near the river a little below the city; he acted as if he would fly for joy if he had wings.

Afterwards gave a few tracts to some people upon a junk in the river. They were seen by men on board other junks, and we were called to visit them also. A boat came from one of them on purpose to obtain tracts.

7. Having occasion to stop by the side of the river a short time, it was discovered accidentally that I had books, and one and another began to ask for them. Soon a dozen hands were extended, and it was with difficulty that I could give them to the persons I wished. If I had had more, I believe they would have robbed me of them, as the people up the coast have Mr. Gutzlaff sometimes.

11. At the invitation of a Chinese friend, visited the temple at Honam, and dined with the keeper of the books, who is the second officer among the priests of the temple. He appears to be a very amiable man, and has been in the temple from his eighth year. It is a large establishment, and might be made a delightful residence. Could the one hundred and fifty idle priests of Budha, who now occupy it, be exchanged for as many students, it would be a very convenient suit of buildings for a college. The curiosities I saw were too many to be described, without occupying more time, than the wants of the millions who are perishing allow me to take. The most interesting to me, though not most pleasing, was a monument, said to be erected over some of the relics of Budha, brought hither from India. It is nearly thirty feet high, made of polished white marble, covered with figures of men, lions, elephants, etc., very finely carved.

12. Went about two miles from the city and distributed a few books. I offered them to two or three who declined taking them, but afterwards I found so eager a demand that I soon disposed of all I had with me.

13. Spent a few moments among the people where we first went to distribute books. Some immediately recognized us, and a crowd soon collected. I walked to a little distance, and gave away a few books—all I had with me—very peacefully to persons able to read: but on returning to our boat, I found Messrs. Stevens and Williams had been obliged to leave the land and distribute tracts from the boat. A crowd of men and boys were clamorous for books, and quarrelled among themselves for the possession of those given them. Those to whom we can have access, by means of our boat, are generally the most

ignorant and the least civil of the people; and perhaps there is least hope of doing them good. But we cannot do as we would; and therefore try to do good as we have opportunity, hoping that God will bless our poor efforts to the salvation of some souls.

14. Have been talking for some days of trying to do something for the beggars, who are starving around us. We thought of buying rice and distributing it among them. I had the promise of some assistance from others in doing it. But some difficulties seem to be in the way of this; and the only way in which we can relieve their miseries, is by giving them *cash*, [small pieces of money]. One or two of these, it is said, will buy a beggar a breakfast; and nearly a thousand may be had for a dollar. This morning I rose early, filled my pocket with these small pieces, and hastened to a temple, where I had often seen starving beggars, and distributed a few among them. As on former occasions, the dead and the living lay together upon the pavement. I did not, could not have a heart to count the dead; probably between five and ten.

Before my return I walked into the inclosure where one of the former *hong merchants* resided. It is filled with buildings of various shapes and sizes, gardens, and pools of water, interspersed with a variety of trees; and every where bearing evidence of its having been a splendid establishment. I learned there what is meant when it is said that the Chinese imitate nature in their ornamental gardening. Some part of the inclosure is a miniature representation of the most irregular and romantic of mountain scenery, with intervening vallies, precipices, rivers, and lakes. Walks, paved with small pebbles of different colors, in some places representing birds, wild and tame animals, and various objects, lead from one part of the inclosure to the other; sometimes crossing the water by bridges of wood, sometimes of hewn stone, and sometimes by what appeared to be natural bridges, the stones being so arranged as to seem to be in the situation where nature placed them. But it is impossible for me by writing to convey a very correct idea of such a place to one who has never seen it. The whole is fast going to decay.

In the evening I went out in our boat for exercise, as usual, but found no opportunity to distribute books.

15. Went again to the temple visited yesterday. The same distressing scene was exhibited. One of the first beggars

I came to lay extended upon his back on the pavement. I thought perhaps the hope of a breakfast might rouse him, and threw him two or three cash: he noticed it, but did not move; he had probably begged for bread at the hands of his pagan countrymen too long in vain, and will perish where he lies. I gave others a few cash and passed on to the temple, which I found filled with musicians and worshippers, and a variety of offerings, and gaudy decorations. In front of it a bamboo house had been raised, and they were presenting their offerings, and performing ceremonies, preparatory to a kind of rude theatrical exhibition. Thus they let their brethren perish of want, before the very temples and images of their gods, and expend money enough in vain amusements, and worship worse than vain, to save the lives of hundreds or thousands. Such is paganism.

In the evening went to the opposite side of the river and distributed a little of the bread of life, which as usual met with a welcome reception.

21. Have just witnessed a scene that shows the misery of the poor Chinese, and the horrid influence of paganism. It was at the temple so often visited. I have seen death there before. One man lay upon the pavement with his eyes open, and as if glancing upon me; another, reduced to skin and bones before he died, was entirely naked, except that a few rags still hung about his arms and chest; another in a situation which I must not describe—it was too horrid and disgusting; yet he lived. Oh could the inhabitants of my own happy country witness these scenes, they would learn to pity; and if their hearts are not harder than stones, they would try to save these poor sufferers. It is religion, the religion of the gospel, and this only, that affords ground to hope for a change. This alone can put an end to such suffering. Ye who hold the sacred treasure in your hands, can you, will you, live at ease, and delight yourselves in the abundance you possess, and let men—your brothers—thus die of want? Will the young men who love the Lord that bought them, and love the souls of men, refuse to come out by tens and hundreds to help in saving China? And will their parents, Christian parents, be unwilling? O God forbid; raise up more laborers for thine harvest here.

April 13. Since the last date I have distributed some books, as many as I supposed prudence would allow, and always to persons eager to receive them.

I have continued my visits to the beggars nearly every morning, and have usually found that some have died during the night. They are of all ages, from the grey head of seventy or eighty down to the little boy of eight or ten. I have tried hard to devise means to save these poor creatures at least from death; but can find no way to do any thing very effectual for them. It is something indeed to save them from present starvation; and it is not a little gratifying to perceive that among them, "when the eye seeth me then it blesseth me;" but oh for liberty—liberty to do good. This at present is the greatest trial I have to endure, being prevented from doing any thing considerable for the perishing people around me. But a change must and will come and that soon; and the way will be opened for the labors of Christian missionaries here, as well as in other parts of China. The Lord hasten it.

EXTRACTS FROM A LETTER OF MR. TRACY, DATED AT CANTON, APRIL 15TH, 1834.

Sufferings of Chinese Invalids and Mendicants.

THE distressing statements which follow, relative to the suffering endured by the multitudes of wretched Chinese beggars, is only a continuation of those made in the foregoing article and at p. 334 of the last volume, by the same missionary. They show that these scenes of distress are not occasional merely, or endured by one company only; but that they are scenes of daily occurrence; and that as fast as death removes the sufferers of to-day, poverty and disease fill up the catalogue of misery for tomorrow. These scenes occur too around the temples and before the face of the idols, whither the deluded wretches resort to obtain relief from their senseless gods, or the almost equally senseless and unfeeling priests and worshippers.

The character of the people you know already. But their miseries, I believe, have not been made known in any considerable degree—their sufferings from want and disease I refer to chiefly. This very morning I witnessed a scene which it makes my heart bleed to remember. It was before the temple mentioned so often in the journal I send you. There were the dead and dying and sick and famishing, without clothes to hide their nakedness, and covered with filth. Scores I know have perished of

cold and hunger before that temple since I first saw it, five months ago. Mr. Gutzlaff thinks the poverty is more distressing in some, at least, of the other provinces, than here. But I will not dwell on this; I merely mention it as a subject which I think has been too little thought of, and as having some bearing upon the best way of using the means God has placed in the hands of Christians for their benefit. A hospital where the sick could be taken care of and healed, is, of course, most desirable here and in other places.

All persons who are acquainted with the influence which foreign commerce has had on the moral and social character and condition of the people inhabiting the northwest coast of America, the islands of the Pacific, the coast of Africa, and almost every other country to which the trade of civilized and nominally Christian nations has extended itself, will be prepared duly to appreciate the following remarks respecting the

Importance of exerting an immediate Christian Influence on China.

But the great—the one thing, remains to be mentioned. *We want men—men to publish salvation to the Chinese.* A crisis in the history of this people is fast approaching. Our brother Gutzlaff has directed the attention of commercial men, as well as Christians, to the coasts of China, and opened to their view a new world for their enterprise. The immense population of the maritime provinces, affords the promise of a vast and profitable trade. These portions of the Chinese need and will purchase immense quantities of foreign goods, cloths especially; and the products of their own industry, becoming cheaper by being purchased at the doors of the manufacturers or growers, will be exported in greater quantities than ever before to Europe and America. This great and promising field for enterprise mercantile men will not neglect, and Christians should not. I consider it certain that trade will be carried on extensively soon. Vessels will visit every part of the coast, and wherever they go, will do something towards breaking down the wall of separation between China and the rest of the world. The government *must* yield to the people and permit them to trade, Intercourse with Europeans will work a change in the people; their stagnated intellects will begin to act, and society

assume new forms. All this I consider certain. But I tremble when I think of the dangers that now surround this my adopted country. I tremble when I think of the consequences, should the trade and intercourse of nominal Christians have the same lamentable effects here, which have followed them in most other heathen countries, and prejudice—fatally prejudice these millions against the religion we profess. I tremble also when I think of the danger of some rash act giving rise to bloodshed, and leading to all the evils and horrors of war. A war here now would probably be more terrible than any the world has ever witnessed, if carried to any extent—the people so numerous, in so peculiar a state, and under such a government.

Writing on this subject, Mr. Bridgman remarks—

We *must* soon have missions established in a long line from Kamskatka to Cambogia. We have every reason to suppose that Cochin China is suffering by civil war, doubtless to prepare the way of the Lord. We must soon find some way to reach the Coreans and Japanese. How would it answer for you to appoint a missionary to Japan? And until he can reach that country, employ himself in Chinese, and among this people.

Distribution of Books and their effects.

I have said nothing of the immediate influence of the books distributed on the salvation of souls. You see by Gutzlaff's accounts, and by Afa's, that the word of life meets with a welcome reception; and withholding it may be to withhold that,

which, if given, would save the soul. I have said this much on the need of men for this work, and I have said it now, because I feel that the subject is indescribably important. A crisis in the moral history of one third of mankind is approaching—how can I but speak? Tell the young men at home the state of our case, and will they not come to our aid? The ships that go up the coasts will carry life or death with them. Which shall it be?

I know not whether you are fully aware what prevents our distributing books in Canton. You know there are laws against it; and so there are against our walking in the streets forty rods from our factory, which law I transgress every morning. But should complaint be made to the mandarins, and they notice our proceedings, our comrador might be seized, bamboosed, sent to the cold country, or strangled; the hong merchant might be punished in the same way; or the business of Mr. —'s house might be stopped. All these stand between us and the officers of the Chinese; and our distributing books would, if noticed by the officers, result in the severe punishment of one or both of the persons above referred to, who are held responsible for our conduct. For one, I do think, if the danger were all my own, I should have fewer fears than I now have, and should distribute the word of life far more liberally. But perhaps the day of trial would find me wanting.

The nature of the embarrassments under which the missionaries labor in distributing books and preaching the gospel openly have often been noticed, especially at pp. 306 and 307 of the last volume.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN WESTERN AFRICA.

Journal of C. L. F. Haensel in the Timmani Country.

EXTRACTS from the journal of Mr. Haensel, giving some account respecting his introduction to the Timmanis, and the early part of his residence there, was inserted in the December number of the last volume.

Nov. 15, 1833. The appearance of the people generally, as to dress, is miserable. The chiefs,

indeed, wear the Mohammedan dress, though they do not all profess that religion, and their appearance is becoming enough. The professed Mohammedans, of lower rank, are also well dressed; but the common pagans are miserably clothed; and the children have no dress at all, except the narrow strip of cloth round their loins.

The dirty Mohammedan scholars have become my friends: they come regularly, some or all of them, lounging about my piazza, some time or other during the day. This day, my interpreter brought a little relative of his to me, whom I endeavored to teach the vowels. I had not been very successful as yet, when a little, ill-looking, dusty fellow, with a bandage round his sore leg, drew near, with evident interest, and mastered the formidable five with

surprising quickness. It was afterward discovered that he had, on a former occasion, learned some letters from a Sierra-Leone trader, and from this arose his facility in acquiring these I set before him, though with a different pronunciation. He was evidently desirous of instruction, and I encouraged this disposition in him.

20. I consider it a great privilege that temptations to indolence have been counteracted by the daily calls I have had to the ministry of the word. The Sierra-Leone traders have formed a congregation of about 25 every Sunday, morning and evening: every morning and evening, also, from six to fifteen have met with me for social worship. On these occasions I have always expounded the Scriptures. If I had not had such a call, my attention might have been less closely drawn to the word of God.

Since yesterday, I have been looking out for a conveyance to Freetown, in order to bring my things up hither. On being told that I would leave my box in Pa Suba's care till my return, the old chief expressed great satisfaction, because he saw a proof therein that I really meant to come again. Pa Suba expressed his satisfaction with my visit. He stated, that all the "old men" to whom my object had been explained, had expressed their approbation, and that he hoped I saw there was no obstacle in the way of my returning to this place. A short time after, the chief, myself, and a number of other people, were sitting under the piazza of my house, when his wife, who had received my present, came, with a basin full of beautiful clean rice, beaten ready for cooking: she handed it to a person, who placed it before me. Silence was immediately obtained; and Pa Suba then, in a short speech, explained that it was a present for me on the part of the woman. Not long after, a fowl was handed to the chief: he held it in his hand while making a speech to present it to me on his own part. When he had made a speech, he handed the fowl to my interpreter, and he to me. There was a great deal of apparent affection in this scene; and I began to feel that I had become attached to this people.

Dec. 1. Sabbath. About four o'clock this morning, I was waked by most dismal wailings in a house close to mine. A multitude of voices, chiefly female, joined in the melancholy chorus, and one falsetto especially seemed to take the lead in this piercing concert. On inquiry, I was told that my neighbor, Assumana Turri, was dead, and this cry was set up for him. After continuing for about an hour, an intermission took place; but the lamentations have been renewed from time to time. The remains of the deceased were interred in the afternoon.

4. I am not sure whether there is any hostile influence at work against me; but I am not without suspicion of the Mohammedan part of the population. They are clever enough to perceive that the success of my labors will be unfavorable to the spread of their influence; and it has struck me already, that

one of the most influential men among them, Dabu, the lawyer, keeps singularly aloof from me, though, when we meet, we are friendly. The ostensible chiefs in this part of Timmami are heathens; and the Mohammedans, for the present, seem only to get into offices under them; so that they have not the absolute rule yet. But Alikarti, the chief of Porto Logo, has great influence all over the land, and he is a Mohammedan. Many of the Mohammedans here manifest great regard for me as a bookman, and a man that drinks neither wine nor spirits; but they do not fail to look for a return of the compliment, by begging a little paper at the close of their encomiums. I have endeavored to put a stop to this, by telling them that I have paper for barter, if they have any articles of food that I am in want of.

5. A Mohammedan neighbor of mine has endeavored to express his regard toward me, by declaring, that if I were to kill a thing he would eat it; which he would not do, if it were killed by one of the heathen population. In this he has been joined by other Mohammedans. I have brought an Arabic Bible with me, which they much admire. They would readily accept it as a present; but I have endeavored to make them pay something for it, because they would, in that case, value the volume more highly, and be less ready, than they might otherwise be, to deface it, by cutting out the New Testament. If I should not succeed in getting them to pay a trifle, I may, in the end, be induced to distribute the sacred book gratuitously. But I continue to receive proof that the number of those who understand Arabic, sufficiently to make out any book besides the Koran, is much smaller than is generally supposed.

6. Various charms are suspended inside and outside the house where I reside. I do not feel at liberty to take them down, until the house is delivered up to me, in proper repair, for my residence. But this afternoon I inquired into the use of a square, formed, just in front of the house, by four round pieces of wood, about two feet in length each, fastened to the ground with pegs, and an oval stone in the centre. When I was told that it was a charm made by the Mandingoes (Mohammedans), I set to destroying it immediately. The first push I gave, made the boys cry out in a fright; but as soon as they found me determined and cool, they made a laugh of it. So far, it seems, have the Mohammedans established their influence already among the heathen (such as the owner of this house), that their charms are revered and valued, even where their religion is not professed.

9. I have continued the religious services, as described on a former occasion, in English, making use of the town-house for that purpose, twice on the Lord's day, and every morning early, at half past five o'clock; and of the piazza of my house every evening. Thus my Sabbaths have had some outward distinction, though among the people around me there is no cessation of their usual pursuits.

I think we have been under the influence of the Harmatan wind since my return, which agrees remarkably well with my health. The range of the thermometer, between six o'clock A. M., and six P. M., has been from 67 to 86 degrees; but I have seen it once as high as 89 degrees.

The people are much engaged in trade: their agricultural pursuits are out of sight, being carried on by their slaves in farms at a distance, with only narrow paths through the bush to lead to them. The town of Rokelle, on the opposite bank of the river Rokelle, (called by the natives Ka Sula,) looks very well. From the piazza of my house I have a most picturesque view of a section of the river, with the landing-place of Rokelle. But, alas! this very day I have seen them on the open place there, engaged in all their riotous heathen mirth: the drum and the gun were accompanying their wild dance; and my poor little boys were capering before me, full of eagerness to join in rendering service to Satan. And when, at any time, I lift up my eyes to enjoy the lovely prospect before me, the dried pine-apple leaves meet my sight, which ornament the house of sacrifice, not many paces from where I am sitting. When will the Lord cause the light of his gospel to dispel the darkness of this land?

10. Several Mohammedans called on me, as a "book-man," in their usual friendly manner. Among them, there was one who introduced a young man of his acquaintance. He describes his father, Sulaimane, as an eminent "book-man" at Bakka Logo, or Porto Logo, the capital of another district of this country. The old man is a native of the Bundu country, and reads and writes English as well as Arabic. With these two men I entered into conversation on the sacred books. They were so complaisant as to admit the sacred character of our Scriptures; but placed their Koran on a level with them, and declared, "Your book, our book, all one." I denied this assertion as gently as I could, but with firmness; and intimated that I did not acknowledge Mohammed in the character of a prophet, but blamed him for presuming to write as if he had received a revelation from God.

27. Last night a fine eclipse of the moon took place, which caused a great stir throughout the town. The notion of these people is, that the sun has caught hold of the moon, and that there is a scuffle between the two luminaries: so they take what pans, kettles, and drums they can muster, and strike up the most fearful noise possible, in order to frighten the sun away: in this, to their great satisfaction, they do not fail of succeeding at last.

Jan. 6, 1834. I repeatedly proposed to Pa Suba that a regular rent should be fixed for me to pay for the use of the house, provided it were immediately put in a perfect state of repair; but the payment of a rent was always declined. The Mandingo and Susu (Soosoo) Mohammedans in the town, I am told, charge monthly rent to their "strangers," but the Timmanis do not. They supply the Sierra-Leone traders with houses, on receiving the

general introductory present of five bars; and look for no further remuneration for the use of the house, except what the stranger may give them in the way of presents, or do toward the improvement of the house.

A man, some time ago, desiring to explain that the little boys, Kelboi and Fonsi, are not Pa Suba's sons, but grandsons, expressed himself in this way:—"These boys can curse Pa Suba." It must be understood here, that the word "curse" is, in the broken African-English, generally used for "mock," or "speak ill of." He further explained the difference between children and grand-children, by stating, that if Pa Suba's sons received any command from the "old man," though it be disagreeable to them, they would say, "He is our father," and would comply. But the grand-children would not mind Pa Suba if they did not like his direction, till he took up a stick; and it might be, that they took up a stick in their turn, and fought with him.

When business is transacted, the chiefs and other people sit down or recline on the mud bank, which will accommodate about forty persons all round; and the speaker walks to and fro, and turns round, this side, that side, on the mud floor, as he may deem most expressive.

The proceedings are perfectly open: men, women, boys, go in and out, sit down, squat down, lie down, without any ceremony: yet I must say that I have not often seen any but men attend. When women are personally interested in the proceedings, and the speaker pleads much to their mind, they express their approbation by gently clapping their hands as he goes on; but they are also allowed to plead for themselves. As the people here, chiefs and others, have little idea of the value of time, every speaker has liberty to go on what length he pleases, and that length is sometimes long indeed. But then the attention paid to him is not very fixed perhaps; at least, one would not conclude so, from the going to and fro, and talking with each other of other people, which continues all the while, or from the nap which I once found Pa Suba to be taking, while a case was "arguing" before him. Pa Suba, I will allow, is not the most important of the judges who pronounce sentence here. I do not know whether they have any fixed rule as to who compose the court of justice; but on almost every occasion, the "old men," Pa Kabu, Pa Kolumba, and even Alimami Kabba, when he is in the town, though he belongs to quite another district, (namely, king Simera's,) meet together for the hearing of cases; and the sentence is probably mostly a unanimous one.

Of the vehemence of action which some among the Timmanis use in speaking, it would be difficult for an Englishman to form a conception.

The most farciful feature in Timmani law or state proceedings, is the "broom of eloquence," as I may perhaps call it. This is a rod of fine straw-colored grass or split wood, about two feet long, very neatly tied together, of a thickness just convenient for the orator to

hold in his hand, and to wave with the slightest exertion of the wrist, so as to make a whizzing noise. It is only men of note that make use of it, and they only on particular occasions. As long as the orator does not rise to the exertion of a high degree of energy, the movements of this rod are produced only by a turn of the wrist; but the length of the rod produces a sufficiently sensible whizz, and it has seemed to me that the effect is to give the speaker a knowing appearance. But when the oration becomes very energetic, the orator's action would make one think that he is inflicting castigation upon some culprit held down before him, and is, as you may suppose, sufficiently ludicrous.

AMERICAN BAPTIST MISSION IN BURMAH.

A few extracts will be given from the letters and journals of the missionaries, as they are found in the recent numbers of the American Baptist Magazine.

Idols and Idol Worship.

July 12, 1833. In my evening walk, entered a long row of public buildings, near a pagoda, where there was mounted on a projection of the walk, 52 brass images in a row; about 18 inches high, all alike, and very well finished. In three other buildings near, there were three others, of brass, brick, and mortar. There were several men, who had just come with their offerings of flowers and rice, to these senseless images, and who kneeled and muttered a prayer, the meaning of which, I presume they were as ignorant, as the brass to which it was addressed. After this was done, I had a little conversation with them on the folly of the worship. One man said that it was all *allagaba*, that is, *for nothing*, but yet pleaded "custom." The others were not so liberal: they contended that it was the "most excellent deity," and they should be punished in hell, if they did not worship, etc. One contending that there was life in the images, though it was imperceptible to mortals.

22. The idol which has just arrived from Gya, via Bengal, was, to-day, raised from its quiet repose in the hold of the vessel, and deposited on a platform, placed upon two Burman boats, where he is to sit and ride to Ava. The Woongyee family and suit attending this interesting ceremony. His godship is inclosed in a strong box, and, of course, was invisible to the great concourse of spectators.

23. A small hole has been cut in the box of the idol mentioned yesterday, so that the face of the idol may be seen; and to-day all the town is in commotion, in order to have a peep at the old block of stone.

24. The Burmese ambassador, who has just returned from Bengal, has brought a picture or map of the place where Gaudama became deity, and gives the description very much like that contained in their sacred books, which they say remains the same now; and

many things he relates that he has seen, are right in the teeth of assertions in Mr. Judson's Balance. The latter says they are not, the former that they are, in existence. The people continue to visit the newly arrived idol, and some affirm that it is made of precious stone, etc., with a thousand other stories to deceive the people.

29. The whole city is in motion to-day, to get the last peep at the old stone idol from Gya, as it leaves to-day for the "golden city." Were a live mammoth to visit an American city, it would not create a greater stir for the time being, in proportion to the people, than this same stone image has done here. Surely, to see what we have seen for a few days past, is but poorly expressed, when we say, "The people are mad on their idols."

Mr. Bennet.

Dec. 8. Sabbath. At twelve o'clock arrived at Prome, which is considered nearly half way to Ava. After Burman worship, we went on shore and distributed tracts. The assistants spent most of their time in exhorting, as the people expressed much fear from government, and did not dare to take many books publicly. We, however, distributed three hundred and thirty tracts; and most of those who received them, appeared anxious for them. Passed the zayat in which Mr. Judson formerly preached, and went to the large pagoda, which is a splendid structure, gilt from top to bottom, with numerous small pagodas and images of Gaudama around; and several were then bowing before them; to whom we endeavored to show the absurdity of such worship, and explain to them something of the character and requirements of the eternal God. Some appeared a little ashamed, when reminded that they were bowing to a senseless heap of brick and mortar, especially those who brought offerings of cooked rice, fruit, etc., and offered them, as they said, for the refreshment of their deity; and, before they left, asked for books which told of the eternal God. On my return, I met a man on his way to spend the day in gratuitously assisting to erect a new pagoda. I told him it was a pity for him to spend his time and strength in erecting a pile of bricks, which would neither do him any good, or be of use to others—that, if he wished to know something of the true God, I would give him a book which would inform him. He replied he did not want any. I then told him the difference between worshipping and serving dumb idols and pagodas, and worshipping and serving the eternal God, and went along. He, however, shortly turned back, and asked for a book which would tell him more about this subject. I gave him the Caterbism and View, which he promised to read carefully. Oh that the time might soon come, when this city shall be filled with the worshippers of the true and living God.

25. Arrived at Pah-gan about noon, and went on shore to see the ruins of this ancient city, which now contains but about one hundred houses. The pagodas are almost innu-

merable, but mostly dropping to decay. There are three or four, however, still kept in repair, one of which is by far the most splendid structure of the kind I ever saw. It took about half an hour to go through its numerous alleys and rooms, which are filled with images neatly set in niches made for the purpose, both large and small. At each of the four entrances was a huge great image, standing erect, with the hands in different positions, before which some of the boatmen who followed on after us, bowed down and mumbled over some petition. On rising from their knees, they appeared much ashamed and confused, as they saw we were looking on at a distance. The pagoda is made of brick and leaved stone, and the brick-work neatly plastered over inside and out: it is built strong, and looks as though it might stand for centuries. One of the walls which I measured was about eight feet thick.

[Mr. Cutter.

Prevailing Spirit of Inquiry.

July 15. Among others who called to-day, were two priests who have not been here before, and who, when there were no others by, listened attentively; but were silent and heard, when others came in. They said they had read some of our tracts, and liked them; but when they spoke to any of their fraternity on the subject, they were soon cautioned to be quiet.

[Mr. Bennet.

Dec. 12. The hearts of the assistants were filled with joy, at the favorable reception they met with, and they wanted to return with more books, and spend the night; but, as they told me the city I had been through was where the blind man lived mentioned in Mr. Kincaid's journal, I sent them in search of him. They found him at his old house, in company with a government writer, conversing together upon the subject of Jesus Christ's religion. The old man said he loved and worshipped the true God, and wished to receive baptism. He was exhorted to persevere faithfully unto death, that he might hereafter receive a crown of life. He, also, first heard the gospel from Moug Shway-Gnong. He has a grandson, seventeen or eighteen years old, who reads our books to him, to the satisfaction of both. From what I could learn, the grandson might be classed among the list of *anxious inquirers*. I sent them a copy of the Digest.

The government writer, (by name Moug Quet,) with another man, came down to the boat, and staid till a late hour, conversing. I felt assisted by the Holy Spirit; and ideas flowed into my mind as fast as they could be conveyed to him through an interpreter. Ko Sanlone also gave him much information and advice. It appears that he first heard the gospel in Prome, from Mr. Judson, when he was there. He had at his house, the Gospel by Matthew and John, and a copy of most of the tracts; and had read and liked them all. I gave him a copy of Luke and John, the three Sciences, Epitome, and Digest, for which he

appeared thankful. He said he wanted some one to whom he could go and ask advice, and receive instruction.

[Mr. Cutter.

Low Estimate of Human Life.

July 26. Last evening, a woman, who, in an angry pet, beat the head of a child, seven or eight years of age, so as to cause its death, was drummed through the town, and afterwards discharged. An order was given several days since, I understand, for her to be beaten to death, as a punishment for the commission of her crime. However, she seems to have had friends, who came forward and paid 300 rupees, which is here the price of blood, which the parents accepted in lieu of their child; and, after giving near 200 more to the government officers, the affair is settled.

I understand it is a custom, that 300 rupees or thereabouts, shall be paid for murder. In case the parents or friends of the deceased will not accept of it, then life must go for life.

It is only a few days since a young man was beaten to death for murdering a young girl whom he wished to marry, and the parents of the parties could not agree to it. He seems to have been determined, that if he could not have her, no other one should—and he stabbed her with a knife. He then gave himself up to justice, and when offered his life for 300 rupees, refused it with indignation. I suppose he was urged on in this affair by one of their superstitions, vainly supposing that if he could not be joined to her in *this state*, he would in *the next*; as they are in the habit of supposing that good friends keep together in their several states or transmigrations.

[Mr. Bennet.

Baptism of Converts.

Sept. 24. Since the last of June, fifteen natives have been baptised here—six of them girls from the Chummerah school, and two from the Maulmein school. In the latter school, there are about fifty in daily attendance.

Dec. 31. Since the beginning of November ten have been added to the native church in this place, of whom five are young men of some promise; two are women whose husbands are unconverted; one is a widow woman, by birth a Karen; and two are girls from the school. The church now consists of 93 communicants. None have been excluded, and none suspended from communion—but there are two cases which would probably be pronounced censurable, did not circumstances at present preclude proper investigation.

Eight have also been added to the Karen church at Chummerah, making 99 who have been baptised from among the Karens north of Maulmein. Of the said eight, two are men, and six are young women or girls from the Chummerah boarding-school.

[Mr. Judson.

Jan. 22, 1834. On the 20th of this month, I baptised Moug Shwa-ra, a young man 25 years old, and a country-born. The ordinance

was administered in the Irrawaddy, a little distance from the king's water palace. About 20 of the heathen came around, and listened to all the services in the most respectful manner. Among our inquirers are some who listen to the news of salvation with joyful hearts. Very many have their eyes half open, and inquirers appear to be gaining on every hand. We occupy a *zayat*, about a mile and a half from Ava, on the great street that leads to Ummarapoor. At this station several hundred persons hear the gospel daily. We occupy another *zayat* on the south side of the city, and the verandah of our house is another preaching place. Ko Shoon and Ko Sanglee are my assistants in preaching. They are good faithful men. I preach every evening in the house. From what we see and hear, we feel encouraged to go on. We feel that the *still small voice* is abroad.

[Mr. Kincaid.

Mr. Judson states that previous to the year 1833, there had been baptised at the several stations, 128 Burmans, 257 Karens, and 131 foreigners; in all 516: and that during the year 1833, there had been added to these numbers, 19 Burmans, 35 Karens, and 22 foreigners; in all 81: making the total number of baptisms in the mission at the close of the year 1833, 597.—Respecting their standing and character he remarks—

Of the Burman converts, eight have been excluded, two in Rangoon, two at Tavoy, and four at Maulmein; beside three or four in Rangoon on whom the sentence has not been formally pronounced. Of the Karens, two have been excluded in this district, and a few others remain suspended. Of the foreigners, most of whom are removed to other countries, and are destitute of proper pastoral supervision, many, it is said, have fallen into sin, but not many cases of actual apostasy have been ascertained.

The desire for books and tracts continues to be as great as heretofore, and great numbers are distributed.

SUMMARY OF THE MISSIONS OF THE AMERICAN BAPTIST BOARD.

BURMAH. Population 18,000,000. The Board has six stations; viz.

Rangoon, (population 40,000,) commenced in 1813, at which are the following missionaries and assistants—

Rev. Abner Webb, *Preacher*;
Mrs. Catharine W. Webb;
Seven native assistants.

This is the seat of the great D'way-gong pagoda, and on account of the religious festivals held there, affords the best facilities for the distribution of books and tracts, great numbers of which are daily distributed.—A school is established, and a church with 47

members.—Near the city is a large body of Karens, who desire Christian instruction; but the Boodhist priests have stirred up a persecution against Christianity which opposes the progress of the gospel among them.

Ava, (population 400,000,) the metropolis of Burmah, commenced in 1822.—Missionaries and assistants are

Rev. Eugenio Kincaid,
Mrs. Barbara Kincaid;
Mr. Oliver T. Cutter, *Printer*,
Mrs. Nancy R. Cutter;
Two native assistants.

The number of inquirers is great; three have been baptised. A printing press has lately been introduced and is in operation under the eye of the native rulers.

Maulmein, the chief city in British Burmah, (population 20,000,) commenced in 1827.—The missionary laborers are

Rev. Adoniram Judson,
Mrs. Sarah B. H. Judson;
Mr. Cephas Bennet, *Printer*,
Mrs. Sarah Bennet;
Mr. Royal B. Hancock, do.
Mrs. Abigail B. Hancock;
Rev. Thomas Simons,
Mrs. Caroline J. Simons;
Rev. Nathan Brown,
Mrs. ——— Brown;
Eight native assistants.

At this station is a native school of 50 pupils; three churches, one of Burmans, one of Karens, and one of English soldiers; the whole number baptised up to January 1834, was 324: also a type and stereotype foundry, and three printing presses, at which had been printed up to April 1833, 6,237,800 pages.—The whole Bible has been translated.

Tavoy, also in British Burmah, (population 9,000;) having 1,000 pagodas, and 200 monasteries for Boodhist priests, who actively and bitterly oppose the gospel.

Rev. Francis Mason,
Mrs. Helen M. Mason;
Five native assistants.

The schools are flourishing; converts baptised previously to January 1834, 200. The Karen language has been reduced to writing, and the Scriptures are to be translated into it.

Mergui, commenced in 1829. Two native laborers.

Chummeerah, commenced in 1829; Miss Sarah Cummings. Church contains eight natives. Boarding-school taught by a native.

SIAM.—Population 4,500,000. Boodhism is the religion. Many Burmese and Chinese found in the country.

Bangkok,—commenced in 1833. Rev. John T. Jones, and Mrs. Jones.

FRANCE.—*Paris*,—commenced in 1833. Missionaries,

Rev. Isaac M. Willmarth,
Mrs. Willmarth;
Rev. ——— Forchat.

WESTERN AFRICA.—A missionary is intended to be sent to Monrovia soon. Two churches.

NORTH AMERICAN INDIANS.—*Valley Towns*, (Cherokees,) commenced in 1818. The missionaries are

Rev. Evan Jones,
Mrs. Jones;
Mr. L. Butterfield, *School Teacher*,
Mrs. Butterfield;
Miss Sarah Rayner;
Five native assistants.

The school is flourishing. Native church 208; of whom 16 were added during the year 1834.

Tonawanda, (Senecas in New York,) commenced in 1829. Pupils 25; church 30.—Rev. Roger Maddock.

Thomas, (Pottawatomies in Michigan Ter.) Two schools, 36 pupils; church 25 members. The mission family embraces—

Rev. Leonard Slater,
Mrs. Slater;
Mr. R. D. Potts, *Schoolmaster*,
Mrs. Potts.

Saut de St. Marie,—commenced 1828. Boarding-school of 60 pupils; church in three branches of 50 members. Missionaries—

Rev. Abel Bingham,
Mrs. Bingham;
Mr. J. D. Cameron, *Licensed Preacher*;
Miss Hannah Hill.

Shawnee,—(Shawnees west of the Mississippi river.) Commenced in 1831. Church 12. An alphabet has been invented for the Shawnees, Chippewas, and Delawares, and elementary books compiled. Missionaries—

Mr. Johnston Lykins,
Mrs. Lykins;
Rev. Isaac McCoy,
Mrs. McCoy;
Mr. Daniel French;
Mr. Jonathan Meeker, *Preacher and Printer*,
Mrs. Meeker.

Ebenezer,—(among the Creeks,) 1831. Church 80. Missionaries—

Rev. David Lewis;
Rev. David B. Rollin, and family,
Miss Mary Rico,
Miss Mary Ann Colburn;
Mr. John Davis, *Native Preacher*,
Mrs. Davis.

Cherokees,—1832. Church 20. Missionaries—Rev. Samuel Aldrich and Mrs. O'Briant.

Choctaws,—1832. Missionaries—Rev. Charles E. Wilson, and one native preacher.

Delawares,—1833. Visited by the missionaries from Shawnee. A school taught.

Kickapoos,—1833. Mr. Daniel French is trying to establish a mission.

Potawatomies,—1833. Mr. Robert Simerwell and wife.

Otoes and Omahaws,—1833. Numbers 6,000.

Rev. Moses Merrill,
Mrs. Merrill;
Miss Cynthia Brown.

Summary.—The whole number of stations occupied is 21; of churches established 16, to which about 1,500 members have been received since the organization of the Board in 1814, and about 200 during the past year. The whole number of missionaries and assistants named in the Magazine for January, including Messrs. Teague and Waring at Monrovia, is

105; of whom 28 are preachers, nine male and 35 female assistants, sent from this country; and seven are native preachers and 26 other native assistants.

ANNUAL REPORT OF THE SCOTTISH MISSIONARY SOCIETY, APRIL 1834.

Brief Notice of the Missions of the Society.

ASIATIC RUSSIA.—The report states that society have decided to abandon their stations, Karass and Astrachan, in Asiatic Russia. Mr. Galloway, however, preferred remaining and prosecuting his labors at Karass, though no longer supported by the society. The inhabitants of that vicinity have suffered in an unprecedented manner from a dearth, which has raised the cost of provisions to ten times their usual price.

By a late letter, it appears probable that Mr. Galloway, will be employed for sometime by the British and Foreign Bible Society in travelling through the country, and circulating the copies of the Tartar Scriptures, which were translated by the Scottish missionaries, and printed at the expense of that Society. Should this measure be carried into effect, it may also be expected to afford him extensive opportunities of making known the gospel to the Tartar population of those districts of the Russian empire, through which he may travel.

Mr. Glen, at Astrachan, was expected to complete the revision of the Persian translation of the prophetic and poetical books of the Old Testament, for the British and Foreign Bible Society, about mid-summer of last year, when he would relinquish the station and return to his native country.

INDIA.—In the Bombay Presidency, the society have three stations, Hurnee, Poonah, and Bombay; and four missionaries.

	<i>Schools.</i>	<i>Pupils.</i>
<i>Schools.</i> —Hurnee,	9	500
Poonah,	6	150
Bombay,	17	907

The schools of Hurnee had been reduced to four. The pupils at the schools are from various denominations, Jews, Parsees, Mohammedans, Roman Catholics, and Hindoos. At Bombay 202 of the pupils were females, and 68 were adults. It is in contemplation to establish a boarding-school at Poonah. The books used are all of a Christian character.

Churches.—At Hurnee none have been admitted during the year, though some profess to be inquirers. At Poonah there were three candidates for baptism, and the character of

the church members was fair. Two have been baptised at Bombay, and two were candidates. Others profess to believe in the Christian religion.

Press.—During the past year, Mr. Wilson has availed himself to a considerable extent, of the facilities afforded by the press for the diffusion of knowledge. He published, in one of the native newspapers, a refutation of Mohammedanism, in reply to the "defence" of it by Haji Mohammed, which was mentioned in the last report. It appeared in Gujarathi and English; and translations of it are preparing in Hindoostanee and Persian. In compliance with the wish of a number of respectable Parsis, Mr. Wilson lately published a Lecture on the Vendidad Sade, which has already given rise to a good deal of spirited discussion in the native newspapers.

During the past year a considerable part of Mr. Wilson's time has been occupied in the translation of the Scriptures into Mahraua. With a constant reference to the original Greek, and the most important critical works, and to the versions of the Rev. Messrs. Graves and Mitchell, he prepared a translation of the Gospel by Mauhew, of which 8,000 copies have been printed at the American mission press, for the Bible Society.

The lithographic press connected with the mission, has been very effective during the period to which Mr. Wilson's account refers.

Nine small books and tracts have been published at this press, besides school tables, forms, etc., amounting in all to 494,000 pages.

Rev. John Cooper has been compelled by ill health to leave this mission and return to Scotland.—Liberal donations have been made in Bombay for supporting the schools of the society, so that they have not been abandoned as the society anticipated, for want of funds.—At Hurnee is an asylum for relieving the temporal wants of the old and diseased, in which were forty-five persons, many of whom were lepers.

WEST INDIES.—On the island of Jamaica, the society has six missionaries and eight stations. The congregations and schools have generally been in a flourishing condition during the year, though considerable opposition, and even persecution has been, in some instances, encountered.

The report contains the following remarks on the

Importance of extending the Society's Operations in the West Indies.

A new era is now about to commence in the British West India Islands. For two centuries and a half, they have been a land of slavery; but on the first of August next a

change is to take place in the frame of society in these islands, of which there is perhaps no parallel instance in the history of the world. On that day, near 700,000 human beings are to be emancipated; slavery is doomed to cease forever. Now the emancipation of the negroes lays Christians under new and powerful obligations to communicate to them religious instruction. The system of slavery, under which they have so long groaned, has sunk and degraded them, as intellectual and moral beings, and has unfitted them for participating at once of all the advantages and privileges which are usually connected with freedom. Christian instruction is essentially necessary to their reaping the full benefits of emancipation. Scotland has put forth a vigorous arm to break the chains of the slave. Will she now allow her hands to hang down, satisfied with the achievement of this one deed? Will she stop in the midst of her efforts, and leave the work half undone. Twenty millions are to be paid by the country on account of the emancipation of the slaves. Shall we not be at some further cost for their Christian instruction, that this large sum may not be paid comparatively in vain? By the measures which we have adopted for the abolition of slavery, we have virtually brought ourselves under new obligations to devise liberal and extended measures for the instruction of the slaves. Emancipation is not a partial measure—it extends to the whole of the slaves throughout the British dominions. Now, the one measure should correspond in extent with the other; the instruction of the slaves should be as general as their emancipation. Besides, the emancipation of the negroes may be expected greatly to increase the facilities for instructing them; and we should never forget, that new facilities of doing good always involve a corresponding obligation to improve them.

Besides the negroes in the West Indies have peculiar claims on British Christians for instruction, there is, perhaps, no class of heathens who have so many and so powerful claims on our exertions as the negro slaves. They have not only claims in common with other unenlightened nations—they have the claims of fellow-subjects; they have not only the claims of fellow-subjects—they have powerful claims arising out of the multiplied and unspeakable injuries which, for two centuries and a half, they have suffered at our hand as a nation. Others may lay claim to our benevolence, but they have a claim on our justice. And shall we not make them compensation for the deep and lasting injuries which we have inflicted upon them? We cannot, it is true, make any compensation to the past generations of negro slaves—to the millions who are now in their graves—they are beyond the reach of our exertions. But this very circumstance increases our obligations to make compensation to the present race of their children, and to their children's children, by communicating to them instruction, and especially, Christian instruction, in order to raise them from that state of degradation into which they have been sunk by the system of slavery—

to elevate them in the scale of intellectual and moral beings—and to bring them into “the glorious liberty of the children of God.” This is the best compensation we can now make them, and we are bound to make it with a liberal hand, and that without delay.

It is also worthy of notice that *the negroes in the West Indies shew a particular disposition to receive the gospel*. It is a fact not generally adverted to, that in the West Indies there are perhaps more converts to Christianity than in all the rest of the heathen world put together. By recent accounts there were nearly sixty thousand negroes and people of color connected with different missions as members of their churches or societies. Into the particular causes of the greater success of the gospel among the black population of the West Indies than among other heathen nations we shall not at present inquire; it is, however, a striking example of God’s bringing good out of evil—the cup of slavery having proved to such multitudes a cup of blessing. But whatever be the causes of this remarkable fact, the singular disposition which the negroes manifest to receive instruction, and to embrace the gospel, is a very powerful argument for more extended exertions among them.

It is also an important consideration that *missions among the negroes will probably be attended with only a temporary expense*. Missionary societies were not formed with the view of permanently supporting the gospel in any country; they calculate on the people among whom it takes root, providing, in one way or other, for its maintenance and further extension among themselves; and, relieved of the expense in one country, they expect to be enabled to extend their efforts to other parts of the world. Hitherto this expectation has been only very partially realized. Among the negroes in the West Indies, however, a considerable disposition has been manifested, even while in a state of slavery, to provide for the support of the gospel among themselves; and after the act of emancipation takes effect we may hope that their ability as well as their disposition to do so, will be vastly increased. Indeed, if the Christians of Britain should, without delay, provide the negro population of the West Indies with adequate means of religious instruction, it does not appear to be too much to expect, that at no distant period, they will be entirely relieved from all expense on this account, and at full liberty to direct their efforts to other parts of the heathen world. At all events, there is no part of the world where the prospect of this is so great, and unquestionably this is a powerful recommendation of the West Indies as a field for missionary operations.

Finally, *If missionary exertions in the West Indies are delayed, the extent of the work to be accomplished will be greatly increased*. The slaves in the West Indies amount at present to about 700,000; and though hitherto their numbers have diminished, instead of increasing, according to the natural law of population, yet considering the fertility of these islands, and the general improvement which may be

expected to take place in their condition, in a state of freedom, it would not perhaps be wonderful, if in half a century they should increase to two millions. Now, should the supposition we have made be realized, and should the West Indies be neglected at present, how greatly will the work to be effected have augmented in the course of fifty years, when instead of 700,000 souls, 2,000,000 will require to be cared for! We have a striking example of the evil of delay in the case of Ireland. Had the same moral machinery which is now in operation been set on foot at the commencement of the reign of George III. how powerful might have been its effects compared with what they can now be expected to be! Then it had to operate on a population of perhaps not more than 3,000,000; now it has to operate on a population of nearly 8,000,000. We have lost the favorable moment for evangelizing Ireland. Let us not also lose the favorable moment for evangelizing the West Indies.

The directors call then on their Christian brethren throughout the country, to support the society, in making extended efforts for communicating to the negro population of the West India islands the blessings of the gospel. Contributions for this special purpose they most earnestly solicit. To extend their operations in the West Indies, at the present crisis, they feel to be a most important object; but yet in order to do so with safety and success, it is necessary that they should be able to calculate on the steady and liberal support of the friends of missions. With the situation and the prospects of the negro slave, they feel assured that many hearts sympathise; and it will afford them unfeigned pleasure, to be enabled through their philanthropic exertions, to send forth to our West India islands, many new heralds of mercy, “to proclaim the acceptable year of the Lord, and the day of salvation of our God.”

TENTH ANNIVERSARY AND REPORT OF THE FRENCH SOCIETY FOR MISSIONS AMONG NATIONS NOT CHRISTIAN.

THE annual meeting was held in Paris, April 17, 1834, Prof. Stapfer, one of the vice presidents, presiding. The number of ministers assembled from the several departments and from other countries was unusually large. Col. Phipps appeared as a delegate from the Church Missionary Society. After an address from the president, the annual report was read by Mr. Grand-Pierre. This represents the interest felt in the society, by the evangelical portion of the French Protestants, to be steadily increasing; monthly prayer-meetings for the conversion of the world, held either on the first Sabbath or the first Monday of each month, have been commenced in many churches during the past year, and from contributions at these the society has received a con-

siderable amount of funds; new auxiliaries have also been formed in various places; the *Journal of Missions*, the monthly publication of the society, is extending its circulation; the number of pupils at the Society's Mission House is four, the same as at the time of the previous report, and seven persons have recently applied for admission as candidates for future missionary service.

Missions.—The society has but one mission, that in South Africa, under its patronage, which embraces four stations, six missionaries, and one male and three female assistant missionaries. The stations are Motito, among the Bechuanas; Caledon, among the Buschmen; Moriga, among the Bechuanas Bassoutos; and Wagenmaker's Valley, about 30 leagues from Cape Town, designed for the instruction of the slaves of the district.

Funds.—The receipts of the society for the year were 33,705 francs, which, with a balance from previous years of 51,132, placed 84,837 francs at the disposal of the society. The expenses were 54,458 francs.

DOMESTIC.

NINTH ANNUAL REPORT OF THE PRISON DISCIPLINE SOCIETY.

A brief view will be given of a portion of the facts embraced in some of the most interesting articles of this report.

Jails etc. in Massachusetts.—Statements are made respecting nineteen jails and houses of correction in Massachusetts, in only three of which, the House of Correction in Boston, the Jail in Cambridge, and that in Ipswich, is there any thing worth being called religious instruction provided for the inmates. In 22 jails and houses of correction in the same state, the principle of solitary confinement was regarded in only six; though most of them contained rooms enough to admit of its strict application.—In the same prisons there was employment furnished to the inmates of only five. In two or three prisons cards were found. Only ten of these prisons were cleanly and in good order, while others were intolerably filthy and offensive.—The statements respecting the connection between intemperance and crime, and respecting the imprisonment of debtors are deserving the serious attention of philanthropic and humane legislators.

When the jails and houses of correction in the state were visited in 1833, there were found in them 245 criminals, 49 debtors, five lunatics, 79 females, only 18 of the last being out of Boston. During the year 1833, the commitments were criminals 2,840, debtors 1,919,

whole population being 610,383; and in 1823 there were criminals 2,116, debtors 1,995, the population being 522,517.

Expenses of Prisons—Causes of Crime.—

The following statement respecting the number of commitments—the expenses—and the causes of imprisonment—are gleaned from the appendix of the report. They relate principally to Boston or its vicinity. They show the expense, disorder, suffering, trouble, and guilt which the use of ardent spirits brings on that community which tolerates the sale and use of such drinks.

House of Reformation, in seven years and seven months—commitments 450—expenses \$50,022,97, of whom only one thirteenth were children of temperate parents.

Criminal Jail, in 10 years, 9,936 commitments—expenses \$30,797,40—three fourths hard drinkers and more than half confirmed drunkards.

Debtor's Jail, in 10 years, 9,306 commitments—expense of debtor and creditor \$137,921 44—from half to three fourths originated in intemperance.

House of Correction, in ten years, 5,611 commitments—expense \$78,251 25—three fourths habitual drunkards, and nearly all commitments occasioned by intemperance.

Police Courts.—Seven tenths of the cases occasioned by intemperance, and out of the 13,676 thus occasioned, 3,719 were on charges of being common drunkards.

Municipal Court.—The statement is similar as to the proportion.

State Prison, in 10 years, 1,329 commitments—three fourths habitual drunkards, and half of the other fourth habitual drinkers.

House of Industry, in 10 years, committed 7,588—expense \$194,087 67—expense of poor not in this house \$131,370 92. Seven eighths of this pauperism is occasioned by the use of intoxicating liquors.

General Estimates respecting Imprisonment in the United States.—Whole number in jails, states prisons, etc., at any one time, in 1833, including 158 females, 1,000 poor lunatics, and 990 debtors, 12,640.—Total imprisoned during the year, including 38,240 debtors and 18,300 females, 113,340; who have standing in the relation to them of parents, wives, children, etc., not less than 818,568 persons.

Penitentiary System.—The system is in successful operation in New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Maryland, District of Columbia, Kentucky, Tennessee, and Georgia. It is about to be introduced in New Jersey, Ohio, Missouri, Louisiana, and Illinois. And the states of Maine and Virginia do not appear to be disposed to sleep over their penitentiaries, in their present condition, which are of a mixed character. This is a great good. But, on supposition, that the above statement is correct, and the heaviest part of the work is done in the American penitentiaries; still it only proves that a good beginning has been made; for the number of persons in the penitentiaries in the United States is not far from three thousand eight hundred, while the number of persons committed to the county prisons annually, on supposition that other states are like Massachusetts, is 113,100.

After occupying upwards of 30 pages in interesting statements respecting the condition and character of the jails and penitentiaries in the several states, showing where reformation in prison discipline has been effected, and where and to what degree it is still required, (which cannot well be abridged, and the details of which cannot be inserted here,) the report proceeds to the

Imprisonment of Lunatics.

Success of the Asylum at Worcester, Mass.—

Of the one hundred and sixty-four individuals received, considerably more than one half came from jails, alms-houses and houses of correction; and about one third of the whole number had suffered confinement for periods varying from ten to thirty-two years. Many of these forsaken beings, during the dreadful period of their dungeon life, had been systematically subjected to almost every form of privation and suffering. * * * Yet, notwithstanding these untoward circumstances, counteracting with great force all healthful and mind-restoring influences, thirty-two insane persons have, in this short period of time, been fully recovered. * * * Not less than one hundred of those brought to the hospital seemed to regard human beings as enemies; and their first impulse was to assail them with open or disguised force. Now, there are not more than twelve who offer violence. Of forty persons, who formerly divested themselves of clothing, even in the most inclement seasons of the year, only eight do it now. Through all the galleries, there is far less susceptibility to excitement, more quietude, more civility and kindness exercised towards each other. The wailings of the desponding and the ravings of the frantic are dispelled. The internal change is legible upon the countenance.

Maine.—Arrangements are in progress for erecting a similar asylum in this state.

New Hampshire.—The subjoined extracts from the report of a committee appointed by the legislature of this state, on the subject of poor and imprisoned lunatics, shows the imperative necessity of some movement in their behalf.

The committee were not, however, prepared for the result which the examination affords. They were not aware of the extent of the disease. They had formed no conception of the extremity of the wretchedness to which the insane are reduced. In the prosecution of the inquiry, by the returns made to the executive, and by the collection of facts on this subject, from those professionally acquainted with the condition of the insane, their situation throughout this state is found to be deplorable in the extreme, for the mitigation of which the prompt attention of the legislature is imperatively demanded.

The number of the insane, as returned to the governor, is two hundred and one, more than half of whom are supported as paupers. From many towns no returns have been received; from others the accounts are erroneous, there being cases known to the committee which escaped the notice of the selectmen. The actual number of insane is therefore much larger than appears by the documents submitted to the committee.

Where are these insane? What is their condition? There are individual cases, which, by the kindness of friends able and willing to provide the means, are rendered as comfortable as their situation will admit. The number thus fortunate, the committee are constrained to believe, is comparatively small. Many, laboring under an inoffensive hallucination of mind, wander about, the sport of unthinking boys and unprincipled men. A large proportion—seventy-six—are reported to be in close confinement. Some of them in chains, or in cages made for their confinement; some are in the out-buildings, garrets, or cellars of private houses; some are in our county jails, shut up with felons and criminals of every description; some are in alms-houses, in brick cells “never warmed by fire or lighted by the rays of the sun.” The facts presented to the committee not only exhibit severe, unnecessary suffering, but utter neglect, and in many cases actual barbarity. To convince the house of the correctness of this general remark, they feel it to be their duty to report some of the instances to which they refer, however painful the account may be to every one not dead to all feelings of humanity. An insane woman, who had wandered from her friends, was confined in one of our jails, in winter and without fire. From the severity of the cold and her fixed posture, her feet became so much diseased that it was considered necessary to amputate them at the ankle; which was accordingly done, and the woman afterwards restored to her friends in this mutilated condition. Another female was confined in a garret, where, from the lowness of the roof and her consequently constrained position, she grew double, and is now obliged to walk with her hands, as well as feet, on the floor. A man was confined for years in a cellar, nearly naked, with a bed of wet straw. Another is at this time chained to the floor in an out-building, “glad to pick the bones thrown into his kennel, like a beast,”—one with sufficient property—once in every respect as active and happy as the best of us. It is admitted that these are extreme cases; but, let it be recollected, these are but a few of such cases known to the committee. The accounts submitted to them exhibit a mass of extreme, unmitigated suffering, from the details of which humanity revolts.

This state of things has been permitted to exist merely because it was unknown. In the extremity of the disease, the maniac is withdrawn from observation. He is placed out of sight, and forgotten. The prosperous look not in upon the secrets of his prison-house. His voice, in his raving, grates not on the ear of

the happy. They who have the custody of the wretched being are too prone to forget their duty and his claims upon them for kindness and forbearance. Their sympathy is exhausted, and their kindness becomes blunted by familiarity with misery. They often give up the feelings of the friend for the apathy of the jailer; and, after reducing the madman to the utmost degradation of which human nature is capable, so that he has lost almost the form and appearance of a man, they have in many cases utterly neglected even the appearance of ministering to his wants. There is, too, on this subject, a common error, that the maniac is insensible to suffering, and that the disease is incurable: thus the unfortunate subjects of this malady, as if they had lost their birthright as men—"as if they were fallen stars from the sphere of reason"—are consigned over to chains and imprisonment, and doomed to wear away a wretched existence, until death, like a kind angel, comes to their relief.

We need something to supply this defect in private sympathy, for it is not true that the insane are insensible to suffering. Hunger, cold, confinement, neglect, and the privation of all the accustomed comforts of life, affect them as it would affect us. Besides, in many cases of insanity, there is a morbidly increased sensibility to physical suffering.

The disease is far from being incurable. It has been stated to the committee by professional gentlemen—and their statements are fully supported by reports from various hospitals—that nine out of ten insane have been restored to reason, when placed under judicious treatment in the early stages of the disease. Cases of very long standing have been relieved, and instances often occur of a restoration after years of insanity.—The report of an asylum near Philadelphia gives the following result:—Admitted in five years, 158 patients; discharged in the same time, recovered, 53; improved, 17; much improved, 23; without change, nine. In the retreat at York, England, out of 40 patients admitted within three months after the first attack, the whole number, 40, were restored to their friends recovered; of those admitted after three and within twelve months, the proportion of cures was as 25 to 45; but of those whose disease was of more than two years' standing, the proportion of cures was only as 14 to 79. A report from the Connecticut retreat shows the ratio of recovery in the old cases to be 26 to the hundred; and out of 24 recent cases, 22 were recovered.

Some incipient movements have been made in the States of New York and New Jersey, towards making suitable provision for this unhappy class of persons.

Estimated number of Lunatics in the United States.—Assuming that the number of lunatics is as one to a thousand of the population, which is found to correspond nearly with facts where they have been ascertained, the follow-

ing table will show nearly the number in each State and Territory.

Maine,	399	Kentucky,	687
New Hampshire,	269	Tennessee,	681
Vermont,	280	Ohio,	935
Massachusetts,	610	Louisiana,	915
Rhode Island,	97	Indiana,	139
Connecticut,	297	Illinois,	157
New York,	1,918	Alabama,	309
New Jersey,	320	Missouri,	140
Pennsylvania,	1,348	Michigan,	31
Delaware,	76	Arkansas,	30
Maryland,	447	Florida,	35
Virginia,	1,211	Dist. of Columbia,	39
North Carolina,	737		
South Carolina,	516	Total,	11,919

In five or six of the States there are private asylums, which may contain in all about a thousand. For the remaining 10,919 no suitable means are used for their restoration. About 7,000 or 8,000 of them are paupers, most of whom are confined, or run at large, the objects of neglect or abuse, similar to what is represented by the committee of the legislature of New Hampshire.

Imprisonment for Debt.—Laws have been enacted in the States of Maine and Massachusetts, which virtually abolish imprisonment for debt. The laws in the other States remain nearly as they have been represented in the preceding reports of the society.

RECENT INTELLIGENCE.

Berlin Missionary Society.—Four missionaries of the Society for Foreign Missions, recently established at Berlin in Prussia, who embarked during the last autumn, have arrived at the Cape of Good Hope. About the time of their arrival, a party, headed by Dr. Smith of Cape Town, under the patronage of an association in London, were ready to start on a tour for exploring the territory situated between the most advanced missionary stations and De La Goa Bay. At the request of the exploring party these four missionaries accompanied them, with a view to occupying a field of labor in that quarter.

French Mission in South Africa.—Mr. Lemue, a French missionary at Motitu, near Lattakoo, has prepared a map of an extensive tract of country in the interior of South Africa, which he has explored himself, or respecting which he has obtained accurate information from other explorers.

Rhenish Missionary Society.—This society, constituted by the union of the smaller associations of Barmen, Elberfeld, Wessl, Cologne, and Mark, received, during the year preceding its last report, 34,576 francs; and expended 35,746 francs. It has four stations in South Africa, all within the Colony of the Cape of Good Hope; at which there are eight missionaries. The society has fourteen candidates for missionary service in a course of education at its Seminary.

Mission to Borneo.—Two missionaries from the Rhenish Society just noticed, embarked at Amsterdam, in August last, for Batavia, destined to attempt a mission among the Dayaks of Borneo. One of the chiefs of this barbarous people, at the suggestion of a Dutch civil officer, had determined to abolish the savage practice of making war to collect human heads, with which to ornament their dwellings; and was disposed to receive teachers.

Serampore Baptist Mission.—The Rev. Dr. Carey, the founder of this mission, died on the 9th of June, 1834, at the age of 73.

American Board of Commissioners for Foreign Missions.

DEATH OF MESSRS. MUNSON AND LYMAN.

THE press is stopped to announce the afflictive intelligence that the Rev. Messrs. Munson and Lyman, while on an exploring tour among the Battabs, a savage nation inhabiting the northwestern part of the island of Sumatra, were murdered by that people on the 28th of June last, five days after leaving Tapanooly, where they had satisfied themselves that the journey to the interior could be made with safety.

Donations,

FROM DECEMBER 11TH, TO JANUARY 10TH, INCLUSIVE.

<i>Auburn and vic.</i> N. Y., H. Iverson, Jr. Agent,	
Auburn, Mon. con. in 1st chh.	25 39
Cazenovia, Free chh.	20 00
Cortlandville, Chh.	58 40
Genoa, 1st presb. chh. 4,95; mon. con. 8,62	12 87
Lansing, Chh.	15 85
Ludlowville, Presb. chh. to constitute BENJAMIN JOY an Honorary Member of the Board,	100 00
Owasco, Bible class miss. so. for bibles,	15 25—267 76
<i>Barnstable co.</i> , Ms. Aux. So. Rev. N. Cogswell, Tr.	
Cotuit, Friends,	13 00
North Dennis, Gent. and la.	15 62
Sandwich, Gent. and la. 85; mon. con. 65,06;	150 06
Yarmouth, Gent. and la. to constitute Rev. NATHANIEL COOGEWELL an Honorary Member of the Board,	50 00—228 68
Of the above, \$100 for Rev. S. Munson.	
<i>Chittenden co.</i> Vt. Aux. So. W. I. Seymour, Tr.	
Burlington, La.	20 00
<i>Essex co.</i> North, Ms. Aux. So. J. Caldwell, Tr.	
Newburyport, Rev. Mr. Dimmick's so. mon. con. 146,57; gent. 68; la. 53,21;	267 78
<i>Fairfield co.</i> West, Ct. Aux. So. M. Marvin, Tr.	
Darien, Gent. and la.	61 00
Fairfield, Coll. 120,81; mon. con. 21,19; la. 30;	179 00
Greensfield, Gent. and la.	6 45
Greensfarms, Gent. and la.	59 00
New Canaan, Gent. 46,17; la. 50; mon. con. 58,14; (of which to constitute Rev. AMZI BERRIDGOT of Pomfret, and Rev. WILLIAM CARTER and Rev. JULIAN M. STURTEVANT of Jacksonville, Illi. Honorary Members of the Board, 150;)	154 31
Rev. D. Smith and Rev. E. Stevens were constituted Honorary Members by dona. fr. New Canaan, and not fr. Norwalk, as stated in vol. xxx, p. 37.	
Norfolk, Gent. and la.	22 60
North Fairfield, Gent. and la.	6 87
North Greenwich, Gent. 51; la. 50,50; mon. con. 30,30;	131 80
Norwalk, Gent. 86,06; la. 62,31; mon. con. 42,78; (of which to constitute CLARE BISSALL an Honorary Member of the Board, 100;)	191 17
Ridgebury, Gent. and la.	20 00
Ridgefield, La. 20,67; mon. con. 20,85; dona. 5;	56 52
Saugatuck, Gent. 24,25; la. 45,56; mon. con. 52,84;	122 65
Stamford, Gent. and la.	28 00
Stanwich, Gent. 25,65; la. 30; mon. con. 8,65;	64 30
West Greenwich, La. 43; la. bea. sch. so. 23; fem. for. miss. so.	

32,56; mon. con. 35,50;	134 06
Wilton, Gent. 41,23; la. 26,06;	67 22
	1,308 05
Ded. postage, etc. paid by aux. so.	3 25—1,304 00
<i>Franklin co.</i> Ms. Aux. So. F. Ripley, Tr.	
Ashfield, Gent. 37,00; la. 30,78;	
mon. con. 15,25;	83 12
Buckland, Gent. and la.	121 64
Charlemont, Gent. 24,53; la. 21,52; mon. con. 4,31;	59 36
Colrain, Gent. 10,10; la. 13,62;	
mon. con. 1,14;	25 06
Conway, Gent. 112,55; la. 78,31;	
mon. con. 25,18;	216 04
Gill, Mon. con. 10,21; sub. sch. 52.	10 73
Greenfield, 1st cong. so.	14 42
2d do. La. 32,60; mon. con. 57,31;	89 91
Montague, Gent. 14,14; la. 14,42;	
mon. con. 4,02;	32 58
Northfield, Gent. 14,72; la. 9,97;	
mon. con. 12,57;	37 26
Shelburne, Gent. 47,23; la. 30,36;	77 59
Sunderland, Gent. 25,50; la. 26,26;	
mon. con. 22,33; av. of coat, 5;	86 11
Warwick, Gent. 6,75; la. 13,36;	
mon. con. 10,09; Rev. Mr. Kingsley, 10;	40 23
Wendell, Gent. 11,53; la. 6; mon. con. 7;	24 53
Rev. W. Riddel, for Mahratta miss.	50 00—230 53
<i>Greene co.</i> N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mrs. S. Solo,	3 00
East Durham, Mrs. H. Baldwin,	10 00
East Windham, Big Hollow, Mr. Gardner's cong.	16 00
Greenville, Indiv.	16 25—47 25
<i>Hartford co.</i> Ct. Aux. So. J. R. Woodbridge, Tr.	
East Hartford, Gent.	60 00
East Windsor, 1st so. Mon. con.	9 86
Enfield, Mon. con.	5 78
Glastonbury, A friend, 50; mon. con. 40;	90 00
Hartford, 1st so. Mon. mon. 18,65; la. 1;	19 65
Hartland East, L. P. Case,	12 00
Manchester, Gent.	164 56
Wethersfield, Newington so. A. W. 1st so.	1 00
Windsor, Wintonbury so. Gent.	26 75—469 00
<i>Hillsboro' co.</i> N. H., Aux. So. B. Boylston, Tr.	
Mont Vernon, La.	23 12
<i>Lowell and vic.</i> Ms. Char. Asso. W. Davidson, Tr.	
Lowell, Mon. con. in 1st cong. chh.	39 00
<i>New Haven city</i> , Ct. Aux. So. C. J. Salter, Tr.	
Asso. in 1st cong. so. 155,27; coll. after sermon by Mr. Bardwell, 10;	165 27
<i>New Haven co.</i> East, Ct. Aux. So. S. Frieble, Tr.	
Balance,	18
Branford, Gent. 43,25; la. 36,49;	79 67
East Haven, Gent. 20,23; la. 22,52;	42 75
Guilford, Gent. 48,62; la. 42,39;	91 01
Madison, La. cent so.	50 00
Meriden, Gent. 64,74; la. 37,28;	102 02
North Branford, Friends of for. miss.	46 22
Northford, Gent. and la.	22 00
North Guilford, Gent. and la.	42 27
	490 22
Ded. am't ackn. in Dec.	200 93—289 30
<i>New Haven co.</i> West, Ct. Aux. So. W. Stobbins, Tr.	
Bethany, Gent. 31; la. 9,26; mon. con. 3,28;	43 54
Derby, Gent. 39,50; la. 20,69;	83 29
mon. con. 23,80;	19 14
Hamden East Plains, Gent. and la.	
Mt. Carmel, Gent. 22,57; la. 23,18; mon. con. 21,40;	74 15
Humphreysville, Gent. and la.	14 00
Middlebury, Benev. so. 42,02; mon. con. 2,23;	44 25

Milford, 1st so. Gent. 56,93; la. 44,10; chh. coll. 63,38; la. sew. so. for sch. in Ceylon, 61; sub. sch. miss. so. for do. 7; mon. con. in 1st and 2d so. 18;	269 41
2d so. Gent. 19; la. 22;	34 00
North Milford, Gent. 58,09; la. 34,03; mon. con. 3,50; sub. sch. coll. for ed. hea. chil. 1,84; inf. sub. sch. class, for do. 80c.	98 26
Oxford, Chh.	15 50
Prospect, Gent. and la.	6 67
Waterbury, Gent. 49,41; la. 46,95; Salem Bridge, Chh. and so. 17,37; fem. benev. so. 17,50; a lady, 10; mon. con. 8,81;	53 58
West Haven, Gent. 39; la. 29,47; sub. sch. miss. so. for hea. chil. 3; a gent. 10;	81 47
Wolcott, Gent. 19,31; la. 17,81; mon. con. 3,16;	33 26
Woodbridge, Gent. 7,09; la. 28,90;	35 89
	979 72
Ded. expenses paid by aux. so.	39 55
	947 17
Ded. am't acks. in May and Jan.	677 98—269 19
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.	100 00
Palatine miss. so. Ms. E. Alden, Tr.	
Abington, 1st par. Mon. con. 38; av. of buckles, 35c.	38 35
Stafford co. N. H., Aux. So. A. Freeman, Tr.	111 60
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
East Stafford, Gent. 14,78; la. 16,56;	34 34
Gilead, Gent. 26,76; la. 20,05;	46 81
North Coventry, Gent. 6,05; la. 2,25;	8 30
South Coventry, Gent. 49,09; la. 34,50;	83 68
Tolland, Gent. 29,53; la. 21,48; mon. con. 3,11; 63c.	54 60
West Stafford, Gent. 19,96; la. 16,37;	36 23—263 05
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	475 00
Cleveland, Mon. con. in 1st presb. so.	121 53
Mount Vernon, Free chh. mon. con.	9 85
Sheffield, Mon. con.	90 00
Strongsville, Mon. con.	19 00
Western Reserve, Aux. so.	
Cuyahoga co. Solon, La.	1 50
Geauga co. Unionville, Mon. con.	15 00
Portage co. Rootstown, S. P. 3; two ladies, 87c.	
Twinsburg, Fem. asso. 3,29; Streetsboro', Asso. 3;	12 16—98 66—665 06
Windham co. North, Ct. Aux. So. J. Williams, Tr.	
Balance fr. E. N.	11 15
Rev. A. Underwood,	5 00
Abington, Gent. 31,75; la. 26,77;	48 52
Brooklyn, Gent. 50; la. 51;	101 00
Eastford, La.	33 12
North Woodstock, Muddy Brook, Gent. and la.	40 00
Pomfret, Gent. 22,34; la. 27,09; mon. con. 31,06;	80 49
South Killingly, Females,	3 24
South Woodstock, La.	22 75
Westfield, Gent. 34,99; la. 36,79; mon. con. 21;	94 01
Westford, Gent.	14 05
West Woodstock, Mon. con.	5 00—458 33
Western Assoc. Ms. Rev. E. Sewall, Tr.	
Wilmington, Gent.	20 50
Worcester co. Ms. Relig. Char. So. H. Mills, Tr.	
Westboro', Gent.	102 80
Worcester co. Central, Ms. Aux. So. E. Wheeler, Tr.	2,000 00
Total from the above sources,	98,031 08

VARIOUS COLLECTIONS AND DONATIONS.

Action, Ms. Indiv. of evang. chh. (of which to constitute Rev. James T. Woodbury an Honorary Member of the Board, 50);	75 56
Allegheny, Pa. Sub. sch. in presb. chh.	3 00
Amherst, S. par. Ms. Fem. char. so.	10 00
Andover, Ms. Mon. con. in Theol. sem.	109 00
Argyle, N. Y., D. Stevenson,	5 00
Arkport, N. Y. Mon. con.	15 00
Aron, T. Mrs. L. Kellogg, for Bela Kellogg in Ceylon.	15 00
Barrs, Ms. Mon. con. in evang. chh.	41 00
Belchertown, Ms. J. Walker,	10 00
Berkley, Ms. Gent. asso.	2 00
Boston, Ms. Asa Ward, 90; a mechanic, 5;	95 00
Brooklyns, Pa. Coll. in presb. chh. 13; indiv. 8,95;	91 25
Bucksport, Me. Mon. con.	50 00
Cambridgeport, Ms. Miss B's sub. sch. class in Mr. B's so. for miss. to China,	1 60
Camden, Me. Gent. asso. and mon. con.	16 36
Cannaburg, Pa. Sub. sch. in college chh. for miss. to W. Africa, 4,34; for Mahatta miss. 4,40; fem. miss. so. 40; inoa. con. 20; M. Brown, 5;	73 74
Charlestown, Ms. Mon. con. in Winthrop so.	81 19
Connecticut, A friend, 20; do. 3;	23 00
Constable, N. Y. Mon. con.	1 00
Danville, Pa. Mon. con. in presb. chh.	100 00
East Aurora, N. Y. Mon. con.	3 41
Ellicottville, N. Y. Mon. con. in presb. chh.	6 00
Hamp. Chris. Depos. Ms. Gen. agency of the Miss. Herald, viz. Ashfield, Rev. T. S. 4,40; Bloody Brook, Rev. T. S. C. 2,80; Buckland, Mr. H. 1,20; Charlemont, Rev. W. T. 2,80; Chesterfield, M. B. 2; Conway, J. W. 80c. East Hampton, S. W. 40c. Gorham, J. L. 2; Granby West, H. W. G. 1,60; Hadley, N. C. Jr. 7,25; Hatfield, C. P. 3,10; Hawley, J. L. 2; Northampton, D. S. W. 10,86; Norwich, N. S. 2,80; South Hadley, W. L. 2,40; Southampton, E. E. 3,20; Sunderland, 40c. West Hampton, Rev. E. H. 4,40; Whately, L. B. 4; Williamsburgh, Rev. H. L. 4,40;	64 81
Hillsboro', N. H. Mrs. Mary Simonds, given on her death bed,	50 00
Holiston, Ms. Mon. con.	25 21
Lamington, N. J. Presb. chh.	23 00
Lenox, Ms. Mon. con. in N. sch. dist.	10 00
Lyme, N. H. Rev. NATHANIEL LAMBERT, which constitutes him an Honorary Member of the Board,	50 00
Manchester, Vt. Mon. con. in cong. so.	30 00
Marlboro', Ms. Mon. con.	26 80
Massachusetts, A friend, for printing Osage books, 10; Mr. H. 1;	11 00
Mattawan, N. Y. Presb. chh. mon. con.	12 00
Medina, N. Y. Coll.	151 78
Mira, N. Y. Mon. con.	1 50
Morristown, N. J. Mrs. C. B. Ardin,	30 00
Nepoli, N. Y. Mon. con. in presb. chh.	5 00
Nesque, N. Y., A friend,	1 00
Newbern, N. C. Mon. con. in presb. chh.	10 00
Newbury, Ms. Mon. con. in Belleville cong. so.	12 27
New Castle Presbytery, Chancesford cong. for support of Rev. B. Schneider,	45 00
New Haven, Ct. H. for China,	3 00
New Marlboro', Ms. Indiv.	10 32
New York city, Ladies of Brick chh. for Spring sch. in Ceylon, 36; W. S. 10; scholars of Miss Goldsmith, 20; chil. of Central presb. chh. sub. sch. 2,15; a friend, 3; do. 1,75;	78 90
North Reading, Ms. Mon. con. in cong. so.	17 00
Norwich, Ct. Av. of jewelry,	9 53
Orange, N. J. Mon. con. in 1st presb. chh.	15 00
Philadelphia, Pa. J. Stille, (of which to constitute Rev. H. A. Boardman an Honorary Member of the Board 50);	100;
T. Fleming, 100; W. Brown, 50; G. Ralston, 50; S. Hildeburn, 50; Mrs. Blain, 40; N. Burt, 25; other indiv. of 10th presb. chh. 125,39; coll. in 1st presb. chh. 542,10; indiv. of 2d presb. chh. (of which for Ebenezer Cuyler in Ceylon, 20); 120,50; coll. in 3d presb. chh. 105,81; do. in 6th do. 50;	

D. W. Prescott, 30; a mechanic, for tracts for China, 10; two young ladies, 5;	1,403 80
Pipestown, Pa. Sab. school,	2 00
Pittsburgh, Pa. M. box of chil. of J. W.	5 00
Pittsford, N. Y. Rev. E. D. Andrews,	50 00
Providence, R. I. Benef. fem. for. miss. so. (of which fr. sab. sch. class No. 5, for schools in Ceylon, 10; Mrs. A. H. Arnold, for ed. of a fem. child in Ceylon, 90;) 108 56; B. c. f. m. so. 101,75; mon. con. 37,75; int. 2,33;	250 36
Reading, S. per. Ms. La. asso.	34 92
Salisbury, Ms. Mon. con. in Rocky Hill chh.	12 00
Scarsbury, Ct. Mon. con.	18 80
Somers, Ct. Mon. con. in cong. chh. and so.	14 34
South Berwick, Me. Mon. con.	50 21
Springville, N. Y. By H. Pratt,	28 00
St. Augustine, E. F., O. Congar,	10 00
Stratford, Ct. Chil. of sab. sch. in cong. chh. to ed. hes. chil.	3 00
Suffield, Ct. A friend,	10 00
Thomaston, Me. Mon. con.	60 00
Troy, N. Y., Gent. asso. in 2d presh. and 2d st. presh. chhs. 360; a few indiv. 43,75;	403 75
Wernae, N. Y. Chh. (of which to constitute Rev. E. Scovet an Honorary Member of the Board, 50;)	107 00
Waynesboro', Ga. A Georgia planter's family,	23 50
West Amherst, Ms. Mon. con.	15 00
West Aurora, N. Y. Mon. con.	16 00
West Needham, Ms. Mon. con. for Rev. I. Tracy at Singapore,	19 00
West Newbury, Ms. Mon. coll. 13,10; mon. con. in Rev. Mr. Edgell's so 30;	43 10
West Point, N. Y. Mrs. S. Ford,	2 00
West Town, N. Y. Presb. cong.	7 06
Wilkesbarre, Pa. Mrs. Butler,	2 00
Wilmington, Ms. Mon. con. 14,93; cong. 8,50;	23 42
Woodstock, Vt. C. Dana, 5; P. Samson, 2;	7 00
Yates, N. Y. Three chil. of Rev. D. P.	82

Amount of donations acknowledged in the preceding lists, \$12,027 73.

LEGACIES.

Abington, Ms. Widow Hulda Noyes, (which with \$20 fr. gent. asso. constitutes Rev. JAMES W. WARD an Honorary Member of the Board.)	30 00
East Windsor, Ct. Miss Mary Allen, by Benjamin Finney, Es'r,	400 00
Leacock cong. Pa. Benjamin Vernon, (of which one half for spreading the gospel among the Indians,) by Rev. Joseph Barr,	975 00
Portsmouth, N. H., A friend,	50 00
Youngstown, O. Margaret Nelson, by John Laughridge, Adm'r,	100 00

Total of donations and legacies from September 1st, to January 10th, \$65,185 19.

DONATIONS IN CLOTHING, &c.

Amherst, S. per. Ms. A bundle, fr. fem. char. so. 15,25; bibles, fr. P. G. dec'd.	
Aven, Ct. A bedquilt, fr. young misses in E. so.	
Boston, Ms. Saddle, bridle, etc. fr. a friend.	
Bridgewater, Ms. A box, fr. fem. benev. so.	
Burlington, Ct. Filled cloth, fr. asso. and Mrs. S. Frisbie	
Campton, N. H., A box, fr. juv. read. so.	32 61
Essex, Vt. A half barrel, fr. la. asso.	30 90
Greenfield, Ms. A box, fr. la. asso. in lat par. for Mr. Johnston, Sandw. Isl.	56 00
Hamp. Chris. Depos. Ms. Norwich, Shoes, fr. N. Strong.	
New Marlboro', Ms. Clothing, fr. sew. so. 16,23; fr. indiv. 6; for Dr. Butler,	22 23
New York city, Clothes, etc., fr. indiv. for do.	
Putney, Vt. A box, fr. Dorcas so. for Rev. C. Washburn, Dwight,	43 62
Spencer, Ms. A box, fr. fem. char. so. for Dwight,	32 27
Troy, N. Y. Crockery, fr. Pierce, Son, & co. and clothing, etc. fr. indiv. for Dr. Butler.	
Wendell, Ms. A bundle, fr. friends.	
West Brookfield, Ms. A box, for Mackinaw.	
Unknown, via New York, A cask, for E. Hotchkiss, W. Choc. na.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Columbia, T. Wells, 10; indiv. 15,50;
 Augusta, W. Smith, 100; R. Campbell, 90;
 Mrs. R. Campbell, 50; T. Cumming, 50;
 Rev. SAMUEL S. DAVIS, which constitutes him an Honorary Member of the Board, 50;
 Mrs. Cumming and daughters, 30; Mrs. E. Reid, 25; I. and W. Harper, 20; Mrs. E. M. Cashin, 20; Mrs. McK. 10; K. C. 10;
 J. B. 10; J. M. 10; W. A. 10; Mrs. F. 10;
 Mrs. and Miss N. 10; Mr. E. 10; Mr. and Mrs. C. 10; H. and B. 10; cash, 10; Mrs. F. 10; Mr. and Mrs. E. 10; W. B. 10; S. C. 10;
 J. B. 10; Mrs. F. M. 10; indiv. 93,81;
 fem. asso. presb. chh. 63,50; Bradleyville, Rev. K. W. James, 50; Hamburg, Indiv. 7,50; Wadmalaw, J. A. Frapp. 50; S. Le-gare, Jr. 50; C. E. Frapp. 10; indiv. 19,31;
 James Island, Indiv. 14,50; Miss G. 2; mon. con. 15; Christ's chh. Indiv. 56,50;
 Elioto Island, J. Eddings, 25; la. benev. so. 90; W. Seabrook, 20; W. S. 8; 10;
 Mrs. E. M. 15; E. M. 10; Miss E. 10;
 indiv. 92,25; Walterborough, Mrs. H. B. 10;
 D. C. C. 10; indiv. 51,04; Willington, Indiv. 27,13; Abberville, Indiv. 10,25;
 Providence chh. 9,05; do. 8,50; Rocky River, Indiv. 47; Carmel, do. 11; Laurens, do. 51,25; Medway chh. do. 4,25; Friendship chh. do. 4; Providence chh. do. 4,56;
 Good Hope chh. do. 27; Anderson chh. do. 27,37; Pendleton chh. do. 93,36; Sandy Spring chh. 3,37; Charleston, G. T. SNOWDEN, 100; Mrs. G. T. SNOWDEN, 100; Mrs. SARAH SMITH, 100; H. WILSON, 100; I. C. COIT, 100, Rev. WILLIAM S. LEE, 50; which constitutes them Honorary Members of the Board; C. Whitlaw, 100; T. Fleming, 100; J. Adger, 100; C. McIntire, 100;
 Rev. Dr. Waddell, 50; Rev. J. B. Adger, 50; Rev. T. Smith, 50; Rev. J. Lanesau, 50; Rev. Prof. Howe, 30; Rev. N. P. 10; Rev. I. M. W. 10; Rev. Mr. F. 30; H. M. 10; Miss H. S. 10; juv. miss. so. (of which for miss. to Africa, 133,25,) 774,11;
 fem. miss. so. 50; do. in 3d chh. 44; mon. con. in 2d presb. chh. 119,19; do. in 3d do. 148,39; do. in circular chh. 19,43;
 coll. in do. 8,68; indiv. 1,82; Winnaboro', Cong. of Rev. W. Brearly, 50; Cheraw, Mr. McClean, 90; Columbia, W. Law, 100; Rev. Dr. Goulding, 50; Washington, Ga. A. Alexander, 100; bible class in Mt. C. chh. 50c. Walterboro' R. B. Bedon, 10; John's Island, Rev. E. White, 50; Mr. W. 3; mon. con. 7,50; Indian Town, A lady, 5; Stony Creek, Chh. 54; Camden, Chh. 75; St. Mary's, Ga. Rev. HORACE PRATT, which constitutes him an Honorary Member of the Board, 50; Sumpter Dist. T. E. D. 10; Mt. Zion, Coll. 10; chh. 2 25; Zion chh. 2; Sumpterville, Chh. 19,37; Darien, Ga. Presb. chh. 50; Darlington, For. miss. so. 90; C. H. 15,25; coll. 34; Laurensville, Ga. Mon. con. and coll. at Fairview, 32,81; Laurens Dist. Friendship chh. 5,40; Miss N. C. 3 50; a lady, 5; Lebanon, Chh. 27,62; Liberty co. Mon. con. at Medway chh. 33,43; Kershaw Dist. Coll. 3,75; Hopewell, Chh. "Marion," 57; do. 10; York Dist. Young la. Bethel miss. so. 31,25; Rev. P. E. B. 5; less postage, etc. 14,19;

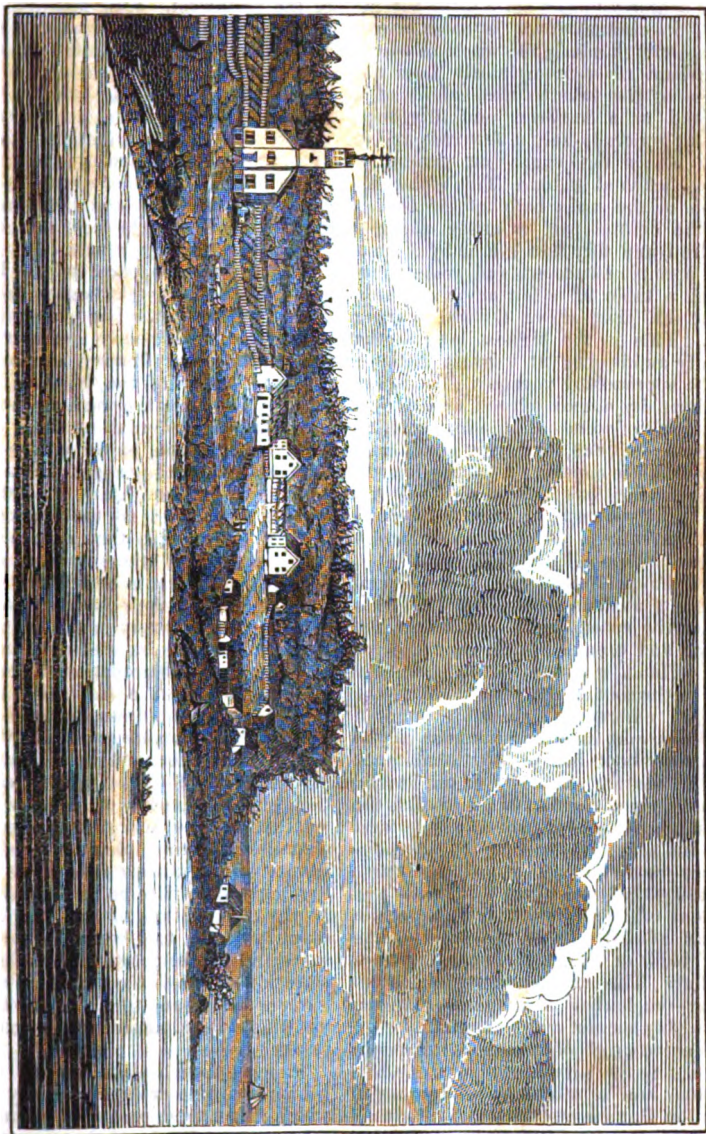
Quarterly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. XX.

MISSION HOUSE AT MACKINAW.



MISSION SCHOOL AT MACKINAW.

THE engraving above presents a view of the Mission House and premises at Mackinaw, together with a portion of the island. This paper will be principally occupied with a brief account of the object, character, and success of this mission.

Location of the Mission.—The island of Mackinaw, or as it has been written *Michillimackinack*, is situated in the straits which connect lake Huron with lake Michigan. The original name means *Great Turtle*, which, from its singular conformation, it not a little resembles. Its circumference is about seven miles, through nearly the whole of which the island rises precipitously from the waters of the lake to the height of a hundred or a hundred and fifty feet; leaving generally only a few rods and in some places not even that extent, of pebbly beach at its base. This is the elevation of the main body of the island; but the central part is raised about a hundred and fifty feet more, by a similarly precipitous ascent, and presents on its top a table of a few acres, elevated about 300 feet above the surrounding lake. This is the highest land in the vicinity and is seen at a great distance by the approaching voyager. The island is principally a mass of rock, and its surface is full of stones of all sizes with little earth between, and only small portions of it are capable of successful cultivation. Potatoes and garden vegetables are raised on the arable portions in great perfection. Most of the surface is covered with small trees and shrubs.

On the southeast side of the island there is a small crescent-shaped indentation of the coast, which constitutes the harbor, and around which, on a narrow strip of land, gradually rising from the lake to the foot of the first bluff, is the village, embracing about a hundred buildings, and, including the men in the garrison, about 500 or 600 inhabitants. At the eastern extremity of the harbor, immediately at the foot of the bluff, is the mission-house and premises; a little west of it and near the water is the meeting-house; near the centre of the curve bounding the harbor, are the house and gardens of the United States' Agent for Indian affairs; and on the brow of the bluff back of this, still further west, is the fort. The scenery presented on entering the harbor is altogether unique, and highly romantic and beautiful.

Population of Mackinaw.—The population consists principally of Canadian French, and a mixed race descended from the French and Indians, nearly all of whom find employment in connection with the fur-trade and fishing. Besides these there are a few other families residing here connected with the fur trade, and others still who are engaged in commercial pursuits. A large portion of the

population are Roman Catholics, who have a church and a resident priest. The great importance of the place, and perhaps the reason why it is inhabited at all, is derived from the fact that it has been made the centre of all the fur trade of the northwest. The principal agent of the American Fur Company has resided here; and here all the gentlemen engaged in the trade among the Indian tribes, from beyond the sources of the Mississippi river to lake Superior and lake of the Woods, together with many of their clerks and men, are congregated every summer, for the purpose of delivering over their furs and obtaining articles to enable them to carry on the trade during the ensuing winter. Many persons from various parts of the United States are also brought here at the same period for trade or other purposes. Indians, also, from nearly every tribe on the northwestern frontier, and between the head waters of the Missouri to the lake of the Woods, also resort hither or pass this place in great numbers during the summer, giving to the village a very crowded and bustling appearance. Sometimes not less than 1,500 or 2,000 may be seen encamped on the island; some of them sheltered by their canoes turned upside down, and others by tents of mats or skins; all of them nearly destitute of clothing, except their blankets, and exhibiting almost every mark of poverty and wretchedness, as well as of intellectual and moral degradation. Here may be seen the Indian in his native character, manners, and dress, as much as on the Rocky Mountains or at lake Winnipeg, wholly unchanged by any meliorating influence of Christianity or civilization, engaging in his dances and songs with all the wild and savage airs which characterized the inhabitants of these forests two centuries ago. The Christian feels himself to be in the midst of a heathen population of the very lowest character; one, too, which he sees exposed to great temptations from the community with which they are thus brought into contact; ready to barter all the little which they possess for intoxicating drinks.

Though these Indians may be said to belong to some tract of country within which they spend most of their time, yet they have no fixed and permanent dwelling places, where they lay up for themselves the necessaries for their subsistence and comfort. They rove about from place to place, frequently suffering the extremest want, and often, during

the winters, perishing in great numbers by starvation. They start on these long journeys, often of from 1,000 to 2,000 miles, by whole families or clans, men, women, and children, travelling on the lakes and rivers in their canoes, depending for subsistence almost entirely on what they may catch or beg on the way.

Commencement of the School.—Mackinaw had been entirely neglected by the friends of Christianity and human improvement, till nearly the time when the mission-school was commenced. There was no school and no Protestant worship. The Sabbath was wholly disregarded in the course of business and amusement, and was said not to have "travelled up so far." The first Protestant sermon ever heard there, is said to have been preached by the Rev. Dr. Morse, who visited the place in June 1820. Rev. Dr. Yates visited the island and preached there the following summer. These are believed to be the only Protestant sermons preached on the island previous to the arrival of the first missionary, Rev. William M. Ferry, in June 1822. In consequence of the statements of the gentlemen just named, the Northern Missionary Society, instituted in the State of New York, sent Mr. Ferry into this important field. He was very kindly received by the residents and traders, and after making some preliminary arrangements during the following fall and winter, he returned to make report of his labors and prospects; and having been received under the patronage of the United Foreign Missionary Society, he again proceeded to Mackinaw with his wife in October 1823; and commenced his school with twelve Indian children on the 3d of November. Within a year the number was increased to 50, most of whom were boarded in the mission family, and might have been much larger, if the accommodations had been sufficient. In July 1824, the mission family and a small school which had been sustained three or four years near Fort Gratiot, at the southern extremity of lake Huron, were removed to Mackinaw and united with that mission.

Plan of the Mission.—Mackinaw, furnishing the means of intercourse and influence with the Indians all around the three great lakes, Huron, Michigan, Superior, and beyond, north and west, to Hudson's Bay and the Missouri, and being the place of their common annual rendezvous, children could be almost as easily obtained from a distance of many hundred miles, as from the immediate vicinity. It was therefore selected for a

central station, at which there should be a large boarding-school, composed of children collected from all the north-western tribes, who, it was intended, should remain under the care of the mission a length of time, not only sufficient to acquire a knowledge of the branches of a common school education, but also of the various kinds of labor appropriate to their situation. For this purpose mechanics' shops were erected and furnished, and land was obtained for cultivation, in connection with which the boys were to labor a portion of the time; while the girls were to be instructed in the various household employments suited to their sex.

In connection with this central station, the plan embraced small stations among the several bands of Indians in the interior, at which should reside a preacher, a farmer and mechanic, and a teacher, laboring for the improvement of the particular tribe where they were located. Around these, the youths who might leave the Mackinaw school, would be induced to settle; and while they would be watched over and preserved from relapsing into their former habits, they would aid by their example and otherwise, to introduce a knowledge of the arts of civilized life and of Christianity among their benighted countrymen.

On this plan the school continued to advance, securing the confidence of the residents at Mackinaw and the vicinity, and of the traders and Indians from remote parts of the continent, many of whom manifested much generosity in aiding to support it. Children were brought from the shores of lakes Huron, Michigan, and Superior, from the head waters of the Mississippi, and even from the Red river, lake Athabasco, and Hudson's Bay. Some were brought from tribes not less than 2,500 miles distant, embracing the Ottawas, Ojibwas, Pottawatomies, Winnebagoes, Menominees, Kinnistenas, Sacs and Foxes, and Sioux. The number of pupils rose sometimes as high as 170 or 180; of whom about 120 were clothed, fed, and lodged by the mission family. The others belonged on the island, or were taken care of by friends residing there. Most of those from abroad came in a most destitute state, covered with filth and rags, entirely unacquainted with the English language, and untutored in their manners. They were generally, however, easily subdued, became docile, and amiable, and made good proficiency in their studies; and in the various kinds of labor

in which they engaged. Annual examinations have been held every summer, in the presence of numerous residents, traders, and visitors, who have expressed high approbation.—The whole number of pupils educated in this school during the ten years since it went fully into operation is about 300; about three-fifths of whom were boys. More or less knowledge of agricultural employments has been imparted to all the boys, and a considerable number of them have become pretty well versed in some mechanical art. All the girls have been diligently employed in household labors, in which the older ones exhibit a good degree of skill. Some of both sexes have been well qualified to act as teachers, and have been successfully employed to some extent in this manner. About twenty have become hopefully pious.

Religious Influence of the Mission.—As has before been stated, no public worship had been held by Protestants previous to the arrival of Mr. Ferry. It was not known that there was any Protestant professor of religion on the island at that time. Public worship on the Sabbath and at other times was immediately commenced by Mr. Ferry, and has been continued regularly up to the present time. The Spirit of the Lord accompanied the means used, and numbers were born into the kingdom. The mission was permitted to rejoice over the first convert from among the Indians during the summer of 1824; and in the following year, one of the pupils, a very intelligent and interesting girl of fourteen, embraced the Savior. From that time the church continued to grow, and numbers were added to it, and, as is hoped, to the Lord from year to year. Various classes of persons have been brought into it; among whom were full Indians, previously the most savage and debased, who assumed, in some good degree, the lamb-like character of the Master whom they now began to serve; also Indian pupils in the school; residents on the island or in the vicinity; officers and soldiers in the garrison; and agents and other gentlemen engaged in the Indian trade. Seasons of special religious revival have been enjoyed at the mission; at one of which about forty persons were hopefully born again.

The whole number received to the church, exclusive of the mission family, is about eighty, thirty of whom are of Indian or mixed descent, and twenty of these have been members of the school. Interesting accounts of the religious sentiments of some of the Indian con-

verts are given in the *Missionary Herald* for 1829 and 1830, and republished in *Missionary Paper* No. 7.

The religious influence of the mission, both at Mackinaw and extensively on the northwestern frontier, has been very great and salutary. Many persons of much respectability and influence have been converted to God. The Sabbath is as sacredly observed at Mackinaw as in almost any village in our land; a neat and commodious house of worship has been erected, principally at the expense of the residents and the traders, where from 200 to 300 meet to worship God; religious and benevolent societies have been organized, which contribute with great liberality; a large portion of the children are brought under the influence of Sabbath and infant school instruction; and vice and immorality are generally frowned upon. A most happy change, and one most auspicious in its bearings on the introduction of Christianity among the interior northwestern tribes, has been witnessed among the gentlemen engaged in the fur trade. Numbers of them have become hopefully pious, others are seriously inclined, and disposed to exhibit a strictly moral example. The Christian form of marriage has been introduced extensively among those connected with Indian women; travelling on the Sabbath, during their long annual journeys to and from Mackinaw, has been to a great extent discontinued; and the use of ardent spirits as a drink, or as an article of barter with the Indians, almost wholly abandoned. For these fruits of missionary labor at this remote post the Christian community will give thanks to the great Lord of the harvest. The ultimate and complete success of the general plan of this mission, as well as of all efforts to convert the migratory tribes of the interior of this continent, will depend, under God, on the fact whether men can be found in sufficient numbers, possessing the piety and self-devotedness of Brainerd, coupled with the enterprise and perseverance of Ledyard and Burckhardt, to follow the Indians in all their wanderings and minister to them the bread of life.

Within the last two years the plan of the school has been in some measure changed; and the number of the pupils reduced to about fifty. At the same time the other part of the contemplated work has been begun, and four small stations have been commenced among the Indians in the interior, between lake Superior and the Mississippi.

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American Board of Commissioners for Foreign Missions.

Asia and the Holy Land.

EXTRACTS FROM THE JOURNAL OF MR.
THOMSON.

[Continued from p. 46.]

THE journal of Mr. Thomson, it will be remembered by the reader, was interrupted in the last number to give room for inserting the account of Mrs. Thomson's decease.

Interesting Old Man—Customs of the Country.

May 24, 1834. A very venerable old man made us a visit to-day. He is a relative of the consul, and although blind, appears to be better acquainted with the Scriptures than any native I have seen. He would readily direct to the various passages which he desired to have read, and always listened with the greatest attention, stopping the reader to make his remarks, and correcting him, if he made a mistake. Without any clear or evangelical views, he appeared to be grave, and even devout; and having the lamp of life in his hand, and much of it in his heart, I hope he has sought and found the God of Abraham, Isaac, and Jacob. I love to look upon those patriarchal dwellers in Judah; their very appearance carries one back to olden times, when prophets and apostles walked the earth and taught the way of life. The long beard corresponds admirably with the flowing drapery of oriental dress, and when "silvered o'er with age," is truly the glory of the old.

I have of late become quite an Arab myself. I sit, or try to sit, cross-legged on the mat, smoke a pipe with a stem five feet long, sip coffee hot from the fire, in small china cups with brass or silver holders, and without either cream

or sugar,—sop my bread in the dish, and eat meat, rice, and lebben with my fingers. In all these accomplishments, however, I am far from being a proficient; and am still less perfect in their numberless compliments. It is not so difficult to learn all the forms, as to know how, when, and which of them to apply. In determining these weighty points, I frequently make lamentable, or rather laughable, mistakes. Eating or drinking, smoking the pipe or sipping coffee, rising up or sitting down, going out or coming in,—at all times, and on all occasions, you may be sure that there is an appropriate or *appropriated* compliment, besides an indefinite number sown all along the tract of conversation, like illuminations in their sacred manuscripts. I should feel but little objection to them, if the name of God was not combined with nearly all of them. Perhaps this was one reason why our Savior forbid his disciples to give or receive the salutations of the day, when he sent them to preach. At least, it would be a good reason now; because by means of these indispensable, ever-returning compliments, his "holy and reverend name" dwells perpetually on unhallowed lips and thoughtless tongues. Indeed the people, even the most respectable, are awfully profane.

Some of their customs are sufficiently strange. If a person leaves the room and returns twenty times an hour, the compliments of the day are given and returned each time. When a respectable person enters, all rise from the floor, and remain standing until the "compliments" are passed to each individual; then all take their seats, and the "compliments" are passed round again. I have seen this done several times before you engage in any conversation. Pipes,

sherbert, and coffee are brought, after which, with a flourish of "sweet words," you may enter upon your business. I have often asked my dragoman why he could not talk plain words and right forward as we do? But he says it is impossible, "we must sweeten it a little." If you order a light in the evening, the person bringing it will never fail to bid you "good night," though he has not been absent one minute. The servant brings you a glass of water, and when you hand him back the glass, he kisses your hand, puts it to his forehead, and then to his lips again—the company all say "Anean," like "Health to you," to which you must reply "God give you health." People who know me, when we meet, kiss my hand, press it to their forehead, and return it again to their lips, as they do to their own priests; and a priest once objected to my dress, "because it is different in nothing from the common dress; how will the people know whether to kiss your hand or not?" It was a sufficient reply that we not only did not wish, but would not permit, the people to pay us that mark of reverence. Here, however, I have wearied myself in endeavoring to prevent it, and now generally yield my hand a passive recipient of their homage.

Spent a considerable portion of this morning in a large soap factory, and saw the process of making it. They use gall-nuts, ashes, lime, salt, and olive-oil. It is made hard, cut into blocks, and transported in sacks to all parts of the country. This manufactory furnishes a market of consumption for the vast olive-yards around Ramla, and is the only trade of the place. Our consul has grown wealthy by it.

Baptism of a Greek Infant.

25. Sabbath. Invited to attend the baptism of a Greek child. Was first conducted to the house of the parent, where we had nuts, *arreck*, (a kind of spirit of which I did not partake,) pipes, and coffee handed round. After these ceremonies were duly gone through, we set out for the church, in an irregular procession, each one with a long wax candle in his hand. A choir appointed for the purpose chanted all the way, "Christ hath died and rose again," which was repeated as often as necessary with an *ay-ay-ay-ay* as a turning point. As soon as we reached the church, the priest in his appropriate robes began to chant the baptismal service, which he hurried over with all possible expedition.

The child was presented by the god-father and mother, and the priest at the proper place made the sign of the cross on its body three times, and breathed over it three times, saying, "Receive ye the Holy Ghost!" The god-mother then stripped the child naked, while the priest prepared the font, by chanting a service over it, smoking it with incense, making the sign of the cross and *breathing* over it as over the child. He *immersed* the body *three* times, stopping each time to repeat the form and make the cross. Previous to the immersion, the body was anointed with common oil, and immediately after with the holy oil, called *chrism*, a most precious part of the ceremony. It is put on in the shape of the cross in different parts of the body. The child is then dressed, the priest tying the girdle, after which it is brought again to the font and marched three times round it, with the smoking censer swung continually before it. The priest then comes round and offers incense to the whole company, when the ceremony is finished for the present. The child is now taken home and guarded with great care. As before his baptism he was not to be kissed, so now, he must not be touched for three days, nor by any means undressed, or washed. He has the holy oil upon him. At the end of three days the priest comes, unties the girdle, and washes the child with great particularity; and the water is thrown into the sea, if near; if not, it is buried.

The Greeks, it will be observed, are mostly trinitarians. They use *three* fingers in making the sign of the cross; *three* times the priest made that sign over the child; breathed over the child *three* times, over the holy oil *three* times, and over the water in the font *three* times; made the cross with the child's body over the font *three* times; *three* jars of water were poured into the font, and *three* lighted tapers stuck on it; *thrice* they carried the child round the font; *thrice* they stopped each round, and at each pause the priest waved the smoking censer in the child's face *three* times; after *three* days the child is to be undressed and washed.

This long ceremony would not be worth noticing, except to show where men will wander to, when they become vain in their imaginations, and daringly attempt to add to the perfect institutions of Christ. We should beware how we depart from gospel simplicity, even in small matters. The design of this simple and affecting institution is lost sight of, in the midst of the bustle and pomp

of these human additions. The service being long, the priest exerted his powers of volubility to the utmost to get through; and no one could understand him, except when he stopped to command silence amongst the rabble of children who followed us into the church. They paid little attention, however, to his threats, and the people themselves were walking through the church, conversing on every worldly subject. This is the only service in the church to-day, but the priest and all the invited attendants are expected to be present at a great feast which the parents must furnish in the evening. Thus the people have barren ordinances, and polluted Sabbaths.

Earthquake—Superstitious Notion respecting the Cause.

At one o'clock we had a violent earthquake, and every body fled into the streets in the utmost terror. It continued not more than a minute, yet many walls were thrown down, and nearly every house in the town cracked and injured. Had it continued another minute as violent, it would have destroyed the place. The people fled to the fields, and I took my Bible and retired to the graveyard and spent the afternoon in perusing its sacred and consolatory pages. Many women gathered around me, and I could hear them saying, that I was examining the book to see when it would shake again, etc. In the course of the afternoon several slighter shocks were felt, but they did no injury.

Held in anxious suspense about the fate of Jerusalem, and the situation of my family. No money will induce a messenger to attempt to go up the mountains, and should I venture myself, being a Frank, I should certainly be made captive, if not killed, which would only increase our perplexity. O Lord grant me grace to wait with submission the full accomplishment of thy righteous judgment upon this wicked land. Last night our consul sent his valuables to Jaffa under a good guard. A captain, with whom I had sipped a few cups of coffee, went along with his family, and falling behind the guard, was attacked, robbed, and he and his whole family stripped entirely naked, and were obliged to go all the way to Jaffa in this unpleasant predicament. The Fellahs are all robbers by profession, and nothing but the terror of Ibrahim's government has restrained them, and made travelling safe for the past two years; and now, as that

is interrupted, robberies are committed every where.

26. The people have a superstition that where there is an earthquake in the day time, there will be one at the same hour of the night. Our family did not retire to bed, but walked the room in fearful expectation. About ten o'clock, I was awaked by a most tremendous screaming, and just caught a glimpse of the last one of the family, as he darted out of the house. I followed as fast as I could, not knowing but that the house was actually falling. The whole town was in an uproar, and after much noise we had our mats brought and spread on the ground; but the confusion was too great to allow us to sleep, and at two o'clock we returned back into the house, under the solemn impression, that it would very likely become our tomb before morning. I know nothing more terrible than an earthquake among these rotten stone houses; and it is a fearful thing to lay down to sleep with many towers of rock and earth over your head, already cracked and threatening each minute to fall.

Made arrangements to-day to move my most valuable effects back to Jaffa. In the evening found an Arab who engaged to carry a letter to Jerusalem. The dragoman of Mr. Darmon, our consul at Jaffa, came to Ramla. He gave a discouraging account of matters, and we have made all things ready to set out early in the morning. To our other difficulties, we have now added the plague, which has made its appearance in Jaffa, Ramla, and Lyd. Thus we are in the midst of earthquake, war, and pestilence. In the evening the *cadi* and many others came in, and amongst other topics, the earthquake was discussed. The *cadi* at length gravely delivered his *sicker* (thought) concerning its cause. The earth, he said, had seven foundations: the first water, the second air, the third a mountain, the fourth a cushion, the fifth I forget, the sixth a great rock, and the seventh the *horn of the great ox*. When the ox becomes fatigued he changes the rock from one horn to the other, and that caused the shaking.* The *cadi* was evidently sincere, and delivered his opinion with great gravity. Such is the ignorance which prevails even in the higher circles of society. The consul having one of our Arab maps, I took it and began to explain the

* It was commonly believed in Jerusalem that it was occasioned by the pasha's attempt to take soldiers from that sacred city—a thing never attempted before.

figure, size, and motion of the earth; but it appeared to be either above his comprehension, or beside the line of his faith. Others, however, appeared to comprehend and believe.

27. After the company dispersed last night, the terrible cry of "*Herz il aed*" (earthquake) was raised, and all fled out of the house. I felt none and remained, but the uproar became very great in the town. I was for some minutes at a loss to account for it, when the consul returned, out of breath with terror, and began to hide his purse and other valuables. As soon as he could speak he told me that the Fellahheen had surrounded the town, etc. Men were running in every direction with lanterns, and shouting to one another what entrance they were going to guard; while the women and children were screaming and beating their breasts. Our consul being wealthy, soon had his house filled with defendants, armed and prepared with all things necessary for defence, except courage, of which unfortunately they had none. Every puff of air made them tremble like leaves, and they would spring from the floor and shout at nothing. At one o'clock I heard the cry of earthquake again, which was true, and we all rushed for the street; but it was light, and fearing the Fellahs we returned. Thus we are, "As if a man did flee from a lion and a bear met him, or went into the house and leaned his hand upon the wall and a serpent bit him"—the Fellahs without, and tumbling walls within. The psalmist says of those who "imagine mischief against man"—"as a bowing wall shall ye be, and as a tottering fence." How forcible the comparison! Instead of protection, our walls are the objects of the utmost terror.

Robberies are so frequent between Ramla and Jaffa that I was obliged to leave my goods, and with an Arab sheik for a guard, I reached the place in safety by way of Lyd. Saw many armed Fellahs in the plain, but we passed unmolested. Met the Arab to whom I gave the letter to Mrs. Thomson. He said he forwarded it early this morning. God grant that the bearer may soon return with a message of peace.

28. Jaffa is crowded with soldiers, and more are expected every hour. The pasha, it is said, goes up with the troops. Anxiety sits on every face. Half the stores are shut, and people are keeping quarantine for the plague. News to-day that several villages of the Fellahheen

have been destroyed by the nezzam, [Egyptian soldiers.]

29. Met a large serpent yesterday, which fled away amongst the bushes in the garden; and this morning a man died by the bite of a serpent—probably the one I saw, as there were many people in the neighborhood, some of them asleep on the ground. I mention this, because it is the first living serpent that I have met in all my travels through Palestine. They certainly do not abound, as I had been led to believe from something I read whilst in America. Lizzards, and some of them very large and ugly, are innumerable, both on the mountains and in the plains. Great numbers of people sleep in the gardens outside of the walls for fear of the earthquake. They are astonishingly timorous. Through fear of death they are all their life subject to bondage, and they will not believe Him who alone can deliver them from it.

Had a long and animated conversation with Mr. — and lady. They are infidels of the lowest order. I was particularly shocked with the levity and profaneness of the lady. She boldly declared that there was no God either in heaven or on earth. "The fool hath said," etc. In ridiculing the idea of a hereafter, she said, "According to your doctrine all the old people go to heaven and all the young to hell, and for my part, I would rather go to hell with jolly youth, than to heaven with dry old age." The most solemn considerations appeared to produce no good impression; and yet this brave and boastful infidel turns pale at every puff of air, and screams through fear of earthquakes.

30. A Jew of my acquaintance dispatched a messenger to Jerusalem several days ago; to-day he returned without being able to get up. So it will be I fear with the one I sent. A regiment of troops armed from Acre, with three field pieces—more are expected.

June 2. Yesterday five ships of war arrived from Alexandria with troops. Another frigate arrived this morning, making, with the one here before, seven ships of war lying at anchor, and pouring forth nezzam day and night. Four English gentlemen and an American from New York called at Jaffa yesterday. They desired to visit Jerusalem; and thought of accepting the invitation of the pasha to go up with the troops, but finally gave up the plan and passed on to Acre. I had made arrangements to go with them, but was obliged reluctantly to resign this hope of reaching my family.

This afternoon a poor fellow was bastinadoed under our window. His crime was theft, I believe. Four men seized him by the hands and feet and threw him down on his face, like an ox for the slaughter; another one stood on his back, while a sixth coolly laid on the "legal number;" after which he was released. My feelings were exceedingly shocked at such an ignominious punishment, but perhaps it is required by the iniquity of the people.

3. Two thousand troops marched to Ramla this morning, and all are expected soon to follow. The destruction of life will be great, and it is reported that the pasha intends to give up the villages most in fault to plunder and the women to the brutality of the soldiers. I hope not. It has not been his custom, lately, at least. May the merciful Lord inspire the iron hearted soldiers with compassion. Rumor magnifies the number of rebels beyond all probability. Forwarded a letter to Mrs. Thomson by an officer of the troops.

5. Yesterday evening saw all the troops set out for the seat of war in great haste. There were four thousand in addition to the two thousand that had gone before. Poor fellows, all they know is, that they are going up to fight Abou Goosh. This sudden movement of the troops, undoubtedly owing to some emergency, has set afloat the most frightful reports. It is confidently asserted that the rebels have taken Jerusalem, and butchered all the Jews and Christians. I do not believe it, but I would give all the world to know that it is false.

7. Bad news to-day. Heard this morning that a *bim pasha* (commander of a thousand) came in alone and wounded, and that he knew nothing about the pasha. The cannon were brought out and placed in the forts, and a double guard set at the gate. In the afternoon I went to the gate and saw the soldiers driving away all the Fellahs of the plain, from the town; and in a short time, about two hundred soldiers arrived. This was all of the thousand that had escaped, and they looked like a flock of sheep that had been worried by dogs. They had lost every gun, and were entirely naked, until clothes were sent out to them from the public magazine. It is said to have been entirely owing to the misconduct of the *bim pasha*, that they were thus shamefully cut up, and he is put in prison.

It appears that when Ibrahim pasha reached the defile of the mountain, the

rebels had taken possession on either side of the road. He divided his troops, and sent a detachment to drive the rebels from the heights, and left this *bim pasha* to guard the entrance, while the main body marched up the narrow defile. When Ibrahim had reached the top of the mountain, a cannon was fired as a signal for this guard to come up; but he refused and staid below. The Fellahs finding that they could not stop the main body, returned and cut to pieces this detachment. This is a most unfortunate step, as it will greatly increase the courage of the rebels, and in the end cost both them and the pasha, a vast deal of trouble, and a melancholy waste of life.

8. Sabbath. Read the history of David, to which the present war imparts a thrilling interest. We every day talk of war in Gaza and Askalon, Joppa and Aramathea, and Lydda, in Jezreel, Jerusalem, Bethlehem and Hebron, in the wilderness, the desert, and the mountains; while the character of the people and their mode of warfare strikingly remind one of the days of that mighty warrior. The Fellahs, it is said, have plundered Ramla. We are hourly expecting an attack upon this place, which of course will be unsuccessful.

9. Yesterday a single musket was fired. The soldiers under our windows flew to arms, the women to screaming, and the consul to beating his brains with his fist. When they had barred the doors and got the people a little quiet, we learned that the alarm arose from an order from the scouts for a few more horsemen to help secure some rebels that they had discovered. The only ground of fear is, that the Mussulmans in town will unite with the Fellahs, and let them in by treachery, which they no doubt would do if they dare.

11. News fluctuating. Hear one hour that the whole army of the pasha is destroyed and himself killed; the next, that he has entered Jerusalem with only four hundred soldiers; again that three thousand reached the city; but all agree that there has been hard fighting. My heart quakes at every breeze from that quarter. Oh God of mercy save me from that which I fear.

13. Thank God we are beginning to breathe again from the awful suspense in which we have been held for seven days. Though no messenger has come from the pasha, it is now well ascertained that he entered Jerusalem with his army, and had been entirely victorious in every engagement.

15. Abood, our consul for Ramla, fled with his family to this place several days ago, and to-day he has sent the family to Beyroot, and his house is sealed up on account of the death of his servant, occasioned, it is supposed, by the plague.

17. Yesterday I know not what news set the town in an uproar. The English consul and ours and many other people packed up their goods and took passage in boats, some intending to sail about on the sea, others to go to Beyroot or Cyprus, until the war is ended. In the night several cannon were fired at some rebels, I believe, and this has prodigiously quickened the feverish pulse of the people, and hastened the preparations to flee.

23. For several days we have been surrounded by the Fellahs and our ears have been stunned by incessant cannonading and discharging of small arms. Different persons have been wounded, but more killed in the city. Last night I went upon the terrace and watched the soldiers at their work of death. It looked fiend-like to see them coolly load, and deliberately fire at any man they could see. Not many were killed, however, for I could see where the balls struck the ground, a long way short of any Fellabheen. I am becoming used to these sights, however, for our servant has cooked our dinner and waited upon us, for thirty days, with huge pistols loaded thrust through his belt.

The son of the governor of Jerusalem commands the Fellahs who are around us, and he wrote a letter to the *cadi* and head-men, commanding them, in his father's name, to surrender the place. They wrote back a very insulting answer, and the wicked Fellahs have been ever since destroying the gardens and burning up the hedges. But although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off in the fold and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation. How very comprehensive this enumeration of calamities. The fig, the olive, the vine, meat from the field, the fold and the herd, embrace the entire dependence of Judah. And how strong the faith of Habakkuk, who could rejoice in the Lord when all these failed. May I have the same confidence in the same God.

Treaty of Peace Concluded.

26. Yesterday news came by a courier from the pasha, that a treaty of peace had been concluded. This was unexpected news and diffused universal joy. At the same time troops arrived from Egypt and the Fellahs retired from the city.

Two of the pasha's line of battle ships having arrived, I took a boat and set out to visit them, but a strong wind springing up suddenly, and the poor sailors, after rowing three hours, were unable to bring the boat up to the ships, or even to get back to Jaffa. So we were driven a long way up the coast, and a mighty wave lifted us up and landed us high upon the beach, with no farther injury than getting wet. Had I been cast on shore any other day, I should certainly have been robbed, if not killed, as the Fellahs were in great numbers in that quarter.* I desire at this place to record another signal interposition of that merciful Providence which has so long watched over my life. I had made arrangements to go up to Jerusalem with the army, and was, much against my will, disappointed. My intention was to connect myself with that very guard which was cut to pieces at the foot of the mountains, and thus, had I been able to execute my plan, I should have lost my life. Sceptics may and probably will see nothing but chance in such things, but Christians will not fail to notice and acknowledge the hand of God, whose wakeful providence admits no chance, even in the falling of a sparrow.

29. Troops have been constantly arriving since the last date, and we have now a large fleet at anchor before the town. Three ships of a hundred and twenty guns each, three of sixty or eighty, and a large number of smaller frigates and corvettes, with the ordinary accompaniment of small craft. The good news of peace advances but slowly. It is circulated about town, that by a treacherous attack of the Fellahs, the entire army at Jerusalem has been destroyed. This is not very likely, as Ibrahim is not to be caught by every trap his enemies may please to set. Mohammed Ali himself is hourly expected, and preparations are making to receive him.

30. Early this morning the *Marina*, or "Street that is called straight," was

* Two or three days after this, several boats were driven on shore at the same place, and all the sailors robbed and stripped naked. Thus my own preservation was the more marked.

lined all the way from the landing to the apartments fitted up for the Vice Roy, with the finest troops in the army; a large band of music being placed in the centre. At one o'clock two beautiful corvettes arrived, and commenced firing a salute at about half an hour's distance from the anchorage, which was instantly returned by the whole fleet and batteries. At four o'clock the yards were manned, and with the roar of cannon from the fleet and forts his highness disembarked. It was a magnificent sight. I had an excellent opportunity to observe the movements and deportment of his highness, both when he was rowed down to the landing, and as he returned on his splendid horse. Without professing to know how a king ought to behave, I saw nothing but what appeared to me natural, dignified, and in perfect keeping with the character of a great man. At an equal distance from carelessness and that affected hauteur of the Turk, he saluted every one, bowing gracefully to the crowd on either side, as he passed along. This conduct greatly surprised the people, who, when their common pasha condescended to walk abroad, had been obliged to bend the knee, and bow the head, scarcely daring to raise their eyes, until his august presence had passed by.

Mohammed is a fine looking old man. His dress is Turkish, not nezzam; neat, without any thing to distinguish it from that of other Turkish gentlemen. His beard is white, his countenance ruddy and fair to look upon, his eye lively and expressive; and although close upon the confines of that space allotted to the life of man, he has a surprising vigor and activity in all his movements. There are not many parallel cases on record; and perhaps no man living, who, all things considered, has accomplished so much, and been so uniformly successful, as Mohammed Ali.

July 1. The peace is like the troubled sea which cannot rest, and active preparations are making to prosecute the war with greater vigor than ever. There are from twelve to fourteen thousand troops here. From six to twelve thousand cavalry and Bedween horsemen are coming by land. The Emeer Beasheer has also sent, offering to bring down ten thousand of the hardy mountaineers from Lebanon, if necessary. And Mohammed Ali has written up to Ibrahim to come and take the command of this large force, and he is expected to-night or tomorrow.

2. Yesterday the son of Emeer Beasheer and Hannah il Bahary* arrived and had an audience with his highness. The audience chamber is but a few feet from the one I occupy, and thus I have been enabled to see all that passes. He received them sitting. They bowed down and appeared to kiss his feet, after which they stood before him during the whole interview, which on the part of Bahary was very long. These two were alone in private conference nearly two hours, during which time Bahary performed the double duty of secretary to read documents, and the less honorable one of fly-brusher to his highness, that officer having been ordered to retire. Bahary is frequently called to private conference, and appears to be in high estimation.

After giving the account of his return to Jerusalem on the eleventh, and of the sickness and decease of Mrs. Thomson, which was inserted in the last number, he makes the following statement respecting the

Ravages of War and Disease in Jerusalem.

There have been many deaths in this city since the war commenced. Amongst these the mission will feel deeply the loss of Papa Isa Petros and his son. The former, the Greek priest so friendly to our brethren Parsons and Fiske, has always been ready to assist us in translations, and in every other way in his power. Immediately before the rebellion, he had made all the preparatory arrangements to explore some twenty villages of Greek Christians in the mountains between this and Nazareth. He was to ascertain the number of families, the number of children, whether there was any school, any church, or any books, and how many could read; whether they had a teacher, etc. He was to return his statistics to me, when he would pursue what farther measures in reference to schools and the distribution of books I should see proper to sustain. I was surprised to find so many villages of Christians, where we thought there were none, and was greatly interested in the plan. He was the most learned and ingenious man I have found in the country; and Mr. Bird says he does not know

* H. Bahary is a Christian, holding a high office, like chief secretary, or prime minister of Syria. His residence is Damascus. He has been created Bey, and thus wears both the cross and the crescent. A new step in Mohammedan government.

any one that can supply his place as a translator. When the Fellahs entered the city he labored hard, burying his chests; he then walled up his door to keep the Fellahs out; but death entered in another way, and this very work was the cause of it. Alas no cheering light shines from the tomb. His only son, a fine young man, and the teacher of our school, followed him to the grave in a few days, leaving an only sister about thirteen years of age. Her father had taught her to read, and wished her educated for a teacher. Mrs. Thomson had resolved to do it, along with Miria, whom we brought from Beyroot for the same purpose; and we thus hoped in two years to have two active and efficient native helpers in the most difficult work of female education. But God's ways are not our ways, nor his thoughts our thoughts.

The plague has made fearful ravages in the convents. Twenty out of the forty-four monks and friars in the Latin convent, died with it. All the rest fled, leaving their convent entirely desolate. Not a single case occurred in the town itself.

A Swedish lady of rank called upon us the Sabbath before I left for Jaffa. She was a great traveller and alone. Had recently visited the cataracts of the Nile, and was on her way to the dead sea, etc. The rebellion detained her in Jerusalem until the very day that I returned, when she started down to Jaffa. She left money with Mr. Nicolayson and her address. Poor woman, she little thought what was before her. She was not well when she started, and only travelled four hours before she died by the road side. Her servant carried the body to Ramla where she was buried, and her goods given into the hands of the Russian consul, I believe.

The war has ceased, and the pasha is disarming the people, so that the prospect is fairer than ever, that good order and safety will be permanently established. May that kingdom which is righteousness and peace be speedily built up throughout all this land. And while the Turk and the Arab are weakening each other's hands by civil wars, and striking a death blow to Moslem fanaticism by Frank innovations, it becomes us to prosecute the work before us with fresh zeal and confidence.

It ought to be stated, also, that during all this rebellion, the Moslems never directed their enmity towards the Christians, even when they were in their power. And such was the respectful

behavior of the shieks to our family in Jerusalem, during the worst time of the attack on the castle, that Mrs. Thomson, from what she had experienced from them, felt far safer in the country, than she had ever done before. Indeed we had supposed that the pasha had so openly favored the Christians, and humbled the Turk, that in case of rebellion, the latter would reek their vengeance upon the former—they are the authors of all these innovations, and the instructors of the hated nezzam; and yet so wonderfully are matters brought about in the providence of God, that even a Frank dress was considered as a safe passport, and my muleteer offered to take me all over the mountains, if I would only take off my Arab, and put on my Frank dress; and when I set out for Jerusalem, by the advice of all my Arab friends, I did so, though I had but the miserable remnants of a Frank dress to put on. Thus we see that there is not the slightest ground for discouragement, nor for any alteration in our operations, by the afflicting events recorded in the preceding pages. May this and all other commotions hasten on the day, when the kingdoms of this world shall become "the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

EXTRACTS FROM A LETTER OF MR. SMITH, DATED AT BEYROOT, JUNE 24TH, 1834.

AFTER remarking upon the unhappy political contentions referred to in the foregoing articles, and the causes of them, together with the quiet which had been enjoyed at his station, he proceeds to notice the

Favorable Location of Beyroot.

We at Beyroot are very favorably circumstanced in all such times of disturbance. The mountains back of us, under the government of the emeer Besheer, always have a policy of their own, leading them in a course independent of the influence of their neighbors. They have also an internal policy so little dependent for its efficacy upon its general government, as often to remain quiet while all around is disturbed. Their internal sources, likewise, for the necessities of life generally yield a sufficient supply. Dissatisfaction with the general government and internal dissensions among the chiefs are the principal causes that ever disturb them; neither of which causes now exist. These mountains entirely

enclose Beyroot by land, coming quite down to the sea for some distance, both towards Sidon and towards Tripoli. So that in them we have a great barrier thrown around us against the tumultuous raging of the people beyond.

Progress of Missionary Labors.

In our missionary operations we go on as usual. On my arrival from America, I found the mission doing more than I expected. You are, perhaps, not aware how much of the impression received at home respecting the efficiency of a mission depends upon the inclination of those on the ground to tell what they are doing. The removal of an individual from a station, who has been accustomed to give frequent and animated reports, may be followed by the impression that the station has declined in efficiency, when in fact there has been a decided progress. Such a decided progress I found had been going on at Beyroot. The people evidently felt much more bold to have intercourse with the missionaries, and many more were in the habit of visiting them. The opposition of the clergy had in part ceased; and where it still existed, it was less regarded. Mr. Bird was preaching regularly in Arabic; and the Sabbath after my arrival, his congregation contained forty natives. At the English preaching I found an attendance of between twenty and thirty.

We have since had more than we could do, though the time of some of us has been chiefly occupied in overcoming the great curse of Babel, by endeavoring to acquire the language. I have for some time given the best hours of every day to teaching Arabic to two or three of our number, who are not yet proficient in it. Nor do I consider this the least useful part of my labor: for it is indispensable that every missionary acquire a thorough knowledge of the language which is to be his medium of intercourse with the people; and perhaps generally no one is so capable of helping him to this, as his more advanced brethren. I have also just closed a short course of lectures on astronomy to a class of interesting young men, who had originally put themselves under Dr. Dodge's instruction for the purpose of learning English. It was perhaps the first time the Copernican system had ever been taught in the country. At the beginning I had many objections to encounter. A young man, very distinguished in the mountains for his learning

and genius, spent a whole evening with some of my scholars, ridiculing my new Frank doctrines. But all who heard me soon became advocates, and by their reports and arguments made considerable talk in the city. Some of them in the end, in view of the new ideas given them of the Creator's works, could not restrain the expression of their admiration at his power and wisdom. I am now giving lessons to the same class in geography. Our intention is that it shall grow into a high school for the training of better teachers than can now be obtained. We wait only for better teachers, better books, and more missionaries, to extend widely through the country a better system of education.

In addition to this class, we have now in Beyroot four schools, in regular operation, besides a female school and a Sabbath school. The last two are perhaps, at present, the most interesting features of our mission. The female school was begun with the impression that it was a very doubtful experiment; on account of prejudices against the education of girls, jealousy of our religious influence, and the opprobrium brought, in the estimation of some, upon females who frequent Frank houses. The result has convinced us, more fully than any thing before, of the extent to which we have acquired the confidence of the people. Not a rumor that we know of has been raised against it. It is indeed yet in its infancy. But its infancy encourages us much. As many as twenty-eight have at different times attended it, and the average number last week was eighteen. Among them are two or three little Mohammedans. It is taught alternately by Mrs. Dodge and Mrs. Smith, assisted by the widow of Wortabet, whom you will recollect. She is young, her age being little more than twenty, and is the mother of four children. We have much complacency in her as a Christian sister. She closes the school regularly with reading the Scriptures, religious instruction, and prayer. Friends here, and in other places, have subscribed nearly enough for the erection of a school-house for this department, and we are thinking of soon building one upon the mission premises. Our Sabbath school for native children is but three weeks old. Last Sabbath nineteen attended. One boy in my class recited twenty-eight verses of Scripture, and another twenty; and all with an extreme of accuracy that was highly gratifying.

Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

PORTIONS of this journal extending to the close of October, were inserted in the last volume, pp. 437—441.—The first paragraph which follows, as well as numerous others in the journal, shows that *preaching the gospel*, appropriately so termed, is performed publicly in Greece by the missionaries. It is an important part of Mr. King's weekly labors. Exposition of the Scriptures is a daily exercise.

Nov. 17, 1833. In the morning I spoke in the Lancasterian school from the 24th chapter of the Acts of the Apostles. In the afternoon I preached in Greek from Genesis iv, 3, 4, and first clause of the 5th verse. Object to show, 1st the institution of sacrifices—or rather to trace their origin; 2d, the use of them; 3d, why Abel's sacrifice was acceptable and Cain's not—the one was offered in faith in the blood of Christ, and the other probably was his own good works, the produce of his hands, and when not accepted was wrath—application to all our sacrifices and offerings of prayer and praise, etc.—of no worth, unless brought with faith in Christ, the Lamb that was slain.

Jan. 1, 1834. Saw in the Government Gazette, a decree with regard to the public offices in the kingdom—how long they are to be open, and on what days. They are to be open on Sundays only four hours; on most other days eight hours.

2. Spent four and a half hours in attending the examination of the scholars in the Gymnasium.

4. The examination of the scholars in the Gymnasium continued through the two previous days, closed to-day at about one o'clock. I was very well satisfied; I may say more, I was highly gratified with the progress which the students in general have made, during the last six months, as well in human science, as also in the knowledge of the word of God. Dr. Korck, who attended the examination, also expressed great gratification, and thought our institution a very important one and highly useful.

Feb. 5. I received a letter from Mr. Schinas, the Secretary of State for Ecclesiastical Affairs and Public Instruction, stating, that according to my request, thirty copies of the Old Testament

in ancient Greek had been ordered to be sent to me from the Orphan Asylum at Egina, and requesting me to forward to said asylum, for the use of the orphans in it, one hundred copies of our geography printed in Malta, and one hundred copies of Venthylus' grammar in modern Greek, and to forward the account of the same to government.

8. I expounded in the Gymnasium the 15th chapter of Romans from verse 13th to the end. Saw in the Government Gazette that a splendid church, to be called the "Church of the Savior," is to be erected at Athens, the corner stone of which is to be laid the 25th of January, 1835. The names of all the Philhellens who fell in the late struggle for independence, and also the names of all the Philhellens, who have in any way contributed to the regeneration of Greece, are to be written with care in two separate catalogues, and submitted to the king for his inspection.

9. In the morning had my usual service in the Lancasterian school. In the afternoon I preached in Greek, from 1 Samuel i, 13. Subject, *Prayer*—object of it—manner of it—words not necessary—preparation of the heart—hindrance to it, anger, lust, pride, love of the world, confidence in anything but God—encouragement to it—our need of it—how often? when? etc.

19. I loaned to each of the members in the second class in the Gymnasium, who wished, a copy of the whole Bible in ancient Greek. That class has a lesson once a week in the Old Testament.

20. I loaned also copies of the Bible in ancient Greek to the members of the first class, and also to the teachers. In the afternoon I gave a lesson to the second class, in the book of Genesis. One of the members, being a Roman Catholic, does not attend this lesson, and that because he says his church is opposed to the reading of the Scriptures.

22. I expounded in the Gymnasium the two last verses of the Epistle to the Romans, and took a general view of the first five chapters. Had much conversation with an intelligent priest on a variety of religious subjects.

23. I spoke in the Lancasterian school from the latter part of the third chapter of Romans—my principal object to show the depravity of man and that salvation is alone through Jesus Christ. In the afternoon I preached in Greek from Daniel ix, 2, 3. The priest mentioned yesterday was present, and also a teacher from some part of Macedonia. My

subject was the same as the two preceding Sabbaths—namely *Prayer*. 1. Example of Daniel, Cornelius, of the women, when Peter was in prison; of the disciples, both men and women, after the resurrection of Christ; of Moses and Elias; parable of Christ to show that men ought always to pray and not to faint. Revivals of religion commence by prayer; the signs of the times indicate that the promises of God are about to be accomplished with regard to Zion, and therefore, like Daniel, we should pray, and that for all men, for the ends of the earth are to be given to Christ. After the services the priest and the teacher remained some time, and conversed on religious subjects. In the evening, the priest called again and conversed much.

March 1. Mr. Constantinides, the teacher of our Lancasterian school, received an appointment from government, as teacher of the school to be organized at Napoli, for the instruction of teachers; and Mr. Heraclides, also, teacher in our Gymnasium, received an appointment as second professor in the Teachers Seminary, which is to be at the seat of government.

4. The nomarch visited our Gymnasium and heard the first class recite. At the close of the lesson he remarked that this may be considered the first class in Greece, and requested Mr. Baphas to give him the names of all the members of it.

6. I had opportunity this day of bearing testimony to the great and important truths of the gospel before a considerable number of persons, some of whom almost mocked me, and several, probably, considered me as rather vile. But I would rather suffer shame for the name of Christ, in speaking the truths of his word, than be applauded by his enemies and remain silent. This world is not a friend of Christ, and never was; and if any man will live as becomes a Christian, and speak as becomes a Christian, the world will in some way or other show its enmity.

8. Dr. Korck arrived from Napoli. He is appointed director of the Teachers' Seminary, to be established at Napoli, and general inspector of all the common schools in Greece.

22. Went by invitation from the authorities to witness the ceremony of king Otho's laying the corner stone of his palace.

29. Reviewed with the 1st and 2d classes in the Gymnasium, the 6th, 7th, and 8th chapter of Romans. One of the

students asked me, for the second time, about the long fast, which they now have, whether it was proper, etc. I replied, that I did not wish to enter upon that subject, but to confine myself to what the apostle had taught; but that if any of them wished to know the history of the fast, they might call on me and read, what Korai says of it in his "Clergyman's Companion." In consequence of this four called and examined the subject with apparently a good deal of interest. The law, with regard to the organization of common schools appeared to-day in the Government Gazette.

April 2. Gave the Scripture lesson in the Gymnasium. Promised a Psalter to each scholar, who would, during this month, besides getting his lesson in grammar and arithmetic, and the usual lesson in the Scriptures, commit to memory Christ's sermon on the mount. The manner in which I give the lesson to this class is, to expound a chapter or part of a chapter one day, and the next, to ask questions on the same, after which I proceed to expound another portion.

Dr. Korck, as director of the Teachers' Seminary, applied to me for a considerable number of books, for the use of schools, which he contemplated establishing at Argos, Tripolitza, and some other places. These, so far as I was able, I placed at his disposition with the greatest pleasure.

3. I gave two scripture lessons to two different classes in the Gymnasium. During the day I called on one of the students of the Gymnasium, who is ill, and conversed with him on the importance of studying the sacred Scriptures and devoting a portion of time every day to them and to prayer. I pressed this subject upon him the more, as he had excused himself from the scripture lessons, for the purpose of pursuing algebra; and I endeavored to show him of how little worth would be all attainments in science, unless they tend in some way or other to lead the mind to God, and fit us for a better world. He had laid aside the word of God, and now God had taken him from his favorite study. Both he and his parents received what I said with apparent conviction of its truth.

7. Received 72 copies of the Pentateuch and book of Joshua, in modern Greek. This is a precious treasure. Sold a few copies of it. An orphan boy, member of our Gymnasium, came and begged me to give him a copy. As he brings milk for us every morning from the shepherds, my wife gave him a drachm, and told him that he must go

and get another drachm, and then he could purchase the book he wished, as the price Mr. Leeves fixed for it is two drachms. To this he replied, and as he spoke, the tears came in his eyes, (he is one of the poor orphans, who has received, and still receives, his bread from me gratuitously.) "Madam, you know very well that I have nothing." I could not see him weeping for the word of God. So I gave him another drachm, as a reward for his services in bringing milk, and then said to him, now you have two drachms, what will you purchase with them, this book or some sweet things? "No, no! this book, this book," replied he hastily stretching out his hand to give me the money, as if he feared even the thought of purchasing any thing else. Three orphans, members of the Gymnasium, came and asked permission to be absent for a week, to go and labor, and so acquire money enough to purchase it. Recollecting that I had received a few days previous one dollar and a quarter from some children in a charity school in Wilmington, Delaware, for the purpose of purchasing the sacred scriptures for some poor person in Greece, I devoted it to the purchase of three copies of the Pentateuch and one of the Psalms, one of which I gave to one of these three orphans. The other copies I gave to other orphans, whom I supposed still more needy.

15. I gave the scripture lesson to the fourth class in the Gymnasium, and spoke particularly on the subject of the Lord's-day. Almost all seemed anxious to inquire and know how they should keep it; and the greater part of them seemed ready and willing to keep it. But one said he could not, because his parents sent him that day on business. Another, an orphan, said he was poor, and he must go out on business that day, or lose a day in the school. Some asked if the apothecary's shop might be opened? Some if the baker's? etc. To all these questions and many more I had to give an answer, and was much gratified to see among them a spirit of inquiry.

19. I expounded to the two upper classes in the Gymnasium the 1st chapter of 1st Timothy, from verse 11th to the 18th. Afterwards many of the students called, some to ask an explanation of some passage in the Pentateuch, some for one thing some for another, so that I scarcely got time to walk out during the whole day.

20. In the morning, though unwell, I performed the usual service in the school, speaking almost wholly from Ro-

mans viii, 1; after which I heard, with the assistance of some others, ten scholars, members of the Gymnasium, repeat from memory Christ's Sermon on the Mount. Having finished, they came to my house to receive the Psalter which I had promised as a reward. When they went away it was almost time for the afternoon's service. I had only about half an hour for preparation. But the Lord assisted me and I was enabled to speak from 1st Samuel, xv, 22. "And Samuel said, 'Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams.'"

After this service at my house in the afternoon, several of the students stopped and asked me questions about the sacred Scriptures. One of the smaller ones asked me whether John the Baptist had wings? and why he was thus painted in their churches? I replied, that if he were a bird, he must have had wings; but as a man not. Another asked if he had not two heads? if one did not grow out immediately when the other was cut off? In answer to this I referred them to the Scriptures, which say that his disciples took up his body and buried it. Another asked about angel's wings, etc. So I was occupied till nearly four o'clock in conversing on subjects connected with religion. I rejoiced in this, and felt that I could thank God for having opened such a door before me here, that I have as much as I can possibly do in expounding the sacred Scriptures.

To-day a monk attended my services, both in the morning and in the afternoon. He has never before attended.

LETTER FROM MR. KING, DATED AT ATHENS, JULY 21, 1834.

THE plan of the Evangelical Gymnasium established at Athens by Messrs. King and Riggs, together with its regulations and the outlines of its course of study, were inserted in the Twenty fifth Annual Report of the Board. This letter gives a brief notice of an

Examination of the Gymnasium.

Last week the students in our Gymnasium were examined for three successive days, in the studies they had pursued for six months previous. At the suggestion of the nomarch, Mr. Scouphos, it was public. I sent out about sixty invitations to different persons to attend. I was very well satisfied with the progress of

the students in general, in ancient Greek, geography, history, geometry, algebra, the philosophy of language, and in the sacred Scriptures. This last part of the examination I conducted myself. At different intervals, during the examination, compositions were read by different students in the first and second classes. The nomarch, the bishop, and others, among whom were several priests, attended on different days. Those gentlemen of intelligence who attended seemed much pleased with the examination and the progress which had been made by the students generally, and have expressed to others their cordial approbation of the Gymnasium and of the course of studies, etc. For my own part, I rejoice greatly in seeing the progress of the youth in knowledge, both human and divine; and I have evidence in the conduct of the students, that the study of the Holy Scriptures has had, and is exerting, a most salutary and happy influence upon them. Different students of the third class have, of their own accord, expressed to me how much they felt indebted for the study of the Scriptures. One of them said to me yesterday, "Before you expounded to us the gospel, we knew nothing of it, and we were continually in quarrels and disputes; but now, we are more easily reconciled and forgive one another."

Fifteen of that class committed to memory Christ's Sermon on the Mount, to which as the rule of their lives I refer them in their disputes and difficulties, and in all their conduct one towards another. The whole class have studied the whole of the gospel according to St. Matthew, and the next year they will study the law and the prophets, particularly the law, i. e. the Pentateuch, and also the historical parts of the Old Testament. The coming year, if I should live, I shall have a great deal to do; shall have to teach the first class Bickersith's Scriptural Help, and didactic theology; to the second class evidences of Christianity, and historical parts of the Scriptures; to the third the Pentateuch, and to the fourth the gospel. If I give all these lessons, and prepare for them as I ought, besides preaching once or twice on the Lord's-day, you must not expect me to do much else, than attend to the duties of the Gymnasium.

I have now two teachers in the Gymnasium and one assistant. I think I must add another teacher, and that will suffice.

Asia Minor.

LETTER FROM MR. SCHNEIDER, DATED
AT BROOSA, AUG. 5, 1834.

BROOSA is situated in the ancient province of Bythinia, near the western base of the Asiatic Olympus, and was the capital of the Turkish empire for one hundred and thirty years before the taking of Constantinople. It is now described as one of the most beautiful cities in Turkey, containing a large Moslem population, about 6,000 Greeks, as many Armenians, three synagogues of Jews, and a few papists; in all about 50,000 or 60,000 inhabitants. The place was first visited by Mr. Goodell, in May 1832. The distance from Constantinople is about eighty miles. It was at first designed that the mission should be commenced by Messrs. Schneider and Johnston, and their wives, who embarked at Boston Dec. 12, 1833; but owing to circumstances which occurred about the time of their arrival at Constantinople, which was in the month of February following, it was deemed expedient by themselves and their missionary brethren there, that only one family should proceed to the place at first.

Before removing his family to Broosa, Mr. S. visited the city, in company with Mr. Goodell, and made some necessary arrangements for a residence there.

Arrival and Commencement of Missionary Labors.

My last letter, which informed you of my first visit to this place and the reception the people gave us, stated my intention of removing hither as soon as possible. We arrived on the 15th of July.

When we were here before, we found appearances highly favorable. The people were very friendly and seemed pleased in prospect of having one of our number in the midst of them. The door seemed to be wide open. After our departure, however, the priests began to excite opposition; so that on our return we found the state of things materially changed. Though we had partly engaged a house, we were fearful of not succeeding in securing it. For we ascertained that the Greek bishop had commanded his people not to furnish us a house until he had written to the patriarch at Constantinople about it, at the

same time threatening to use his influence with him to interpose his authority. But the owner of the house, being a man considerably enlightened, would not be deterred by the menace of the bishop. "The house was his, and he would dispose of it as he saw fit. If any one wished for it, he would give him the use of it at his own pleasure." In a few days after our arrival he came to complete the contract, much to our relief. Thus we have been permitted to settle down quietly under our own vine and fig-tree, grateful that we have a shelter, remembering that our Savior "had not so much as where to lay his head."

The young Armenian, whom we had left to superintend the school to be opened, was engaged in making the necessary preparations during our absence. We found the room and all the apparatus in readiness. But it was with some difficulty that it commenced. Several meetings among the Armenians were first held on the subject. Some were not favorable to it. The principal priest, in particular, opposed it. He said it was a "protestant concern. The children would all become Lutherans. It was dangerous to their religion," etc. After much consultation and some altercation, it commenced. On the first day it was visited by five of the principal men, one of whom was the vartabed. They were pleased, and pronounced it good. It has now been in operation two weeks and contains already seventy children.

A friendly priest is to be the teacher. The people generally are pleased with it. The most influential man among them is its principal supporter. If it were not in his hands, the opposition of the inimical priests would, I fear, have already put a stop to it. It seems very providential that he should have taken it under his particular care. We hope it will weather the storm, though we have some serious apprehensions to the contrary. The opposition of the priests is becoming more and more determined.

We are very glad to have reached our destined home at length. After wandering about from place to place for nearly a year, it is very pleasant to have a spot which we can call our own. Though we are alone, we are happy, quite happy in our situation. Opposition in our work we expect; but the more opposed the people are to the truth as it is in Jesus, the more do they need our labors and our prayers. Our desire is that we may be faithful. May the Lord

give us wisdom from above to direct us in all our ways and duties. Our health and spirits are very good.

Indian Archipelago.

LETTERS FROM MESSRS. MUNSON AND LYMAN.

WHILE the last sheet of the number for February was in press, the painful intelligence was received, that Messrs. Munson and Lyman were, on the 28th of June last, murdered by the Battas, a savage tribe of Sumatra, while on an exploring tour in that island. The afflictive event could then merely be announced. Communications will now be inserted from themselves, giving information respecting their travels and labors till within a few days of their removal from missionary toils and perils, to the rest of the faithful servant. These will be followed by an article communicating the particulars respecting their death.

It will be recollected these brethren embarked on the 10th of June, 1833, for Batavia, with the expectation that they would remain there such a length of time as might be necessary for the purpose of preparing themselves most advantageously for exploring the islands of the Indian Archipelago, especially the Malayan group; which, in accordance with their own inclinations, they were instructed to make their first object of missionary labor. The end to be accomplished was to communicate to the Christian community more full and definite information respecting this large and almost wholly neglected portion of the heathen world; and also to ascertain where there were important posts which might be occupied by other missionaries who might afterwards be sent into that quarter of the world. They arrived at Batavia on the 30th of the following September, where they remained till April of the next year, when they commenced their travels, as will be seen in the following letter, written from Padang, a Dutch settlement on the southwest coast of Sumatra. A melancholy interest will be attached to this and those which follow, from the circumstance that they were written while these brethren were on their way to the place where they laid down their lives.

Sumatra, as may be seen on a map of those regions, is an island 700 or 1,000 miles long, stretching off northwest from Java, from which

it is separated by the straits of Sunda. The three principal European settlements on its southwestern coast are Padang, about midway, Bencoolen, about equally distant from that point and the southeastern extremity of the island; and Tapanooly about as far from Padang, towards the northwestern extremity.

Under date of May 6th, 1834, they write from Padang—

From Batavia to Padang—Niyas.

You will doubtless rejoice to hear from us on our tour. We took passage at Batavia in the *Diederieca*, capt. Townsend, on the 8th of April; and arrived at this place, (after encountering a storm and putting back to Bencoolen in distress,) in eighteen days. We did not, however, regret in the least the detention, as it enabled us to gather information concerning that place, and to distribute there many Chinese and Malay books. We find the people here quite disposed to forward our views. Particularly in Mr. Ward we find a valuable adviser. There are many conflicting opinions among this people concerning Niyas.* All, however, concur in saying that there is there no paramount authority, and a total insecurity of life.

We shall go (the Lord willing) and endeavor to ascertain the state of the case. We have accordingly hired a boat and expect to leave here on the morrow or next day. We are to be accompanied by Mr. Munson's Chinese teacher, also a faithful trusty servant from Batavia who is eager to learn the way of salvation, and a man born at Padang of Niyas parents, who understands Malay, Niyas, and a little English, to act in the capacity of cook and interpreter. We have provided ourselves with about one hundred dollars worth of articles to be used as presents and for the purchase of food. The boat is to leave us at Tapanooly, from which place we expect to proceed to the interior of the Batta country—if possible pass around the great lake, where no white man has ever yet been known to go, and return either to Tapanooly or Natal, and make the best of our way to Batavia, where, if the Lord prospers us, we hope to arrive about the first of October. Such are our plans. The Lord alone knoweth the future. In him we trust. We weighed anchor at Batavia on Tuesday morning, April 8th at seven o'clock—just the time (allowing for difference of latitude) that

you were assembled for the monthly concert. We trust the Lord heard your prayers. But we cannot close without inquiring, Are there men preparing to come over into Sumatra and help us? The Mohammedans and papists are exceedingly active. Notwithstanding that through the influence of the former, two French missionaries were two years since poisoned on Niyas, others are soon coming to make another attempt. As yet neither of them have made any progress in the Batta country, except in one small district. No doubt exists but this highly interesting people are ready for the reception of the gospel. Send men and Bibles, and pray for the descent of the Holy Spirit, and ere long these more than ten times the population of the Sandwich Islands, with their written language and bamboo books, may be reading the word of God and setting at the feet of Jesus. But send men full of faith and the Holy Ghost; for if they once come among these islands we can assure them they need look for no rest till they find it in heaven. Withhold no men, from the suggestion we have made concerning Niyas, for if it is an island we cannot now enter, we must occupy the point nearest to it.

You will doubtless rejoice to learn that Mr. Ward has completed a new translation of the New Testament in Malay. All other translations are above the comprehension of the people generally. This is believed to be vastly superior to them. He has also in preparation a new dictionary. Already he has collected 40,000 words, while Marsden's has only 5,000. It is on an excellent plan, adapted for both Malays and English.

Mr. Ward is an English Baptist missionary who has resided on the island of Sumatra many years. The Malay language is spoken extensively on the coasts of all the islands in the Indian Archipelago. Niyas is an island of considerable magnitude on the southwest coast of Sumatra, nearly opposite Tapanooly.

Batoo Group—Niyas.

From Pulo Batoo, another island, a short distance south of Niyas, near the equator, the brethren write on the 18th of May—

We have just learned that a China boat sails soon for Padang. Therefore we write hastily that you may receive intelligence from us at this stage of our progress. Perhaps we may remain here,

* Pronounced Nee-Yas; sometimes spelled Nias.

at the Batoo group, which includes 122 islands, (the largest, Minto, requiring four days to sail around it,) thirteen of which are inhabited by perhaps seven or eight thousand people, mostly Niyas. As they are not vicious, and as there have been recent disturbances in the south part of Pulo Niyas, in which some boats from Padang killed several people, we shall probably be obliged to cut short our visit there. A Chinaman who was engaged in the disturbance returned to Padang a few days before we left, and was fined \$120.—Nevertheless we shall, with the blessing of God, make an attempt to see something of the island and of the people. From Gaenong Si Yoolis we shall be able to enter at least one day. We are distant from there twelve hours' sail. On our way hither we have visited Priaman and Ayer Banji, on the Sumatra coast, besides several small islands.

We are in good health and fine spirits. If we are unable to enter Niyas we beg you will not say "there are yet four months and then cometh the harvest." In Padang and the Batoo group are at least ten thousand Niyas people—all bowing to gods which their own hands have made, loving pork and hating Mohammedanism, friendly to Europeans and free to choose life or death, people of intelligence, ingenuity, and a cast of mind superior to any natives we have yet seen.

Tapanooley—Contemplated Tour in the Batta Country.

The following letter is probably the last written by our lamented brethren, and was dated at Tapanooley, June 22d, 1834, the day previous to their departure for the interior of the Batta country, and, as nearly as can be ascertained, six days before their death. They arrived at that place on the 17th. Their journals, written previously to their leaving Tapanooley, together with maps of the places visited by them, were forwarded to Batavia, and will probably be soon received in this country.

We cannot permit any favorable opportunity of acquainting you with our circumstances to pass unimproved. Since we last wrote you from Pulo Batoo, we have finished our observations there, also on the island of Niyas; and have arrived in safety at this place. Though some of our boat-men were visited by disease, yet our own life and health have been mercifully preserved.

We cannot in a single letter fully communicate the results of our observations; yet we wish to give you the impressions that have been gradually springing up and maturing in our own minds. The facts from which these impressions have originated will be stated at length in our report to be miffé hereafter. But in the mean time we would say that we have fully made up our minds strongly to recommend to the Committee the immediate establishment of a mission among the Niyas people. Padang, as we before stated, holds out every possible facility for the acquisition of the language, and for reducing it to writing. The Batoo Islands offer a safe retreat for the commencement of a mission. Four or five thousand inhabitants, grouped together in singularly compact villages of from fifty to three or four hundred souls each, present many and great advantages for familiar intercourse with the people, for the establishment of schools; and indeed for introducing and carrying forward the whole train of missionary operations. Our impression respecting the Niyas people, are exceedingly favorable. We consider them as superior to the Malays in every respect, except that the latter are able to read. After the most diligent and often repeated inquiries, we cannot learn that any customs or prejudices prevail among them, which will be likely to hinder the progress of the truth.

From Batoo, we had a quick passage to Niyas, where we remained two weeks. We visited Sinnumbawa, Mana, and Gunung Stoti; and called on several rajahs; but did not penetrate far into the interior. The reason of these partial investigations on Niyas will be fully stated in our report. But we now say in one word that it is unsafe travelling in the interior of the island. After the information we obtained at Batoo, we did not think that the object to be gained by a journey inland, would compensate for the time, labor, and expense which it would require. There are some places on Niyas where a missionary might live in safety; yet we do not consider it as the best place to commence the work of reform.

We arrived at this place last Friday; since which we have been making diligent preparation for our journey into the Batta country. We have made preparations to penetrate as far as the great lake, which is the heart of the Batta territory, and return by another route to this place. Mr. Bonnett, the post-holder here, who, though a Catholic, treats us

with great kindness, has himself been in the country. He thinks we may be able to accomplish the journey in one month. All testimonies concur in pronouncing the way very difficult, owing to high mountains and impenetrable forests. Our arrangements are now completed, and tomorrow we start.

Should we return in one month, we may possibly reach Batavia early in September. Thus far the Lord has prospered us beyond our expectations. We trust that the Board and the churches will make every possible exertion to follow up these incipient efforts; and to thrust in laborers, wherever the fields are white and ready to harvest. The work that has been assigned us is beset with perplexities. It is laborious and trying to both body and mind. Yet we labor cheerfully. Our greatest danger is, that our faith will fail us, and the grand object of all our efforts be lost in the shade of minor considerations.

Yesterday we visited the village—where Mr. Burton formerly resided; but nearly all traces of his operations are now obliterated. His house is removed, his school scattered, and indeed no vestige of missionary efforts now remain.—With many prayers that you and we may be guided by unerring wisdom, we remain, etc.

STATEMENTS RELATING TO THE MURDER OF MESSRS. MUNSON AND LYMAN.

BEFORE proceeding to give the mournful details, it may be proper to make some additional statements respecting the Battas. The following is an extract from a letter of Sir Thomas Stamford Raffles, inserted in his memoirs. He was for many years governor of Sumatra, and well acquainted with the island and its inhabitants. He remarks—

The Battas are an extensive and populous nation, occupying the whole of that part of the island lying between Acheen and Menangkabou, [embracing nearly half the island,] reaching to both the shores. The coast is but thinly inhabited, but in the interior the people are said to be 'as thick as the leaves of the forest;' perhaps the whole nation may amount to between one and two millions of souls. They have a regular government, deliberative assemblies, and are great orators; nearly the whole of them write, and they possess a language and a written character peculiar to themselves. In their language and terms, as well as in some of their laws and usages, the influence of Hindooism may be traced, but they have also a religion peculiar to themselves; they acknowledge the one and only great God, under the title of Dibata Assi Assi.

They are warlike, extremely fair and honorable in all their dealings, most deliberate in all their proceedings; their country is highly cultivated, and crimes are few.

With these indications of civil and intellectual improvement, the Battas, according to the same author, exhibit some of the worst characteristics of unmitigated barbarism. They are cannibals—even the laws of their country enjoin it upon them, in the case of four crimes at least, to devour the flesh of the criminals, and to dispose of prisoners taken in important wars, in the same manner. The law does not permit them to wait till they have put a period to the life of the victim. This, however, is said to be seldom, if ever, done to gratify private malice or revenge; and in the case of criminals, the awful punishment is never inflicted until after a regular trial has been held, evidence produced, and the sentence publicly pronounced by the constituted authorities. It is said that the people prefer human flesh to any other; and that formerly this savage practice was much more prevalent than now, so that the lives of nearly all the old people were terminated in this manner. Sir Stamford Raffles, in 1820, estimated the number of persons annually eaten, in time of peace, at from sixty to one hundred. He still speaks of the people as being honest and honorable, and as possessing many virtues. He thought that no danger was to be apprehended from travelling among them, and had himself planned a journey to the great lake Tobah, mentioned by Messrs. Munson and Lyman as the limit of their contemplated journey. Respecting this tour he remarks, "Lady Raffles will, I hope, accompany me. I am perfectly satisfied that we shall be safe, and I hardly know any people on whom I would sooner rely than the Battas." He does not state that this contemplated tour was ever performed.

Messrs. Burton and Evans, missionaries of the English Baptist Society, settled in Sumatra in the year 1820, and the former took up his residence at Tapanooly, in the Batta country. They were afterwards reinforced by Mr. Ward, from the same society. He with Mr. Burton penetrated far into the interior, intending to reach lake Tobah, but this, owing to the sickness of one of their number, they did not accomplish. Respecting the people and their country, Mr. Ward, (whom the brethren saw at Padang) remarks—

Three thousand people, who had never beheld a white face, received us in a manner perhaps similar to what we read of respecting the first appearance of the Spaniards in America. We were kept for four hours, on an elevation of twelve feet, exhibiting our persons; and not an hour passed for several days, during which we were not surrounded by crowds from various parts of the country. Some venerated us as gods; all paid us much respect; and in point of treatment, we have had nothing to complain of. To an assembly of chiefs the objects of our mission were explained; several tracts were read, and the future introduction of books proposed; to all of which they listened with interest and pleasure, and frankly invited Mr. Burton to take up his abode with them; and we may view the result as a pleasing prospect for his future labors. Our notions relative to the Batta character and habits have been much corrected. We found them quiet and harmless, and much more under the influence of civil order than we supposed, although their government appeared of a singular nature. The practice of cannibalism was general and frequent. On the whole, I may say the Batta country, with regard to scenery, surpasses every thing I have yet beheld: it possesses a delightful climate, an extensive population, and extreme fertility.

Mr. Burton and his wife subsequently settled among the Battas, was well received, established schools, and the people seemed gladly to avail themselves of the means of instruction thus offered. After laboring some years he was cut off by disease. No missionary is known to have since gone among them.

It was to this people, exhibiting not a few things in their character and social condition extremely interesting, connected with others of the most repulsive kind; seeming as much to need, and perhaps as much prepared to embrace Christianity, as any other savage nation, that Messrs. Munson and Lyman were desirous to open the way for the gospel of peace to enter. Their inquiries induced them to believe that, with their pacific intentions and their pacific appearance as travellers, they also should incur little danger of violence. They were the more inclined to this opinion, as the presiding officer at Tapanooly, an European, had gone among the Battas, not long before, unhurt. Some of their native friends, however, had fears as to the result of the journey, and urged them to delay until more definite information could be obtained as to the manner in which the rajahs of the interior would receive them.

The accounts differ as to the nature of the advice they received from those whose

opinions were most entitled to respect, that is, the Europeans residing at the place; but, after weighing every thing, the two missionaries determined to proceed, trusting in God.

With the feelings and wishes expressed in their letter, written the day before their departure, they commenced their journey from Tapanooly on the 23d of June, accompanied by two attendants whom they took with them from Batavia, together with an interpreter, a police runner, and ten coolies to carry their baggage, all of whom were furnished by the post-holder at Tapanooly. Their Chinese teacher, fearing, from some reports he had heard respecting the Battas, that there might be danger, refused to go with them. Si Jan, one of their own attendants, together with the interpreter, the police-runner, and the coolies, reached Tapanooly, on their return, on the 30th, the second day after the murder. The residue of the sad story is derived from Si Jan. He is described by Mr. Medhurst, missionary at Batavia, by whose kindness the documents were forwarded, as an honest, simple-hearted man, who has long been conversant with the mission family at Batavia.

The brethren commenced their journey on Monday, accompanied by a number of coolies to carry their baggage, an interpreter, and one or two other natives. The post-holder and another Dutch officer attended them beyond Tapanooly, and then bade them adieu. The road soon became exceedingly difficult, consisting of hills and ravines, covered by thick forests. So steep were the hills in many places, that they were obliged to ascend by means of rattans tied to the tops of rocks. The thickets were dense, but sheltered them from the burning sun. It was only at the end of each day's journey, that they found any thing like a village. There were no scattered houses, and they met but few natives during the day. They travelled of course on foot, making ten or twelve miles each day. When they arrived at a village, they were immediately surrounded by multitudes of natives, men, women, and children, who showed no sort of timidity, but came boldly up to the travellers, and examined their persons and dress with great eagerness.

Si Jan remembers but one instance, after their departure from Tapanooly, in which the natives attempted to persuade them not to proceed. That was on the second night after

their departure, when they fell in with a rajah Swasa, who advised them to delay entering the Batta country till he should have time to go into the interior and make inquiry, when he would write them from Tobah. The brethren replied, that they came with peaceable intentions, and that there was no necessity for such a measure.

About four o'clock in the afternoon of Saturday, June 28th, they came suddenly upon a log fort, occupied by a number of men, armed with muskets, spears, etc. They had advanced within about a hundred yards of the fort. On spying the fort and the men, the interpreter offered to go and parley with them. But no sooner had he arrived at the fort, than they found about 200 armed natives coming upon them from one side and from the rear. The coolies immediately threw down their burdens, and fled on the other side. The interpreter also disappeared. The Battas came on shouting and brandishing their weapons in a very alarming manner. The two brethren pushed their weapons aside with their hands, and entreated them to wait a little and come to an explanation. Mr. Lyman then told Si Jan to call the interpreter. Si Jan ran a short distance to call him, but not seeing him, he turned round to go back to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall. The Battas shouted, the shout was returned from the fort, and a rush was made upon Mr. Munson, who was immediately pierced through with a spear, and fell. Another shout followed. The cook, who had on a jacket given him by Mr. Munson, was the next victim. On seeing the fate of the two missionaries, he attempted to escape, but was pursued, and cut down by a blow from a cleaver. Si Jan now ran for his life, secreted himself in a thicket, and at length found his way to Tapanooly.

The newspapers have said, that the bodies of our brethren, after being thus barbarously deprived of life, were eaten by the Battas. It would be gratifying could the contrary be proved. This much, however, can be said; there is no conclusive evidence of the fact; it rests upon report. Whatever disposal the Lord saw fit to make of their lifeless remains, it was unimportant in respect to them. And if they must die a violent death, the circumstances of it were mercifully ordered. They appear to have had no apprehension of danger till the moment of their departure, and then

they were dismissed suddenly and with a single pang, to their eternal rest.

Mr. Medhurst, after stating a variety of facts and considerations which induced the brethren to venture into the interior, adds—

The character of the brethren, and their tender connections in Batavia, would, in the minds of all who knew their dispositions and circumstances, be a sufficient guarantee for their having acted with the utmost prudence and caution. It has pleased the Lord, however, whose ways are higher than our ways, to bring matters to this melancholy result, cutting off our dear brethren at the very commencement of their missionary career, bursting asunder the tender bonds of connubial affection but lately formed, and crossing the designs of the board for evangelizing the savage race of Battas at their outset. To us this event appears dark, mysterious, distressing, and heart-breaking; but, in the adorable workings of divine providence, a reason must not only exist for this dispensation, but it may actually tend, in a way of which we cannot now perceive, to the speedier and more certain salvation of the Battas, the higher and more spiritual advantage of the bereaved widows, and to the encouragement of the Board and their agents to more earnest and vigorous efforts in the cause of missions.

With regard to the missionaries themselves, the case seems stripped of much of its gloom; their habitual preparations for eternity, their known love to the Savior, and their evident interest in the new covenant, made death to them sudden glory; and the hurried manner of their end, but a more rapid transition from labors, travels, sufferings, and care, to a state of perfect, complete, and everlasting rest. We might think that it was a pity they were not spared to render the Savior much service by their continuance in the vineyard on earth, but our great Head may have designed them for higher and holier service before the throne above. And with regard to the mission itself, they will not be found in the great day of account to have rendered it a partial or an inferior service. The soldier who falls in the forlorn hope, at the storming of a citadel, has as much share in the glory of the conquest, as he that divideth the spoil; and when the list of worthies is made out, those may perhaps stand among the 'first three,' who nobly ventured and cheerfully sacrificed their lives in the good cause.

The sufferings of their disconsolate widows have been great in the extreme;

tears have been their meat, and sighs have been their relief ever since the melancholy event happened. We have endeavored, what little lay in our power, to alleviate their mental agonies, and the community generally have felt the liveliest sympathy with them; but we are all miserable comforters, and nothing but Almighty power and love can effectually bind up their broken hearts, and pour the oil of consolation into their wounded spirits. May he give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. I feel satisfied that the Board will do every thing in their power to alleviate their burthen, and that the churches of Christ in America will leave nothing undone to soothe their sorrows as far as human means and efforts go, so that I need not enlarge.

I sincerely hope that the Board will not be deterred by this afflictive occurrence from carrying on their operations in these islands; and that the youth of America, who are burning with ardor to come to the help of the Lord against the mighty, will not be discouraged by the fall of these soldiers of the cross. The command, 'Go ye,' still stands in the sacred records, and He who gave that command still lives and reigns, and has power sufficient to turn the tide in favor of his cause, and bless the efforts of his church and people; therefore lift up the hands that hang down, and the feeble knees; let the weak be as David, and David as the angel of the Lord. Then shall one man chase a thousand, and two put ten thousand to flight.

The journals of the brethren up to their departure from Tapanooly, will be forwarded to the Board as soon as they can be copied out.

Thus far from the respected friend of our deceased missionaries and their afflicted widows. Mrs. Munson and Mrs. Lyman will enjoy his protection while they remain at Batavia. It is probable that they removed to Singapore in the autumn, and made their home with Mr. and Mrs. Tracy.

The occasion of this violence to our brethren, on the part of the Battas, is not known. It probably arose from jealousy of their motives, as white men, in penetrating into the interior. Perhaps had they taken longer time to prepare the way, and acquainted the rajahs with their views and intentions, by letters, or messengers; or had they known the language of the people; the fatal result would have been

prevented. As it was, they did what they conceived to be duty, and did it fearlessly, and with entire disregard of the severest privations and hardships. The "willing mind" was doubtless accepted.

What the Lord designs by this event, is probably to try the faith, patience, and courage of the church. This is a trial clothed in a new and more appalling form than any heretofore. It is rare indeed, in these modern times, for the hand of violence to be even raised against the missionary, much less to cut short his days. A strange thing has happened. Let the fact of its strangeness be recognized as a motive for gratitude, and not be converted into a cause of agitation, alarm, and discouragement. The Lord will bring order out of this confusion, light out of this darkness, good out of this evil; and the blood of these martyrs in Sumatra, shall in some way prove the seed of the church.

Will not this afflictive event do good to the missionaries now in the field?—causing them to have a more deep and abiding impression respecting the solemnity of the work in which they are engaged, the numerous and imminent dangers to which they are exposed, and how important it is for them to do with their might what their hand findeth to do. Shall it not cause them all to reflect, too, that the conversion of the heathen is the Lord's work; that missionaries are only instruments in his hands; that he may sometimes see it to be wisest and best, for the accomplishment of his purposes, to dispense with their labors, and permit them to fall in the prime of life, and in those lands, and in those emergencies, perhaps, when they and the churches may think their instrumentality the most indispensable? Shall they not be taught effectually, then, by this event, that they are doing a work for the Lord of the harvest, and cast themselves more entirely on him for guidance, strength, protection, and success?

Will not this event be useful to candidates for missionary service? If they possess the apostolical spirit—the only genuine missionary spirit—it is not to be supposed for a moment that any apprehension of danger will turn them from their course. Will it not lead them to prepare, by forming a more sober estimate of the nature and circumstances of the missionary work, by a more thorough counting of the cost, and by the cultivation of a more devoted piety, for the hardships,

perils, and even death, which they now see may be before them?

Has not the past goodness of God, in opening to missionaries easy access to almost every heathen land whither they have gone, and protecting them there, caused the churches to expect that the spread of Christianity over the earth would be a safe and easy work, requiring few real sacrifices, and giving little occasion for painful solicitude or prayer? Has not the fact that no missionary of the Board has before suffered by the hand of violence, led Christians, to a great extent, to cease to sympathize with them in their trials, or to pray for the divine protection upon them? Ought we not to suppose—is it not desirable—that God should teach the churches that the work which he has enjoined upon them is not to be accomplished without *labors and sacrifices which are to be deeply felt, either in their own persons or through their beloved missionaries, by the whole Christian community?* Will not the Christians at home then, learn a valuable lesson from this affliction, and begin to feel more tenderly for their missionaries and lift up more solemn, earnest, and unceasing prayer for the protection and blessing of their great Master and Leader to descend upon them.

May not this event result in good to the heathen? The principal object of exploring heathen countries is to collect and present to the Christian community facts respecting the character and condition of the inhabitants, which shall turn attention to them and awaken an interest in their behalf. How could the object of the tour of our deceased brethren, so far as the poor deluded Battas are concerned, have been more effectually accomplished? Will the American churches ever cease to look towards them with the deepest interest and compassion; or ever cease to pray and labor that their savage customs may speedily give place to the institutions and all the blessed fruits of the gospel of peace? In the language of an esteemed correspondent it may be asked, "Shall we not in a few years hear of the conversion of some of these Battas? Was there no Saul consenting to their death, who will hereafter find out what he has done, and feeling his own need of a Savior, and embracing Christ for himself, go and preach him to others?"

Mr. Munson was a native of New Sharon, in the State of Maine, and Mr. Lyman of

Northampton, in the State of Massachusetts; the former graduated at Bowdoin College and the latter at Amherst College, in the year 1829, and in the autumn of the same year they entered on their course of theological studies together in the Andover Seminary. After spending the regular term of study at that institution, they were licensed to preach the gospel in the year 1832. Having devoted themselves to the work of preaching Christ in pagan lands, and been appointed missionaries of the Board, for the purpose of qualifying themselves more thoroughly to do good both to the bodies and souls of the heathen, they spent the time from October of that year till May of the following, in acquiring a knowledge of medicine, attending a full course of medical lectures in Boston, and another full course at Brunswick, in Maine, and reading on the subject as extensively as their time would permit. With as little delay as practicable they then made preparations for their departure from their native land, and hastened to enter on those apostolical labors to which they had long and ardently aspired, and in which they were so early to fall.

Mahattas.

LETTER FROM MR. STONE, DATED BOMBAY, JUNE 30, 1834.

AFTER noticing the various labors of the mission, which had been much the same as during previous years, he gives the following statement respecting

New Schools Established.

An asylum, or charity school, is now being opened for the reception of native orphan girls, and other poor female children, who now subsist by vagrant begging, and whose parents may be disposed to put them under our instruction. The expense of feeding, clothing, washing, and the instruction of them will be about one dollar per month. Ten girls have been received and promise well. The importance of such an establishment has been long felt by us, and by good people here generally. We have established an English school for the instruction of native youth in the English language and sciences. It is the design of the mission to make this a school of a high character, the course of instruction to be pursued to be liberal, in the best sense of the term, adapted to the circumstances

and moral necessities of the scholars. The influence of such a seminary, in connection with our mission in Bombay, will, we trust, commend it to the patronage of the Board; and we hope they will lose no time in furnishing us with the means requisite for carrying our designs into successful operation. The school is held in one of the large verandas of the chapel. About forty scholars, Hindoo and Parsee youth, have been admitted. The number will soon be increased, probably to a hundred or more. The tuition is gratis to all, the scholars paying for their books and stationary.

After noticing the impaired health and departure of Mr. Ramsey, on his return to his native land, Mr. Stone remarks upon the trial which the mission was called to experience from the

Reduction of the Number of the Missionaries.

You see that we are a feeble afflicted few, whose number and strength, He, in obedience to whose command and encouraged by whose promise, we left our native shores to publish glad tidings of great joy to these benighted Hindoos, sees it needful to reduce still more and more. This to us, erring mortals, is mysterious, and in despondence we are tempted to exclaim, All these things are against us. Dark though the cloud be, and we tremble to enter it lest it should prove a cloud of wrath still, yet we discern the bright bow of promise in the cloud and are comforted. Having humbled ourselves before the Lord, and asked counsel at the mouth of our great Prophet, we would gird on our armor afresh and go forward. The command, in accents more than mortal, still sounds in our ears, (and oh that it would sound through all the camp of God's sacramental host who dwell at ease on the mountains and plains of America,) *Go ye into all the world and preach the gospel to every creature*; and the promise *Lo I am with you always*, sustains our hearts amid our afflictions and bereavements. It was in distinct view of all the trials, persecutions, and martyrdoms of apostles and primitive Christians, that the Savior uttered this command and promise. It was also in full view of all the opposition, discouragements, sacrifice of health and life to which obedience to this command subjects modern missionaries, that it was given. Yes, the compassionate Redeemer well knew all the bereave-

ments and discouragements which his servants would be called to endure in the sultry clime of India before the gospel should be preached to every pagan, Mohammedan, Parsee, Jew, and Infidel; and deeply sympathising with them, presents them a cup of unfailing consolation, *Lo I am with you always*. As one after another is called away from our side, will it be thought a strange thing, that our eyes still weeping should be turned towards our beloved country for helpers, while at the same time they are raised to heaven for success? We feel assured that we shall not long look and pray in vain. Pray for us, and for the heathen—for us, that our strength and faith fail not; that we may have grace to make full proof of the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God to the heathen; for the heathen, that the grace of God may not be in vain; that the gospel which we preach may be the power and wisdom of God to their salvation.

LETTER FROM MR. READ, DATED AT
MAHABULISHWUR, MAY 25, 1834.

Preaching Tours in the Mahratta Country.

THE letter inserted here was written some weeks earlier than that from the same missionary, inserted in the number for February. Respecting his labors and travels during the year which closed with his residence at the Mahabulishwur Hills, he remarks—

The whole distance travelled over during the last season cannot be less than 3,000 miles, extending almost through the length and breadth of the Mahratta country. The amount of itineracy during the past year has been nearly equal to all which had been performed previously. There yet remain large tracts of the Mahratta country about Beejapoor, eastward, which are yet, for the most part, unexplored ground. From what I can learn, it appears that there are many Mahratta people in Nagpore, 250 miles east by north of Jalna, and in Hyderabad, the capital of the Nizam, as far to the southeast of Jalna.

We have not met with the least obstacle in travelling in the dominions of the Nizam, and probably should not, had we proceeded to Hyderabad. There is perhaps less security from marauders here than under the English government.

We travelled without arms or sepoy [native soldiers], and met with neither insult or harm. We owed our security, humanly speaking, no doubt, to the humble style of our travelling. An Englishman, with a large retinue and the appearance of money or plate, would not be safe without a guard. Hence the advantage of being without "two coats" or a "scrip." A missionary who is experienced in travelling in India, and has a good knowledge of the Hindoostanee language, might now, I think, travel and preach the gospel from Bombay to Calcutta. At Nagpore he would meet a good evangelical chaplain from the Bengal establishment, who would facilitate his journey to the next European station; and so he would continue his tour, after resting at these several stations a few days each, till he arrived the other side of India. This over-land journey has been made by Europeans, but not yet by missionaries.

I am about now to return to Ahmednuggur. I am happy in the prospect of returning, as I feel more personally interested in the mission at that place. I trust my usefulness has by no means been diminished by my short residence here; and as my place has been so well supplied by Mr. Allen, it has no doubt been, on the whole, increased. You will see by the map that Mahabulishwur is nearly in the centre of the Maharattas. There is a holy place within three miles, which is visited by people from all parts of the country at this season of the year, to whom books may be given and the gospel preached; and in addition to this, there are people from all parts of the country as servants, coolies, palankeen-bearers, shop-keepers, etc., on account of the invalid station. None of these remain in the rainy season, and few are to be found here in the cool seasons.

Beggars at Mahabulishwur—Chinese Convicts.

Visitors remain here during the hot seasons, from three to four months. During this period Mahabulishwur is a good place for a missionary. I have found more to do, and have met with more encouragement this year, than I did last. The number of beggars which have been fed here, and whom I have constantly addressed twice a week, has varied at different times from fifty to a thousand. They are now, in consequence of many having gone to their own villages, reduced to about fifty. A

few days ago, when it was understood that clothing would be given to the needy, there were present a thousand people. I addressed them for three hours, and hope that, with the temporal good which they carried away, they carried with them also some precious seed of the word of eternal life.

I have also had the superintendence of a school which is supported by the benevolence of capt. Molesworth. This benevolent officer, to whom the missionary, as well as the Hindoo, is greatly indebted for the Maharatta and English Dictionary, and will soon be for the English and Maharatta one, is the almoner of charity to the above-mentioned poor; or rather, I may say, is the almoner of what God has given him; for he has distributed quite as much from his own purse as has been obtained by subscriptions from others.

Some interesting details respecting a company of Chinese convicts were inserted from Mr. Read in the last number. He remarks further in regard to them—

But what I may mention as more directly encouraging, is the attention which six Chinese convicts are giving to the subject of Christianity. If I mistake not I mentioned to you last year that there were placed here (for safe keeping and for the benefit of their labor on the roads,) about twenty Chinese convicts. These have been transported from their native country for crime, most of them for murder. They have partially learned the common Hindoostanee of the country, appear rather intelligent, and very sober and industrious. On inquiry last year I found some readers among them, and one book or tract which they said Dr. Morrison gave them at Canton. I sent immediately to Bombay where I procured a few Chinese tracts and portions of the Scriptures.

They say they have read the books which I gave them last year; and being convinced of the truth of Christianity they are determined to embrace it. Supposing them to be sincere, (and I see no reason to doubt it), it is a most interesting circumstance. Some of these men will doubtless be restored to their native land; and should they carry back with them the blessed boon of the religion of Jesus, God only knows what may be the result. In eternity it may appear that a single tract, given by Dr. Morrison to a man who was, or who soon became, a capital criminal, after being

read, as the only book which a company of convicts had, for three or four years, had prepared the way for others, which in their turn prepared the way for the operations of the Holy Spirit and the conversion of their souls.

Ceylon.

COMMUNICATION FROM MR. POOR, DATED
AT BATTICOTTA, DEC. 31ST, 1833.

THE first part of this communication is inserted in this work principally for the satisfaction of those patrons of the Mission Seminary at Batticotta, who have severally contributed to the support of individual students, who now are, or have been, enjoying the advantages of it. The classes in the Seminary, at the date of this letter, were taught by Rev. D. Poor, Doct. N. Ward, and ten native assistants. The first class embraced 25 pupils, the second 28, the third 25, the fourth 30, and the fifth 22. Besides which there were two medical students.

Pupils who left the Seminary 1833.

Ashbury, Hall, Hallock, Henry, Ladd, Richards, Hassletine, Tappan, Thompson, Codman, DeWitt, and Henshaw. Of these, eight were members of the theological class, and four of them had been employed as teachers. Adams from the first class; Styles, Taylor, and White from the second; Kollock and White from the third; Cross, Stafford, Morrison, Davidson, Moorogason, and Williams 2d, from the fourth class.

At the close of the year 1832, a class of thirty young men were under instruction in theology at this station, of whom fourteen were connected with the boarding establishment in the Seminary. Of these fourteen, eight have left the Seminary in the course of the year; of whom three, Hallock, Ladd, and Tappan are employed in mission service at Tillipally and Manepy. Henry and Hassletine have gone on a visit to Palamcotta to spend a few months in missionary labors in that extensive field, mainly with reference to their own benefit. Ashbury is employed in teaching a school in English composition, under the superintendence of the Rev. Mr. Crisp. Hall is employed by the Rev. J. George, Wesleyan missionary. Richards was dismissed at his own request, and is employed in binding books at Jaffnapatam. Henshaw, Thompson, Adams, and Taylor, who were not members of the theo-

logical class, are employed by the mission as schoolmasters at different stations. Codman is employed as a teacher of an English school composed of children of opulent natives at Combaconum, on the neighboring continent. J. DeWitt Henry, a member of the church, who has been long affected with ill health, left the Seminary and is now living with his heathen parents near Jaffna. Most of those who left the Seminary from the lower classes, were dismissed in consequence of ill health, or as being unworthy of a gratuitous support.

On the 8th of February last a class of twenty-two lads were taken into the Seminary to pursue a course of study in the Tamul language only.

Owing to the increasing demand from different quarters, for the services of natives acquainted with the English language, we have not a fair prospect of furnishing even our own mission with an adequate supply of helpers of this description. Very few of those whom we educate in both languages can resist the temptation held out for leaving the service of the mission as soon as they have a prospect of receiving greater wages than it is proper for us to give them, after expending a large sum for their support and education. Though by this means we may effectually serve the community, we do not furnish the mission with the requisite number of native assistants. As our means for imparting instruction on science and Christianity through the medium of the Tamul language are already considerably increased, and may be greatly extended by the aid of the press, we propose to instruct in the Tamul only, a considerable proportion of those who may in future be admitted to the Seminary, without, however, reducing the number hitherto taught in both languages.

The names of the fifth class who are not to be instructed in English are the following:—

Stephen Church,	Thomas McAuley,
Samuel Cram,	Jedodiah Morse,
Guer Davidson,	Ashel Nettleton,
Gilbert Crawford,	John Norris,
Joseph Emerson,	Nathan Parker,
Joseph Goff,	Elias Rigge,
Samuel Judson,	Benjamin Tappan,
J. B. Lawton,	J. W. Tucker,
Benjamin Leavens,	John White,
G. R. Livingstone,	Curtis Woodbury,
Henry Lord,	Chester Wright.
Luke Lyons,	

Theological and Medical Instruction.

At the commencement of the year the theological class consisted, as before was mentioned, of thirty members, but was,

from various causes, gradually reduced, till it became quite small. Some members of the class who were attached to the other stations could not attend so regularly as a due regard to their own improvement required. Several, even at this station, were so much occupied in other concerns that they could not do justice to themselves, nor to their teachers, in this important department, and were induced to withdraw from the class. Some others were needed for mission service in other fields of labor, and were consequently removed from the Seminary, and a few, not being willing to spend their time in theological studies without receiving some immediate compensation, were permitted to leave the class, and to seek employment elsewhere. The experience we have had in this first attempt to teach a class theology as a distinct branch, cannot fail of being servicable to us in future. One important practical result of the experiment is, that we are now shaping the whole course of study in the Seminary with reference to the all important branch of Christian theology. We design to give such prominence to this subject, that the students, at the close of their scientific course, shall be well grounded in the knowledge of the Bible, and be competent to teach the principles of Christianity to their countrymen. If then they have moral qualifications for becoming catechists and native preachers, they may, after a short course of appropriate training, and that too principally of a practical nature, be prepared to enter upon the important duties of their office, and also be entitled, even while engaged in their course of preparation, to some pecuniary compensation, which their duty to their poor relations urges them to seek.

Dr. Ward's connection with the Seminary must be regarded as an event highly auspicious to its best interests. The establishment of a well regulated hospital, or near the mission premises, where students from the Seminary, and also some of our Christian catechists may be trained in the theory and practice of medicine and surgery, cannot fail to secure great advantages to the country, both in temporals and spirituals. The examination of native medical books, of the medicines used in the country, and of the practice of the most skilful native physicians, must open an extensive field for research, which cannot be cultivated without interest and profit. The obvious requisite qualifications for cultivating it are a good knowledge of

the native language, free intercourse with the people, long residence in the country, diligence and perseverance amid difficulties and discouragements, and a conviction that these objects are to be pursued, even though others which are more attractive, and possibly more important, invite attention.

It is most desirable that Dr. Ward should have nothing more to do, at least for the space of one year, in his professional business, than is absolutely necessary for the preservation of his own health, that he may make a successful commencement in the study of the native language. But however desirable it may be that his light should for a time be put under a bushel, that it might afterward burn with a brighter flame, it is obviously impossible. The sick and afflicted are already coming from distant places, and present claims too powerful to be resisted. These premature engagements are most undesirable when viewed in the light of one of our best attested mission maxims, viz. "If a missionary does not get a good hold of the language the first year after entering the mission field, his prospects of ultimate success are greatly obscured."

Additions to the Church—Prospects of the Mission.

In the course of the year six individuals, members of the Seminary here, have been admitted to the church. Of the one hundred and thirty students composing the five classes, forty-seven have made a public profession of their faith in Christ. These together with ten individuals connected with the Seminary as teachers make the whole number of church members fifty-seven.

Weekly and monthly prayer meetings, quarterly meetings of the Moral and Bible Societies, and a systematic course of distributing tracts and portions of the Scriptures and preaching in the bungalows, have been continued as usual.

By another year's experience and labors we have become more intimately acquainted with the native character, especially as it appears when in some degree modified by the influence of Christian principles. We meet with much from this quarter which puts our spirits to the test, by which we may the better know what manner of persons we are; and we do not always find these further discoveries of ourselves to be what we could desire. In this connection it may be observed for the encouragement of those who are looking for-

ward to the toils of a missionary life with interest and anxiety, that they may never expect to meet with severer trials than those which will arise from a due attention to the injunctions, "In your patience possess ye your souls." "Keep thy heart with all diligence." "Let no man think more highly of himself than he ought to think." "Let each esteem others better than himself." The more these injunctions in their length and breadth are understood and practised, while in their native land, the fairer will be their prospect of commencing, pursuing, and *finishing their course with joy* in a heathen land.

We continue to find it extremely difficult to gain access to the mass of people, under circumstances favorable for delivering the messages of our Lord and Master. There is little desire manifested to attend the preaching of the word, either at the church or school bungalows. Even those around us who have some conviction of the truth of the gospel and of the folly of heathenism, appear to be, to a great extent, wholly indifferent to the momentous concerns of their immortal souls; and in regard to individual cases of apparent piety, we are more and more afraid to indulge favorable hopes, and are even in danger of exercising an uncharitable frame of spirit towards them. But when we consider how many have not only heard the gospel, but have been for a time under regular instruction, we live and labor in hope that we shall yet witness some further sprinklings from on high, if not copious showers, and even floods upon this moral desert, "For thus saith the Lord of Hosts, Thou shalt hear the word at my mouth, and give them warning from me." "It shall not return unto me void, but it shall accomplish that which I please." And we are well assured it is the good pleasure of the Lord that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

LETTER FROM DOCT. SCUDDER, DATED
AT PANDITERIPO, DEC. 31, 1833.

Deaths in the Church—Discipline—Cholera.

WITHIN the last year, that part of our Savior's prayer, "Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory," has, I trust, been answered with regard to three of those who have been permitted to enrol their names in

the church at this place. While I deplore their loss, I am comforted with the reflection that they have gone where the temptations of this ensnaring world can never again reach them.

I have had trials in another respect, and trials too of a much more severe nature. I would that those who have caused them were safely landed on the shores of the heavenly Canaan. But alas! their prospects for eternity are filled with gloom. Martyn Tullar has been excommunicated, and William Hopton suspended, from the church. They have married heathen wives, and as they took this step deliberately, and with a consciousness that they were doing wrong, I cannot but fear that they are among those who have drawn back to perdition. While these are among the most distressing trials the spiritual watchman has to encounter, he will take encouragement from the assurance that the Lord knoweth those who are his, and that not one of them shall be lost. These two young men are the wreckless monuments of nominal Christianity, set by the Head of the Church as marks of warning to many unmarried youth in our churches. May they have grace given them to shun the shoals upon which those have been shipwrecked, and may they be convinced of what these two are, I fear, destined to experience throughout eternity, that sin, though seemingly sweet in the commission, at last biteth like a serpent and stingeth like an adder.

The same disease (cholera) which carried off my church-members has made sad havoc in my schools. Many children have gone to give an account for the manner in which they heard and learned Jesus. Of one of the little girls I entertain some hope that she is now in heaven. I visited her a short time after the disease attacked her. She was so much reduced, that I had but little hope of her recovery. In my conversation with her she expressed an assurance of going to a better world. Her last vocal act, as her mother informed me, was prayer. She had just begun to lisp the name Jesus. It was heard in heaven. A seat was prepared for her, where she might sound it in more exalted strains. The Savior touched her. She was in his bosom.

Bibles and Tracts—Admissions to the Church—Temperance.

In no year, probably, have so many portions of the Scriptures been distributed. They have been given principally

to Roman Catholics. You will rejoice to hear that evidence is afforded that the distribution of the sacred volume is not in vain. One or two incidents it may be well to mention. A few months ago, a young man, a physician of considerable influence, came from one of the neighboring islands to see me, remained over the Sabbath, and not improbably for the first time, heard a sermon from a protestant minister of the gospel. He was very frank in acknowledging that there are errors in his church, and seemed desirous to break away from it; but he is evidently much afraid to take this step, on account of the opposition he knows he must meet with. When I first became acquainted with him, he violently opposed the truth, but the unadulterated word of God has been the means of hushing his opposition to silence. He lately wrote to one of my native helpers, stating that as many as ten entertained sentiments similar to his own.

A young man has attended church for several weeks, who formerly belonged to my Matherkil school. His attention has been called up to a consideration of his soul's concerns by reading the Scriptures. He has been considerably persecuted in consequence of the step he has taken. He appears well; but it remains to be seen whether he is a stony-ground hearer. I should much rejoice, had I 2,000 copies of the Scriptures to distribute among the Roman Catholics alone.

My inquiry meeting is attended by about ten persons. Four of them are very hopeful subjects; and if they continue to appear as well as at present, they will probably, in the course of the ensuing year, be received to the church. One of the inquirers is the father of Samuel, the member of the church whose attention was awakened to a consideration of the Christian religion by reading a tract he received at the Changany market. He has for a long time been convinced of the folly of heathenism, and left off its ceremonies; but could not at first see the need of a Savior. I hope he may be permitted to meet his little boy, who died of the cholera last year, and who is, as I have good reason to believe, with that Savior, to whom, with his dying lips, he said he was going. It may be that his whole family may yet reach the heavenly world, through the instrumentality of a single tract.

Four persons have been admitted to the church. Two by confession, the others by certificate. The names of the former are Francis and William Mor-

risson. Six children have been baptized.

A very interesting meeting of the Panditeripo Temperance Society was held in July last. It has above 550 members. A native temperance meeting was formed in the village of Peramputty last month. It has but few members. It is a village where drunkenness prevails to a very great extent.

LETTER FROM MR. HOISINGTON, DATED
AT MANEPT, JAN. 1834.

Mr. Hoisington arrived in Jaffna in October 1833, and had been at Manept but one quarter. The printing-press had just been established at that station.

In the little church, of which I have had the oversight from the commencement of my residence at Manept, I have become greatly interested. It consists of twenty-five members, a majority of whom were of low caste fishermen, and are very poor in this world's goods, but I hope "rich towards God." Others were of better caste, with some property. There is no danger of mistaking, after having had intercourse with them, that they were all once heathen;—yet the gospel has not failed to give its own distinctive impress even to these dark minds. The character of their piety is of course singular, as they possess little knowledge and comparatively little of that expansive spirit of benevolence which actuated the great apostle to the gentiles. Heathenism is but the grossest selfishness embodied—and where it reigns, it contracts the whole man. Yet in these native Christians we are struck in many cases with the simplicity and warmth of their piety, with the freedom and earnestness of their prayers. On the whole, I must say, that I am rather surprised that the church-members have risen so high, than that they have risen no higher, in the Christian scale. I think we see the beginning of a more elevated spirit. I have recently formed a benevolent association in the church, which includes nearly all its members. There is manifestly an increasing interest felt by the church generally. We are auxiliary to the native "Evangelical Society," which has now two missionaries, or native catechists, in the field.

I have met weekly, for some time, from ten to fifteen persons who stand in the character of inquirers, or candidates for the church. They all profess a desire to join the church. Many of them

give evidence, so far as I can judge, of "being born again." And of all I think there is much to hope for, were they properly attended to. Were there exhibited a revival, or better, a Bible spirit, among those who now bear the name of Christ, I think there would be much to hope for from many within my knowledge.

There are at this station, a native preacher, three catechists, and a superintendent of the schools. Among these assistants, I have attempted to make such a division of labor, as to secure regular attention to all the several villages connected with this station; and so as to bring, as I would hope, some part of the blessed gospel before every family, once at least, in three months.

Each helper has his specific field for one month, and is to keep a daily journal of all he does, hears, and sees. On the last Friday before the first Monday of the month, these journals are to be presented for my examination. Then a new field is given to each laborer for the succeeding month. By these means, in connection with bungalow meetings, held Sabbath afternoons and week-day evenings, I hope to see something done for the good of the people, though yet unable to speak much in the language. A weekly meeting of females attended by Mrs. Hoisington, in a village two miles from our dwelling, is at present very promising.

Our press has now been two months in operation. It has already done enough to make us feel its worth. We have printed three small tracts in Tamul, 10,000 copies each. A Tamul almanac prepared at Batticotta, is now in hand. We have also struck off some things in English.

The building now occupied as a printing-office is quite too small. It was designed originally for a study. There is now erecting under my direction, a new building for a printing-office—57 feet by 30—two rooms. The walls are to be of brick, plastered with chunnam, the floor of stone, a veranda on three sides. All to be done, with the exception of the tiles for the roof, for about sixty pounds sterling. It is intended eventually to occupy the present printing-office as a bindery.

Mr. Hoisington states that there are seventeen schools connected with his station superintended by him—seven for boys exclusively, six for girls, and four for both boys and girls; embracing 448 boys and 241 girls. He re-

minds that the cause of female education is obviously gaining ground.

Respecting the state of the people he adds—

Heathenism is manifestly losing ground. The attention of the people to the temple just by our church, and their contribution to its ceremonies are much less than formerly, and are every year diminishing. The great annual festival at this temple, which is generally of ten days continuance, is about to commence; yet there is apparently very little interest excited among the people. But let it not be forgotten that the mass of the people are still heathen; and though we are permitted to state some things which are bright and cheering, yet they are so chiefly when regarded as a promising commencement of the reign of truth in the midst of the kingdom of darkness.

Sandwich Islands.

EXTRACTS FROM THE JOURNAL OF MR. LYONS, AT WAIMEA.

SOME extracts from a communication of Mr. Baldwin, who occupies the station at Waimea in connection with Mr. Lyons, were inserted at p. 405 of the last volume.

Want of parental and filial Affection—Examination of Schools.

Nov. 1, 1832. A member of our church came several miles to-day, on a very singular errand; which was to beg an infant child, whose father and mother were both church-members residing at this place. The parents were perfectly willing to give up, yea actually gave away their little one of not more than a month old. We advised to the contrary, and our advice was received; but the applicant returned sorely disappointed. The practice of giving away children in their infancy has been of long standing. Hence it is that there is so much mortality among infants, and hence also it is that there is so little filial affection exhibited in children towards their parents. Here there is none of that mother's fondness to her darling child, and that child's attachment to its affectionate mother, which is seen in America.

22. During parts of the last three weeks Mr. Baldwin and myself have been occupied in the examination of native schools. There are about 140 schools in all, and 6,000 scholars. Ex-

aminations are regarded as great days by the natives, and a spectator would think so, should he witness the wonderful displays and parade on the part both of teachers and scholars. In the morning schools will be seen marching in due order from all quarters, to the place of exhibition. Some schools will be arrayed in uniform, that is in blue, yellow, white, or some other colored kapa, with heads decked with flowers and evergreen, gathered on the way. Sometimes whole schools will appear in neat kapa gowns, which, at a distance, can hardly be distinguished from European dresses. Other schools will exhibit an endless variety of dress; one pupil will be clad in a shirt and a kapa; another in a military coat without pantaloons; another in nothing but a shirt and a vest; another in a vest and a malo only; another in pantaloons and a shirt; another in nothing but a shirt; some in handkerchiefs, some in silk, some in complete European dresses; so that, taken as a whole, they, for the first time that one looks at them, exhibit quite a ludicrous appearance.

Out of the 6,000, there were 2,000 or more, who were ranked as readers, most of whom could, by having time enough, make out to read a verse in the New Testament; and 300 or 400 could read very well. I do not wonder that there are so few good readers, or so few readers of any kind; but I rather wonder that there are so many, considering the qualifications of the teachers, and the other circumstances under which the schools have been taught.

Kowaihae—A Funeral.

Dec. 15. Rode to Kowaihae, twelve miles distant, to spend the Sabbath. Two thirds of the way is barren and desolate. Reached the place about three P. M. Hence I had time to take a view of two old heiaus, or heathen temples. The walls merely now remain, and these only in part. These are immense masses of stone. One is two hundred feet long, I should judge, one hundred wide, and forty high in some places. I stood on these relics of fallen idolatry and thought of the triumphs of the gospel on these once dark and blood-stained shores. At the time these temples were dedicated thirteen human victims were sacrificed. This I have from the mouth of Mr. Young, who was present at the time. I found a great change in the climate. It was like passing on a sudden from a cold November morning at home to the

warmest day in July. Yet give me Waimea with all its cold wind and rain, instead of scorched, withered, and desolate Kowaihae. Yet the evenings at the latter place are comfortable and pleasant, and the ocean, as the sun sets, appears indescribably beautiful.

Preached three times on the Sabbath and superintended the Sabbath school. Some of the audience listened and some did not. My soul was filled with deep anxiety for the salvation of those I addressed.

Feb. 5, 1833. Attended the funeral of a middle-aged man this afternoon, and found quite an assembly at the house of the deceased. While talking to them, they appeared attentive and solemn. The dead was laid in a coffin rudely made from a native tree. The grave was near the house. It was lined with mats. In depositing the coffin the natives were rather awkward, some getting into the grave and some doing one thing, and some another. Over the coffin was first placed mats and boards, and then the earth. I was pained to see the levity manifested in this solemn work; a voice of death and the grave appears to make but little impression on the heart of a native, though when one dies, the relatives, those of the more ignorant class, raise a great wailing. A day or two since, as I was passing a certain place, the voice of wailing sounded dismally in my ears.

Though rude coffins like the present one are sometimes to be seen, yet generally the dead are wrapped in kapa merely. As many as forty kapa were formerly wrapped round the body of distinguished persons.

Graves are not very numerous in this part of the island. Caves, the work of nature, are converted into sepulchres. There are several of these in this vicinity, one of which I visited a few days since. It is some thirty feet below the earth's surface, and a more terrific place I never visited. Such a mass of rocks, hanging frightfully over my head, brought a kind of unspeakable horror over my soul. What then must be the horror that shall seize upon those who at the last day shall hide themselves in the dens and the rocks of the mountains, and shall call to the rocks and to the mountains to fall on them and hide them from coming wrath. What added to the horror of the cavern was, it was the sepulchre of the dead. I saw several human skulls and relics of human bodies wrapped in kapa. By the side of these were placed sugar-cane and calabashes once contain-

ing water and provision for the spirits of the dead. Here were marks of former heathenism.

When graves were first introduced, which is not many years since, the relatives of the dead, for a time, built a house over the grave, in which they placed water and provision for the spirit to partake of at night. This practice is now at an end—at least I do not know that it exists.

Visits among the People—Surrounding Population.

April 4. During a few weeks past I have visited more or less in some of the adjoining districts. I found the people ready to receive books, but found but few that could read. Some appeared very ignorant, and could not tell whether they had souls or not, and consequently were entirely ignorant of the Savior. To-day I visited from morning till sunset. Called at many houses, but found but few people—160 in the whole. The most awful stupidity was manifested on the subject of religion. Many were not much disposed to listen to my remarks.

Respecting the extent of country and the number of people dependent on Waimea for instruction, Mr. Lyons remarks—

Our field is very large, the population being fifteen thousand, who are scattered over a wide territory. I very frequently ask what can two missionaries do among these scattered thousands. Waimea is our station, where are a thousand people. Twenty miles distant is a large meeting-house, which will hold four thousand souls. This is only half of the population of that district, and another church is certainly needed. Twelve miles another way, is another meeting-house, holding 1,200 souls only, while 5,000 is the population. Twelve miles another way is a large school-house which answers very well for a church—1,200 people in that district. These districts are all large; some are thirty miles long and fifteen broad, and the people generally are almost as dark as they were forty years ago. I am told by the natives that some still worship stones.

The station at Waimea had been occupied only one or two years when the journal of Mr. Lyons was written; and the district being distant from any of the other stations, was seldom visited by missionaries. This may account for the extreme ignorance of the people.

EXTRACTS FROM A LETTER OF MR. GOODRICH, DATED AT BYRON'S BAY, (HILO,) OCT. 21, 1833.

The Material and the Mode of Manufacturing Kapa.

THE Kapa, or Tapa, is a kind of cloth manufactured by the natives of the Sandwich Islands, and constitutes almost the only article of clothing for the mass of the population. Only a few are able to obtain cloths from other countries for this purpose. The Kapa is made of any desirable degree of thickness, and may be colored plain, or in various figures, at pleasure. No spinning or weaving are requisite, the material being simply brought into a pulpy state by maceration in water, and then beaten out thin and even with mallets. The pieces are often made many yards in length, and when worn for clothing, are not shaped and sewed into garments, but merely wrapped round the body.

A quantity of the Kapa obtained from the Sandwich Islands was put into the hands of a manufacturer of paper in this country, for the purpose of ascertaining whether it could be used advantageously in furnishing paper for the inhabitants of those islands. It was found, as the result of the experiment, that paper both for printing and writing could be easily manufactured from it, nearly equal to that made from the best linen stock.

From the following statement of Mr. Goodrich, an opinion may be formed as to the ease with which the shrub yielding the material may be cultivated, and the extent to which the production may be carried. Of course the beating, necessary in making cloth, may be dispensed with in the manufacture of paper; or at least, some much less laborious and expensive process substituted in its place.

You requested a particular account of the shrub from which the kapa is made, and of the manner of making it. There are two kinds of plants from which the two kinds of kapa are made; the *manake* and the *wauki*; both of them a variety of the *morus papyrifera*, or paper mulberry. The former makes the strongest kapa. The process also of making it is more tedious and requires much longer time. White kapa is never made from this plant. It is the latter kind only from which the white kapa is made. This is cultivated in the following manner. The young plants, or suckers of the

wauki, are obtained from other plantations where the crop has been gathered, and are transplanted into places prepared for the purpose, where the land is rich. The foundation of an old building that has fallen down, is very commonly selected. They are from six inches to two feet high when transplanted. They are kept clean from weeds, etc. in the same manner as kalo (or taro) and potatoes. If the land is in a high state of cultivation, it will come to maturity in eight or ten months; generally, however, it requires about one year's growth. The plants are kept trimmed to a single shoot, and even the leaves are trimmed off, except within about a foot and a half or two feet of the top. When ripe, though it has neither flowers nor fruit, it is cut down and the bark stripped off from the whole length. The inner bark only is used. This is next put up in small bundles, moistened with water and wrapped in banana leaves from two to six days. Sometimes it is put into water and sometimes it is not. It is next beaten with wooden mallets about a foot long, having fine longitudinal grooves, which give a texture to the cloth varying according to the grooves in the mallet. The time occupied in beating it varies from two to six or eight days. If but little time is spent in beating the materials, the cloth is of but little value. The plants grow from six to twelve or fourteen feet high, and from half an inch to three inches in diameter at the largest end.

I know of nothing to prevent its being cultivated to any extent; I believe it is cultivated with ease in all parts of the islands, though not very extensively at present. The mamake is cultivated somewhat differently. In order to procure a crop of this it is only necessary to go into the woods and clear away the underbrush so that the surface of the earth may dry. When dry, it is burnt over, and the ashes, the natives say, produces the seed of the mamake. At any rate, when there seems to be little else but rocks and stones, the mamake springs up covering the whole surface, so that it is necessary to pull up many of the plants, that others may come to perfection. It does not require a great deal of labor, except in clearing away the underbrush at first. This kind has both flowers and fruit, though but little use is made of either. I do not know that it is cultivated on any other of the islands.

Ojibwas.

EXTRACTS FROM A COMMUNICATION OF MR. AYER, DATED AT YELLOW LAKE, MAY 15TH, 1834.

STATEMENTS respecting the commencement of the station at Yellow Lake, its location and character, and also respecting the character and habits of the surrounding Indians, may be found at pp. 58 and 137 of the last volume. One immediate object is to induce the wandering bands of Indians to settle and cultivate the land near the station, so that they and their children may come constantly under the instruction of the missionaries.

Difficulties encountered in giving Instruction.

There are now four families of Indians cultivating fields near us. Three of them are numerous and influential, and extensively connected. Some of their connections are among the most influential of their tribe. Among them is the first chief, who visited Washington during the administration of President Adams. He is favorably disposed. Another is a chief of the second rank, who appears also very friendly. He is uncle to a chief who cultivates a small field here. From our first coming among the Indians here we have in public and private conferences said much to influence them to settle near us, cultivate the ground, and send their children to school. To induce them to do this we have offered to plough the ground, give them the seed, and lend them hoes. There are many obstacles in the way to prevent them settling down by us, among which are the following;—They are very strongly attached to their religious customs, and very tenacious of their rights. The devil employs most successfully his old weapon, ridicule, to prevent any complying with our propositions. Those who settle by us and send their children to school are at once stigmatised with the name of *praying* Indians.

The Indians of this region are very poor, and have been accustomed to remove often from place to place to obtain food and to hunt. They are so fond of removing that were there no other difficulty in the way, this could be a very serious one to their settling down to remain a sufficient time for their children to be benefitted in school.

Our school, which was discontinued for several weeks in the early part of the spring for want of a room to hold it in, is now in successful operation. Fifteen is about the average number that attend. The children make very considerable progress in reading their own language. During the winter we had opportunity of giving regular instructions to but few Indians, as most of them were on their hunting grounds at a considerable distance. Four or five families staid near us during the months of January and February. From about the first of March to the middle of April all were absent at their sugar camps. Three of those (a man and wife and an old woman) who resided near us during the winter, manifested a growing desire to hear the truth, and at the time they left, which was about the first of March, we indulged the hope that the spirit of God was gradually leading them to a saving knowledge of the truth. We have not seen them since, as they removed to a considerable distance.

Indications of a desire for Christian Instruction.

About the middle of April twenty-five families or more came together from different parts, and encamped near the trading-house. The object of their coming together at this time was to attend an annual medicine-dance held at this place. They remained about three weeks, when most of them left, scattering to different parts. While they were here, our house was often thronged by them, though a mile distant from their camp. Almost every day we had opportunities of imparting religious instructions to a considerable number under our own roof. While some were as stupid as the beasts, others listened with interest. A few extracts from my journal during this period would probably give the most correct idea of the scenes that occurred.

April 20. Sabbath. Most of the day our house has been thronged by Indians and children, with whom we have been engaged in religious conversation almost constantly.

21. To-day a number of Indians called on us. We spent considerable time in conversing with them on the concerns of their souls, and not without some apparent effect. Christ and him crucified is the burden of our preaching. Often when conversing on other topics they appear stupidly indifferent;

but when this is the theme, they seem to listen with new ears and feelings.

24. Toward night three Indians called and spent the evening. We had a long and interesting conversation with them. The subject was the death of Christ, the cause, etc., and the commission to his disciples to preach his gospel to every creature. One of them, on going away, said, "We should have come here before had it not rained," adding, "I could have listened all day."

28. To-day two chiefs, in company with several other Indians, called on us and spent the afternoon. One among them was a noted doctor, or conjurer, who is violently opposed to our operations. After spending an hour in conversation, they requested us to sing. We sung several hymns and explained them, making applications of truth as it seemed to suit their case. All listened with the most fixed attention, occasionally making remarks to each other on what they heard. One remarked, "We now know where our souls go to after our bodies die; we have not known before, but have been in the dark."

Opposition excited and overruled.

Though we have witnessed some scenes calculated to cheer and excite us to greater diligence in our work, yet we have witnessed others heart-sickening, and others trying to flesh and blood and spirit, calling into exercise all our faith and courage.

When it was known among the Indians that we were building, a spirit of opposition began to manifest itself. The leader of the opposition was a noted doctor, or conjurer, of whom many of the Indians stood in awe. During the winter he was very busy in exciting the fears of the Indians, telling them the Americans would soon many of them come and take their land from them, etc. When the Indians met here this spring, he increased his exertions to prejudice the minds of the Indians against us. He said but little openly, but showed much cunning in his secret machinations. At one time he openly declared that if the other Indians were of his mind they would burn our house and drive us from the country; when a chief present checked him, and said, "You had better let them alone; they are peaceable and injure no one; let such as wish to listen to them, listen, and such as do not, keep aloof." He was so successful in prejudicing the mind of the chief, who had

granted us liberty to build, against us, that he determined upon our expulsion from house and country. Maiians, the hostile conjurer, closed his speech by saying, "The Indians are troubled in mind about your staying here and you *must* go, you *shall* go. Not only I, but all here present, say so." There was considerable excitement at the close of the meeting, some saying one thing some another. The meeting broke up at midnight. They appointed another meeting at our house the next morning. After reading the 46th psalm and spreading out before the Lord our trying case, we retired to rest, saying with the psalmist, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, etc. Though it appeared altogether probable that we should be driven from the country, yet we felt that the Lord would overrule it for good.

The next morning the Indians again assembled at our house to prosecute the business of the previous evening. Dr. B. and wife accompanied them. The Indians had determined that he also and all the whites employed here in the trade should leave this region. The speaker on this occasion was Kish Kitawog, he who advocated our cause the night before. After shaking hands with Dr. B. and myself, he commenced his speech by saying, "I speak for these three (pointing to Maiians and two other chiefs sitting together)—he continued, "Look at them. To them belong the land. Since yesterday we have altered our minds. We have considered the subject. Listen to us. The same Great Spirit made us all. He made you white and us red. He gave you your religion, manners, customs, and all you have. So he did to us. Before we saw the white men we used to dress in deer-skins and cooked with stones. But after you had found our land on the map you came. Since that time the white man has clothed and provided for us, and therefore we will do nothing wrong to them. Why should we therefore send you away? We ourselves would be the sufferers. All of us here tell you to stay. We again say, Stay. We do not wish you to go. No—no—no. We say to you stay. But we do not give you the land as yours. You may plant and build, but when you go away the land is ours." He then asked me how long we designed to stay. I replied, as long as we live. He replied, "You may stay as long as you please;" and thus continued, "We will tell you our minds. Our Great Father

has permitted you to come. We are glad. But you ought to give us a little pay, some tobacco and powder for the use of the land. We will now tell you the reason we fear you and all the whites. We fear you will keep our land. Hear us, If this room were filled with goods, and you were to offer them all in exchange for our land, we would not sell it. It is ours and our children's. This is all we have. We love it; nor will we ever give it up; nor sell it; for where would our children play?"

Thus he concluded his speech, when all the Indians present signified their approbation of it by simultaneously exclaiming, "Oh, oh." Thus happily terminated this unlooked for violent storm. He who rideth upon the whirlwind and stilleth the tempest, put his bridle in the jaws of those heathen and made their device of none effect. Surely "unless the Lord had been on our side when men rose up against us, then had they swallowed us up quick, when their wrath was kindled against us." And we will say with the psalmist, "Blessed be the name of the Lord who hath not given us a prey to their teeth."

The next day after the event, in the evening, Maiians called at our house to select a spot of ground to plant. He said that his recent conduct was to be attributed to the express dissatisfaction of many of the Indians who complained of him because he had given us permission to build. They told him he had no right to the land. The Americans could soon come and take all their land away. On this account he was determined that neither we nor the traders should stay. He now appears friendly, attends our meetings on the Sabbath, and frequently visits us and converses freely on religious subjects, though he is a bigoted pagan. Kish Kitawog appears decidedly friendly to us and our object. One day after we had pointed out to him on the map several mission stations in different parts of the world, and related to him what the effects of the labors of missionaries were at the Sandwich Islands and among the southern Indians, he said, "I wish very much I could learn to read. I mean my children shall. They came to school a few days, but I told them not to go any more, as the Indians filled my ears full of their evil surmizes, and said it would spoil my children. But they *shall* come. They are my children and they shall come to school let the Indians say what they please." He sent his children constantly after this until he left with his family.

It is an interesting fact that the children would need little urging to attend school if their parents would suffer them. There have been three or four instances of children being whipped by their parents for attending school. One little girl, ten years old, was whipped three times for this crime. Another was whipped a few weeks since for the same crime. Her family a few days since removed five or six miles distant from us, but yesterday the girl left her parents, without informing any one of her design, and came alone on foot through the woods to our house, to stay with us and go to school. Her mother supposing she had come to us followed her and took her home this morning.

EXTRACTS FROM A COMMUNICATION OF
MR. HALL, DATED AT LA POINTE,
OCT. 17TH, 1834.

Schools—Religious Instruction.

RESPECTING the several departments of labor pursued at his station during the preceding year, Mr. Hall remarks—

The school has been wholly under Miss Cook's instruction during the past year. It was suspended about two months last winter, while the sickness prevailed at this place. From twenty to twenty-five different scholars have attended more or less. About twenty have been pretty regular attendants. Most of the scholars are of mixed blood. A few are full Indians. They have generally attended to English and Indian studies. A few have attended to Indian only. Reading, writing, spelling, elements of arithmetic, etc., have been taught. The older scholars have been through with the Ojibwa spelling-book, and can read the lessons with considerable fluency, and the scholars generally have made as good proficiency as could be expected of them.

Regular public religious exercises, both in the English and Indian languages have been held on the Sabbath. The morning exercise, which has been conducted in the Indian language, has not been fully attended. The Indians generally manifest a great reluctance to attending our public meetings. Most of those who have usually attended are women and children. We can gain little access to the Indians except when we visit them at their houses, or they visit us at ours. We have visited their lodges for the purpose of preaching to them to

some extent, though our opportunities for this kind of labor have been fewer than we hoped at the beginning of the year. For a large part of the year, most of the Indians have been encamped at a distance from us. We hope, however, to induce more of them to stay near us. Several influential ones in the band appear to fear the result of the Indians listening to our instructions, and doubtless use their influence to prevent it. Among this number are some of the chiefs.

To give you some idea of the artifices resorted to, to prevent the Indians from listening to the gospel, I will mention an instance which occurred not long since. One day an Indian, of whom we entertain some hope that he has not listened in vain to the gospel invitation, came to our house, and said that the chiefs had reported the case of a pious, or in their dialect, a *praying Indian*, who died far away to the north. He had prayed a long time. On his death he went to heaven, but was refused on the ground that no *praying Indians* were admitted there. He then went to the place where the white people go, but was there told that he had been a *praying Indian*, and had forsaken the customs of his fathers, and they would not receive him, and ordered him away. After these repulses he came back again to this world and assumed the body he had before inhabited.

The inference from this ridiculous story is, that it is unsafe for the Indians to renounce their superstitions and listen to the truth. Where this story originated I do not know. It is well calculated to operate upon their dark and benighted minds, and fasten the chains of superstition still more strongly. Some were very much afraid of having any thing said to them on religious subjects, after the circulation of this story.

Prospects of the Mission—Acquisition of the Language.

You will be disposed to ask, perhaps, whether such a state of things as I have had to report from time to time does not discourage us? I cannot say that I feel *discouraged*, though often disheartened and distressed. But I fear the Board and the patrons of the mission will be discouraged, if we cannot soon report more favorably. For the present my hands are supported by faith in the promises of God, that he will own and bless his word, and by the hope that

there will be a change in the dispositions of these heathens in future, rather than by present appearances. Yet several things appear more encouraging now than they did a few months ago. The means of reclaiming them and bringing them under the influence of the gospel have not been thoroughly and extensively used. So far we have been obliged to use only such means as we had, which have been very inadequate. The missionary to the Indians will always be fettered till he can have command of their language. When the time will come that these Indians shall be induced to believe in Jesus and change their present habits of life, I do not know. That the time will come when many of them will do it, I fully believe. We may be obliged to wait long before we see it; and it may be for others who come after us to witness it. The devoted Moravians labored long in Greenland before they were permitted to gather the harvest. It may be so here. In many respects, perhaps, our prospects are little brighter than were theirs. All power is given to Christ. It is easy for him to subdue the hearts of these hardened and degraded heathen. We need much of that faith which is the substance of things hoped for and the evidence of things not seen. We hope for a remembrance in your prayers and those of all the friends of missions.

Perhaps you will expect to be informed that I have become so familiar with the language as to render an interpreter unnecessary. This, however, is not the case. The cares and business of the mission, increased by the sickness we have suffered, have been so many and so burdensome as to leave me by far too little time to study the language. I hope, however, amidst all my embarrassments, I have made some progress in the language, though not so rapid as I anticipated. The more I study the Ojibwa language, the more convinced I am, that it is a difficult language for a foreigner to acquire. It is more difficult to give religious instructions in it than to do common business. The Indians have few or no religious ideas, and of course no terms in which to express such ideas.

On this account the greatest care must be taken to explain every thing, or we are misunderstood, or convey no idea at all. I am now able to compose a little in the language, and to translate simple sentences so as to be intelligible.

I have lately made the proposal to the Indians to assist another year any who will settle by us and permit their children

to attend school. The proposition seemed to be received favorably. One of the chiefs says he intends to be our nearest neighbor, and has commenced clearing a spot to plant next summer. I think several families will be induced to remain near us most of the year hereafter.

They seem to regard it in the light of a great favor done to us to permit their children to attend school. When we have urged upon them the importance of having their children taught, we have been frequently met with the reply, that if they do put their children under our instruction, we will not feed and clothe them. In a talk which I held with the Indians lately, I urged upon them the advantages of sending their children to our school. They very coldly replied that they did go awhile, after they first came here, but they were cold and we did not give them clothes, and they went away. I have great hope, however, that by aiding them some in their attempts to raise provisions for themselves, we shall get some of them to settle by us, and by that means shall be able to win the children into school. I wish to do all I can to aid them another year, in case there is any prospect of gaining a hold of their feelings in our favor in that way.

Preparation of Books—Poverty of the Indians—New Station at Fon du Lac.

After noticing the meeting of the several missionaries now laboring among the Ojibwas, held last summer, Mr. Hall remarks respecting the preparation of books in the Ojibwa language—

Another object was to divide the labors of preparing books, so that each one might do something effectual in this department, and not one tread on the ground of another. We agreed that it was expedient to revise and enlarge the spelling-book. It is to be enlarged, at least one half, in reading and spelling lessons, and to be ready for the press in the spring. The work of revising and enlarging the spelling-book is assigned to Mr. Boutwell and myself. Mr. Ayer is to prepare a manual adapted to the religious instruction of children, composed of scripture extracts and scripture history, with questions and illustrations. Mr. Boutwell has translated the "Child's Picture Defining and Reading Book," which he is to revise during the winter. These books together with Jones' Ojibwa Hymns, translated into our orthography, we hope to have in readiness to

print in the spring. We hope, also, to do something towards collecting and arranging a vocabulary and preparing some materials for a grammar. I am anxious to prepare a scripture tract, if I can find time for it. We very much need larger portions of Scripture in the orthography which we use.

You are aware that the Indians are destitute and wretched in the extreme. Objects calculated to excite one's compassion and sympathy meet our eye every day, and often would make a Christian's heart bleed, if he had not the power to relieve. Yet so long as they continue in their present mode of life, all relief which can be afforded must be merely temporary. Should all the cases which seem to call for charity be answered even scantily, it would take a large amount of clothing and provisions. Relief ought, undoubtedly, to be afforded in some cases, such as sickness and extreme want; and such I have made it a point to relieve when they have come to my knowledge. But to give generally in cases of no greater want, than their present indolent habits and mode of life expose them to, I have not felt authorised to do.

With reference to Fon du Lac, an Indian settlement and trading-post at the western extremity of Lake Superior, which is now occu-

pied by Mr. Ely as a catechist and school-teacher, Mr. Hall remarks—

It seems to be an opening which in the providence of God the Board ought to occupy. If so, will not the requisite missionaries be furnished. We cannot cast our eye over a field ready to the harvest, where millions are ready to perish, and plead such numbers as an argument for additional laborers to come over and help us, as our brethren at the East can do. But we can plead the wants of more than we can supply with the bread of life, who are none the less wretched. Can none be found to pity the Indians, once the sole possessors of this extensive and happy country. Are the eyes of all who devote themselves to preaching the gospel to the heathen under the patronage of the Board, turned to the eastern world, or why do you tell us you have none ready to send to this distant and dreary wilderness. Tell them here are souls perishing, and now is the time, and probably the only time, to save them. What is to be done for the scattered remnants of the red men must be done quickly. They must become extinct, or become civilized. I hope every endeavor will be used to send a mission family to Fon du Lac next summer, if the prospect is as fair, as it now appears, of doing good there.

Proceedings of other Societies.

FOREIGN.

EXTRACTS FROM A COMMUNICATION OF DOCT. HALL TO THE MARYLAND COLONIZATION SOCIETY.

Doct. Hall is governor of the colony recently established at Cape Palmas, on the western coast of Africa, by the Maryland Colonization Society. As the Board have already sent a missionary to the people of the native towns near the colony, it seems desirable to communicate to the readers of this work whatever information may be obtained respecting the soil, climate, population, and prospects of this new field of missionary labor. For this purpose the following paragraphs are copied from a report of Doct. Hall, contained in the appendix of the third annual report of the society named above. Doct. H. had been on the coast about four months, and had just returned from a tour of which he writes—

Appearance of the Country—Population of Native Town.

On leaving Grahway, [distant from the Cape about two hours' ride] I entered one of the most beautiful meadows I ever beheld, from one to two miles in breadth, extending from Grahway Point to Half Cavally, as it is termed, a distance of near five miles. It was literally covered with fine fat cattle, sheep, and goats, belonging to the neighboring towns. When within a mile or two of Half Cavally, we were met by not less than a thousand men, women, and children, in whose countenances and gestures nothing but wonder and astonishment were visible. Their fear and joy knew no limits, as to their manner of shewing them, and I much feared, in duration, for the roar was absolute insupportable.

The town, or rather towns, of Half Cavally are very large, containing over fifteen hundred people, (guessing,) who are supported principally by trading with the Bush people. Their territory is not very extensive, and as yet not deeded to us. The head trade-men of this place are the most intelligent of any I have found on the coast. One, in particular, who

has lived twelve years in England, is, as far as I have observed, a gentleman. I may safely say that I was never treated with more civility and propriety than I was by this man. His house was built by a native of Cavally, in the European fashion; framed and weather-boarded, but covered with thatch. The nails and hinges were made by the country smiths. The lower story was used as a store, and the upper as sleeping and drawing rooms. I rested myself on a hair mattress, laid upon a high post field bedstead, and was favored the while by mine host, with sundry popular airs, upon a fine-toned chamber organ. The room was ornamented with many good English engravings, a large looking-glass, and contained the common useful articles of chairs and tables, etc. Owing to the jealousy existing between these people, and the gentry who accompanied me, I deemed it advisable to stop but a short time.

To an enthusiastic admirer of nature, nothing could be more delightful than a stroll along the borders of these beautiful fields, winding occasionally among almost impervious clusters of young palm trees, whose spreading branches excluded every ray of the scorching sun; then opening suddenly upon an immense rice field of the most delicate pea-green, skirted by the beautiful broad-leaved plantain and banana, literally groaning under the immense masses of their golden fruit. I reached the Cavally river about two miles above the mouth, at a very considerable town, subject to Baphro, king of Grand Cavally.

I arrived at Grand Cavally, the town of king Baphro, about two o'clock, P. M., and was received with all the attention I could expect. This town is situated at the river mouth, and, I should think, contained 1,000 inhabitants, but I may over-rate them, as the bustle was so great.

Judging from my speed, and the time I was in returning, I should say that Cavally was eighteen miles distant, certainly not less; and eighteen miles of more beautiful, easily cultivated, and at the same time rich land, I do not believe skirts any sea coast in the world. Previous to my visiting Cavally, I ascended the main branch of our Cape Palmas river. The land on either side of the river is sufficiently elevated, the soil rich, and (what is of great importance in this country) easily cultivated. I have also travelled a bush path running in an E. N. E. direction eight or ten miles, and found the country equally fertile in all directions, as on the borders of the river, or as that already described on the road to Cavally. The whole is well wooded and watered, with few or no fens or swamps, so common on the sea coast, the surface generally slightly undulating, and covered in some parts with a second growth of timber, at intervals, however, spreading into most luxuriant and extensive savannas.

Health of the Colonists.

The mortality which has prevailed among missionaries and other white men who have

settled on the sea coast of Western Africa has been a formidable hindrance to the introduction of Christianity to the benighted tribes who inhabit it. If it shall prove, after sufficient time shall have elapsed to make a decisive experiment, that missionaries and teachers may safely enter at Cape Palmas, and from that point find access to the interior, where the land is elevated and the climate supposed to be favorable to health, there will dawn a more favorable prospect of the speedy Christianization of this neglected and injured continent.—Doct. Hall adds—

I judge a few remarks upon the health of this place, will not be considered premature. Upon this subject I have been tremblingly anxious and watchful, as I am satisfied that it will ultimately determine the destiny of the colony. The natural advantages, in every other respect, are equal to those of any other part of the globe, and I think that we may indulge a well-grounded hope, that Providence has been no less propitious with regard to the salubrity of our location. I speak with caution, being fully sensible that years must elapse, ere we can form a decided opinion upon this very important subject. I can only speak of it comparatively, and so can safely say that this is a far more healthy place than Cape Messurado. I am warranted in saying this, from the circumstance that quite a number of our colonists were extremely weak and sickly when they embarked from that place, and every one will bear testimony, (personal,) that their health was quite restored. As to myself, I have not enjoyed so good health, for the space of one week, during four years, as for the last two months. I have been able to labor daily, to eat heartily, and sleep at night. But I do not think it fair, to attribute my own and the colonists' amendment entirely to the climate. Change of circumstances may account for it in part. Our emigrants from Baltimore have suffered from the fever nearly in the same degree, as I have formerly observed those newly arrived at Caldwell and Monrovia; although but one death has occurred, and that a child of Mr. Stewart's, one year old. It died of dysentery this morning, more than four months from its arrival on the coast.

It ought to be taken into consideration that the circumstances of our emigrants have not been such as we could wish. Their houses were, for a long time, very leaky; they were huddled, bag and baggage, into a small compass, and suffered many privations unavoidable in the commencement of any settlement, but of this matter of health and disease, I shall speak more particularly when I can do so from experience, and not till then.

These statements and opinions will be seen, on comparison, to accord with those of Messrs. Wilson and Wynkoop, pp. 212, 227, 336, of the last volume.

American Board of Commissioners for Foreign Missions.

DECEASE OF THE REV. DR. WISNER.

THE Board has again been called, in the course of God's holy providence, to experience a most afflictive bereavement, in the sudden removal by death of the Rev. BENJAMIN B. WISNER, D. D., one of its Secretaries for correspondence. This event occurred on Monday, Feb. 9th. On Wednesday of the week previous, Dr. Wisner was in his usual health, and continued his labors at the Missionary Rooms through the whole day, though at the close of the day he spoke of feeling unwell. His disease, which was ulceration of the throat and scarlet fever, did not fully develop itself till Friday; and no serious apprehensions were entertained respecting its termination, till Saturday. Then all human aid was found unavailing. His work was finished, and it was the Lord's will to take him to himself. He continued to sink under his disease till Monday, at half past two in the afternoon, when he expired. He was in the forty-first year of his age.

The funeral services were attended at the Old South Meeting-house, on Friday, Feb. 13th, when an appropriate sermon was preached by the Rev. Dr. Fay, of Charlestown, from Psalm xxxix, 9. *I was dumb, I opened not my mouth; because thou didst it.*

A brief memoir of Dr. WISNER, adapted to this work, will be inserted in a future number.

PROPOSED ENLARGEMENT OF THE MISSIONS OF THE BOARD DURING THE YEAR.

EARLY in the year, for three years past, the Prudential Committee has published a schedule of the number of missionaries, upon a very moderate calculation, whom it was desirable for the Board to send forth, during the year, to the fields already occupied by its missions, and to the new fields to which Providence was calling its attention. Before presenting such a schedule for the present year, it seems proper to repeat those of former years in connection with the number of missionaries actually obtained and sent forth into the several fields.

For the year 1832.	Needed.	Obtained. Miss. Asia.
To the Mahrattas, two missionaries and a printer,	3	1
To China, Siam, and Indian Archipelago,	7	
To Syria and Palestine,	2	2
To Greece,	1	1
To the Greeks of Turkey,	2	
To the Sandwich Islands, one missionary and a printer,	2	2 1
To the Indians in the State of New York,	1	
To the Choctaws beyond the Mississippi,	1	

	Needed.	Obtained. Miss. Asia.
To the Cherokees beyond the Mississippi,		1
Totals,	19	6 2
For the year 1833.		
To the Mahrattas,	4	
To Ceylon, one a physician,	3	6 1
To Southeastern Asia and the islands, as follows;—		
To Siam,	3	2
To China,	1	1 1
As explorers,	4	2
To be in readiness to occupy new stations,	8	
To the Mediterranean, as follows;—		
To the Nestorians of Persia,	2	1
To Trebizond, on the Black Sea,	1	1
To the island of Cyprus,	2	
To the island of Samos,	1	
To the island of Candia,	2	
To the island of Negropont,	1	
To Smyrna,	1	
To Western Africa,	4	2
To the western coast of Patagonia,	2	2
To the Indians of North America, as follows;—		
To Indians on Lake Superior,	2	1 1
To Indians of Upper Mississippi,	2	
To Indians of Upper Missouri,	2	
To Arkansas Cherokees,	2	1
To Arkansas Choctaws and Creeks,	2	1
Totals,	49	20 3

<i>For the year 1834.</i>	<i>Needed.</i>	<i>Obtained.</i>	
		<i>Miss.</i>	<i>Assis.</i>
To Western Africa,	3	1	
To Southeastern Africa,	5	6	
To the island of Cyprus,	2		
To Asia Minor,	5	4	
To Syria and Palestine,	4		
To the Nestorians of Persia,			
a physician,	1		
To the Mohammedans of			
Turkey,	1		
To the Mohammedans of			
Persia,	1	1	
As explorers in Central Asia,	4		
To the Mahrattas,	5	1	2
To Ceylon,		1	
To Southeastern Asia and the			
Indian Archipelago,	11	2	
To the Sandwich Islands,		1	2
To North American Indians;—			
To Ojibwas,	3		2
To the Sauz, Winnebagoes,			
and Sioux,	6	2	1
To the tribes west of the			
State of Missouri and the			
territory of Arkansas, to- wards and beyond the	6	2	1
Rocky Mountains,	4	1	
To the Choctaws and Creeks,	2		
To the Osages,	1	1	1
To the Senecas of New York,			
Totals,	64	23	9

Events subsequent to the publication of each of the above schedules, made it expedient to send a greater number of missionaries into a few of the fields, than was proposed. In most of the cases where a less number or none at all has been sent, it has been owing solely to the want of missionaries to send. And the deficiency has been so great and threatens to be so great during the present year, that the Committee have hesitated to publish a schedule for the present year, fearing that the influence of it might not be salutary. But the churches ought to be made acquainted with the demand for missionaries, and also with the probable supply, that they may be incited to pray the Lord of the harvest that he would send forth laborers into his harvest, and also feel constrained themselves to strive more zealously to multiply the suitable laborers for the work. The estimate is more rigidly made, even than those of the two preceding years. The second and third columns contain the number of men who have been designated to the several fields; and the number of those who have received appointments as missionaries, but are not yet designated, will be mentioned.

<i>For the present year.</i>	<i>Needed.</i>	<i>Designated.</i>	
		<i>Miss.</i>	<i>Assis.</i>
Western Africa,	2		
Greece,	1	1	
Syria,	4	1	
Cyprus,	1		
Asia Minor, including Tre-			
bizond,	3	1	
Turkey in Europe,	2		
Nestorians, one a physician,	2	1	
Mohammedans of Turkey,	1		

	<i>Needed.</i>	<i>Designated.</i>	
		<i>Miss.</i>	<i>Assis.</i>
Mohammedans of Persia,	1		
Central Asia, to explore,	2		
Rajpoots of Western India,			
one a physician,	3		
Mahrattas,	6	2	1
Tamul people, one a printer,	4	3	
Indian Archipelago, for the			
Battas, and the islands of			
Nias and Borneo,	8	3	
The Chinese,	6	2	
Cherokees,	2		
Choctaws,	1		
Creeks,	2		
Osages, and other Indians west			
of the State of Missouri,	6	4	
The Sioux,	2		
Ojibwas,	2		
Indians in New York,	1		
Totals,	62	19	1

Also, two teachers for the Cherokees, two for the Osages, and five for the Choctaws.

One accepted missionary and one assistant missionary are yet to receive appointments.

Such is a brief view of the plans and progress of the Board, so far as missionaries are concerned, for several years past; and such are its plans and prospects for the present year. The plans are urged upon it by the manifest indications and calls of Providence. Limited as they are,—and they are exceedingly limited compared with what they should be,—they are in imminent danger of being more than half frustrated by the want of missionaries.

From the foregoing schedule it appears, that the whole number of missionaries which the Board has ventured to ask of the churches for a space of time equal to one-seventh part of the probation allowed to a generation of heathen upon earth, is about 190, and that 83 (not including married or unmarried females) have been obtained—of whom 64 only were ordained ministers of the gospel. Is the church of Christ in earnest in its efforts to fill the earth with the knowledge of the Lord? Shall the Board go on occupying new ground? Shall it any longer endeavor to keep pace with the grand movements of Providence? During the three years past, six ordained missionaries, and two male assistant missionaries, have died; and nine missionaries and twenty male assistant missionaries, owing to impaired health, the expiration of the time for which some of them engaged in the work, the discontinuance of the missions in the former Choctaw country and among the Chickasaws, or for other reasons, have withdrawn from the service of the Board; leaving the increase of ordained missionaries in four years only 49, and the number of male assistant missionaries actually less by two, at the present time, than

it was four years ago. This leaves the number of missionaries of the Board now among the heathen 99, and the present number of male assistant missionaries 47. But what are these, in comparison with the many millions in Africa, and western, southern, and eastern Asia, and the islands of the sea, and on our own continent, to whom we have undertaken to proclaim the gospel? When will the work be done?—how?—by whom? Why should not the churches of America do it, and do it far more rapidly?

More men will be urgently needed the present year to sustain the operations of the Board, than there is now any prospect of obtaining.

The Committee are aware that the Churches have not the power at once, or in a single year, to raise up an indefinite number of well qualified missionaries to meet the great and increasing demand of the heathen world. To accomplish this is the work of time. It is, also, to a very considerable extent, peculiarly the work of God;—He only can convert the hearts of the young men in our country and endue them with the gifts and graces which are requisite for so holy and laborious a calling; and he only can fix their minds and hearts on the heathen, and dispose them to abandon all the blessings of their native land and encounter cheerfully the toils and exposures of a missionary life. Yet to raise up a number of missionaries adequate to perform the service which Christ, at his ascension, charged his followers with, and to furnish them for their calling, is a work in which the churches have an important agency, and for which they are to a very great extent responsible. If the conversion of the heathen to God should linger or be postponed for some centuries to come, for the want of an adequate number of missionaries, would it be any the less the fault of the churches, than if the failure had been owing to the want of adequate funds? Did not Christ, when he gave the command to disciple all nations, make his followers responsible for *all* the means requisite; and if they are faithful, may they not be confident of his blessing on their efforts to obtain the means? Are there, then, it may be respectfully and affectionally asked, those anxious and untiring exertions made, which the exigency demands, for multiplying, greatly and speedily, the number of candidates for the foreign missionary service? Are those institutions whose special

object it is to train up young men for the ministry, as liberally supported as they ought to be? Are due efforts made in all parts of our land to search out young men of piety and talents, and induce them to enter on a course of study for the sacred office? Is unceasing and fervent prayer offered for our colleges, that the young men in them may be converted and qualified to serve God among the heathen? Do ministers and private Christians every where labor and pray for the effusion of the Holy Spirit and the conversion of souls around them, as they would do, if they had an unquenchable desire for the salvation of the heathen, and realized how much the speedy accomplishment of this depends on a great increase of the number of missionaries? Are all suitable means used to direct the minds of ministers and candidates for the ministry to the SIX HUNDRED MILLIONS OF HEATHENS, and to the demand made by them—benighted, miserable, and perishing in sin as they are—for *immediate* help?—If all this is not faithfully felt and done, how can the churches excuse themselves before their Redeemer and Head, that they have sent, and are preparing to send, so few men to perform the great work of converting all nations unto God.

As the foregoing remarks relate principally to the apprehended deficiency in the number of missionaries, it may be inferred that no increase in the receipts of the Board will be necessary for the current year. It should, however, be stated that, if the expenses at the several missions already established remain the same, any increase of the number of missionaries must necessarily increase the expenditures of the Board. Should the Board send out this year thirty missionaries and male assistant missionaries, which but little exceeds the number sent forth during the last year, their outfit and conveyance to their several fields of labor, together with what it is necessary to advance for their support, will probably occasion an increase of expenditure, above that of the last year of at least \$20,000. Other reasons exist for an increase of expenditure. In nearly all well conducted missions, which have been in successful operation for a number of years, especially if enlarged plans have been formed for promoting education and for the distribution of books, as is the case among the Mahrattas, in Ceylon, and at the Sandwich Islands, the expenditures must increase from year to year. Otherwise the la-

bors of the missionaries already there cannot be rendered most efficient, nor the greatest advantage be taken of the progress already made. The amount which should be added to the expenditures of last year on this account cannot be stated definitely. It should not, however, be less than \$10,000. This would make the sum needed by the Board for establishing new missions, and strengthening those already in operation and extending their influence, to exceed that expended last year by \$30,000.

The Committee have never presented an appeal to the Christian community under circumstances more solemn and affecting than the present; or when they felt it more necessary to solicit their brethren in the ministry and of the churches to take a share in their responsibility. The urgency of the work is every year becoming greater. Missionaries are not suffered to remain by reason of death. Ten of their brethren and sisters who one year ago were laboring among the heathen, have fallen in the field; four of whom were preachers of the gospel. Three other preachers have been providentially called from their work. And now, just as these sheets are going to the public, the Head of the Church, for reasons, which, whether plain to us or not, we know are perfectly wise and good, has removed by death that executive officer of the Board to whom was specially intrusted the correspondence with the churches, and on whom, more than on any other, the Board depended for obtaining additional missionaries and the increase of its resources. But the Lord's ear is not heavy that he cannot hear, nor his arm shortened that he cannot save. May he by his Spirit effectually teach the churches and the Board the lesson which he designs by these monitory events, fill us all with holy zeal and perseverance, in preaching the gospel to every creature, and enable us diligently to accomplish as an hireling our day, that the blood of souls may not at last be found in our skirts.

In behalf of the Prudential Committee,

R. ANDERSON, }
DAVID GREENE, } Secretaries.

Missionary Rooms, Feb. 19th.

CENTRAL BOARD OF FOREIGN MISSIONS.

THE first annual meeting of the CENTRAL BOARD OF FOREIGN MISSIONS, connected with the American Board of Commissioners

for Foreign Missions, was held during the sessions of the Synod of North Carolina, at Oxford, Granville county, N. C., in October last. On the evening of the 9th, the annual sermon was preached before the Board by the Rev. William Hill, D. D., of Winchester, Va.—On the 11th a public meeting was held, at which the report was read by the Secretary, Rev. William J. Armstrong, and addresses made by Rev. J. P. Sparrow, Rev. J. M. Brown, Rev. W. A. McDowell, D. D., and Rev. W. S. Plumer.

The receipts of this Board during the year were \$3,224 57.

Officers.

THOMAS P. ATKINSON, President;
Rev. WILLIAM J. ARMSTRONG, Secretary;
JAMES GRAY, Treasurer;

Donations,

FROM JANUARY 11TH, TO FEBRUARY 10TH, INCLUSIVE.

<i>Southern Board of Foreign Missions,</i>	
James Adger, Charleston, S. C. Tr.	1,000 00
Addison co. Vt. Aux. So. E. Brewster, Tr.	
Addison, Asso.	50 00
Bridport, Gent. 62,60; la. 34,74; mon. con. 13,63; (of which to constitute MATTHEW CHAMBERS an Honorary Member of the Board, 100;)	110 97
Corwall, Gent. 33,14; la. 19,18; Middlebury, Gent. (of which for Martin N. Foot in Ceylon, 12); 63; la. (of which for Eliza Merrill in Ceylon, 12); 66;	52 32
New Haven, Contrib. in cong. so.	12 67
Orwell, Miss E. Buell,	1 25
Weybridge, Contrib. in cong. so.	4 41—329 62
Auburn and vic. N. Y., H. Iverson, Jr. Agent,	
Auburn, Students of theol. sem.	15 75
Aurora, Coll. in presb. chh. 33,12; mon. con. 33,06;	66 18
Elba, 1st cong. chh.	6 00
Genoa. Mon. con. in 1st presb. chh.	11 92
Ira, Presb. chh.	10 00
Jordan, Presb. chh.	31 62
Otisco, 1st cong. chh. to constitute Rev. LEVI PARSONS an Honorary Member of the Board,	50 00
Owasco, Miss. bible so.	50 96
Prattsburgh, Cong. chh.	72 90
Springport, Presb. chh.	3 54—317 97
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, Towards support of a missionary, 63,43; H. Chapin, for bibles in China, 20; ladies in Ontario fem. sem. for China miss. 11;	114 43
Castleton,	50 00
Jasper,	1 50
Newark,	34 25
Phelps,	3 41
Rose,	3 18
Rushville, Chil. of mater. asso. for bibles for hes.	4 33—211 11
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.	
Underhill, La. 11,50; a friend, 50c.	12 00
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Salem, Mon. con. in S. chh. chapel, 2,47; united mon. con. in S. chh. 10;	12 47
Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.	
North Stamford, Gent. and la.	21 00
Franklin co. Vt. Aux. So. C. F. Safford, Tr.	
Fairfax, La. and mon. con.	10 00
Grafton co. N. H., Aux. So. W. Green, Tr.	
Groton, Indiv.	1 30
Thornton, La.	1 36—1 66

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
 Cairo, Mon. con. 10 50
Catskill, Mon. con. for miss. to the Battaba, 200 00
Coxsackie, Rev. J. Searle, 10; J. N. Way, 10; 20 00
Greenville, Mon. con. 16; gent. 4,50; 20 50—251 00
Hampden co. Ms. Aux. So. S. Warriner, Tr.
 Chester, Gent. 8; la. 22,51; mon. con. 16; 46 51
 Chickopee Factory, 7 30
 East Granville, Dr. Cooley's chh. 6 29
 Feeding Hills, Mon. con. 63
 Longmeadow, Young men's wes. miss. so. 14; fem. benev. so. 20; 104 00
 West Springfield, 1st par. 25 00—189 73
Hartford co. Ct. Aux. So. J. E. Woodbridge, Tr.
 East Hartland, Mrs. P. Case, to constitute Rev. Amos Linsley an Honorary Member of the Board, \$50. This sum was aken in Dec. as fr. Hartland.
Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.
 Amherst, Gent. 54,50; la. 54,57; 109 07
 Antrim, La. 19 00
 Bedford, La. 15; av. of ring, 25c. mon. con. 56,12; 71 37
 Dunstable, Mon. con. in 1st cong. chh. 79 00
 Hancock, Gent. 43,87; la. 35,33; mon. con. 66; Mrs. D. Whittemore, 60; Mrs. S. W. 3; 208 10
 Hillsboro', Gent. 48,76; W. Symonds, 10; C. B. av. of beads and ring, 4,25; 63 01
 New Ipswich, Gent. 73,45; la. 53,50; mon. con. 46,29; 173 34
 Felham, Gent. 27,25; la. 27,28; a fem. friend, 7; mon. con. 12,47; 74 00
 Piscataqua, Mon. con. 47,03; av. of ring, 25c. 47 27
 Wilton, La. 18,28; mon. con. 3,31; 21 63—858 79
Lincoln co. Me. Aux. So. Rev. S. White, Tr.
 Bath, Mon. con. in N. par. 100; bea. sch. so. 6th pay. for Susan Eaton in Ceylon, 20; 190 00
Mackinac, M. T., Aux. So. W. Mitchell, Tr. 107 00
Middletown and vic. Ct. Aux. So. R. Hubbard, Tr.
 Berlin, Worthington so. La. 21 79
 Glastenbury, Gent. 12,31; la. 15,34; 27 65
 Middletown, 1st so. Gent. 22,17; la. 1,60; 30 77
 Westfield so. To constitute Rev. STEPHEN TORLIFF an Honorary Member of the Board, 50 12—130 33
Monroe co. N. Y. Aux. So. E. Ely, Tr.
 Albion, 1st presb. so. 108 44
 Bergen, 1st cong. chh. 78 08
 Brighton, La. benev. asso. 20 00
 Byron, Presb. chh. 59,45; fem. miss. so. (which and a prev. pay. constitutes Rev. B. B. GRAY an Honorary Member of the Board,) 39,37; 98 82
 Chili, Presb. chh. 63 00
 Knowlesville, Presb. chh. 55 88
 Le Roy, Presb. chh. 37 00
 Le Roy and Bergen, 2d cong. chh. 21 00
 Mendon, Mrs. R. R. 62
 Millville, Presb. chh. 17 00
 North Pensfeld, Presb. chh. 7 40
 Penfield, Presb. chh. 3 25
 Pittsford, Presb. chh. 68 00
 Riga, Cong. chh. 13 91
 Rochester, 1st presb. chh. 100,32; Brick do. (of which to constitute LEVI W. STALEY an Honorary Member of the Board, 100; 138,70; sab. sch. in do. 2d pay. for William Wimer in Ceylon, 20; 250 02
 Sweden, Presb. chh. 12 00—863 34
Morris co. N. J., Aux. So. J. M. King, Tr.
 Mendham, Gent. 18,25; mon. con. 41; av. of jewelry, 10c. 59 35

Parsippany, La. evang. so. 12 47
Tr. y. Fem. benev. work. so. 18 00—89 82
New Haven city, Ct. Aux. Fo. C. J. Salter, Tr.
 Mon. con. in Free chh. 6,83; do. in 1st cong. chh. 21,85; do. in 3d do. 22,14; do. in North chh. 13,76; do. in Yale college, 22,46; Miss. asso. in North chh. sab. sch. for New Haven sch. in Ceylon, 30; av. of trinkets, 2; 126 04
New York city and Brooklyn, Aux. So. W. W. Chester, Tr. 1,887 42
Onondaga co. N. Y., Aux. So. A. Thomas, Tr.
 Augusta, JOHN I. KNOX, which constitutes him an Honorary Member of the Board, 100; 1st cong. chh. and so. 11,75; 111 75
 Fairfield, Juv. miss. so. 15 50
 Houseville, Mon. con. 14 50
 Lenox, Cong. so. 20; J. M. Kason, 10; W. Cotton, 10; 40 00
 Litchfield, Presb. so. 15 50
 New York Mills, Mon. con. in presb. so. 8 75
 Orville, Coll. in presb. chh. and so. 16,20; mon. con. 11,02; 26 22
 Utica, Gent. in 1st presb. so. 11 41—243 63
Orange co. Vt. Aux. So. J. W. Smith, Tr.
 Bradford, Cong. chh. 15 00
 Chelsea, Gent. 28; la. 20; Miss L. B. A. av. of beads, for Rev. I. Tracy, 1,50; 49 50
 West Fairlee and Post Mills Village, Gent. and la. 30; av. of ring, 12c. 30 12—94 62
Rockingham co. East, N. H. Aux. So. D. Knight, Tr.
 Portsmouth, Mon. con. 43 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
 Benson, Cong. 32,94; mon. con. in cong. chh. 15; 47 94
 Brandon, Mon. con. in cong. chh. 31 00
 Middletown, Mon. con. in cong. chh. 11 40
 Pittsford, S. Penfield, 3 00
 Poultney, Fem. cent so. 5; aux. miss. so. 35; 40 00
 Rutland, Gent. 3; mon. con. in cong. chh. 69,22; do. Sutherlands, 6,29; 78 51—211 85
South Middlesex confer. of chhs. Ms. P. Johnson, Tr. 167 89
Stratford co. N. H., Aux. So. A. Freeman, Tr. 60 00
Sullivan co. N. H., Aux. So. J. Breck, Tr.
 Acworth, A lady, 10; a fem. friend, 2; 12 00
 Croydon, La. 17 11
 Newport, Gent. 30,60; la. 33,09; mon. con. 17,81; 81 50—110 61
Taunton and vic. Ms. Aux. So. H. Reed, Tr.
 Raynham, Miss. so. 13 83
 Rehoboth, Fem. sew. so. 12 00
 Seekonk, La. so. 27 09—52 92
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
 Columbia, Of sum. fr. gent. and la. ack. in Jan. \$50 constitute Rev. DAVID DICKINSON an Honorary Member of the Board.
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.
Western Reserve, Aux. so.
 Lorrain co. Columbia, Sub. 3,79; Penfield, Sub. 2,50; Wellington, Mon. con. 68c. sub. 11,50; 18 47
 Medina co. Brunswick, Sub. 20; mon. con. 6,26; Grafton, Sub. 7,06; Guilford, Mon. con. 4,60; Harrisville, Mon. con. 9; sub. 8,35; Hinckley, Sub. 2,58; Medina, Mon. con. 11,10; D. King, 10; indiv. 16; Richfield, O. M. Oviatt, 10; H. W. 1,50; indiv. 20; Westfield, F. m. so. 7; 123 45
 Portage co. Tallmadge, C. box of Miss S. W. 2 15—154 07
Washington co. Vt. Aux. So. C. W. Storrs, Tr.
 Barre, La. 22 00
 Moorwatown, Mon. con. 12 25
 Waitsfield, Mon. con. 6 38—40 63

York co. Me. Aux. So. C. W. Williams, Tr.
York, 1st par. Gent. 13,25; la.
14,37; mon. con. 13,53;

41 15

Total from the above sources,

\$7,771 58

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 2d presb. chh. 48 13
Amherst, Ms. Mon. con. in 1st par. 50 00
Amity, N. Y. Mon. con. 9,45; coll. 7,08; 16 53
Andover, Ms. Fem. sew. so. for sch. in Argos, Greece, 60; gent. asso. in W. par. 84,50; m. box, of so. of inquiry, 3,25; 87 75
Andover, N. Y., C. E. Spicer, 1 00
Angeline, N. Y. Mon. con. 17,56; coll. 33,37; 50 83
Athens, Pa. Coll. 2 12
Auburn, N. Y., R. S. 1st pay. for Sarah M. Steel in Ceylon, 90 00
Bethabara, Choc. na. A physician's sab. fees, 15; cash found in box, 1,89; 16 89
Blauvelt, N. Y. Ladies, 5 00
Boston, Ms. Chil. of Hawkins-st. sab. sch. for miss to China, 5,10; a lady, av. of fancy work, 1; 6 10
Bristol, R. I. La. miss. so. 50 00
Buffalo, N. Y. Mon. con. and sub. in 1st presb. chh. 171 14
Burdett, N. Y. Mon. con. 6 25
Burlington, Vt. La. benev. sew. so. of orthodox cong. chh. 30 00
Caldwell, N. J. Mon. con. in presb. chh. 5 00
Candy's Creek, Cher. na. Chh. and cong. 12 62
Carlisle, Pa. Fem. miss. so. (of which to constitute Mrs. ISABELLA GRAHAM DUFFIELD an Honorary Member of the Board, 189;) 140 00
Centerville, N. Y. Coll. 10 43
Charlestown, Ms. Fem. relig. char. so. in 1st cong. so. 26 00
Concord, Vt. Gent. and la. asso. 5 00
Conhcton, N. Y. Mon. con. 7 50
Craftsbury, Vt. Fem. miss. so. 10 50
Cuba, N. Y. Coll. 16 00
Danzey, N. Y. Fem. cent. so. 11,56; a friend, 3,44; 15 00
Danzville, N. Y. Coll. 36; fem. work so. 27,87; (of which to constitute Rev. ELAM H. WALKER an Honorary Member of the Board, 50;) 63 87
Demerville, Va. Coll. in Mr. McE's cong. 30 00
Dixfield, Me. Mon. con. 3 00
Dorchester, Ms. Miss B. 2 50
Dryden, N. Y. Coll. 10 12
East Genes, N. Y. Coll. 4 00
Elmira, N. Y. Miss S. Cleaves, 1 00
Enfield, N. Y. Mon. con. 3 50
Essex, N. Y. Fem. miss. so. 9; mon. con. in presb. chh. 9; 18 00
Fishkill Landing, N. Y. United coll. Jan. 5th, 21 00
Foxboro', Ms. Mon. con. in cong. chh. 12; la. asso. 9,75; 21 75
Framingham, Ms. Mon. con. in Hollis evang. so. 50 00
Franklinville, N. Y. Coll. 8 78
Freetown, N. Y., Coll. 6 61
Friendship, N. Y. Coll. 5 78
Fryburg, Ms. Mon. con. to constitute Rev. DAVID GRAY of Lowell, and Rev. CHARLES FROST of Bethel, Honorary Members of the Board, 100; a friend, 10; 110 00
Gloucester, Annisquam, Ms. Mon. con. in Rev. Mr. Sawyer's so. 5 50
Hanover, N. J. Fem. miss. so. for Aaron Coudin in Ceylon, 10 00
Hardwick, Vt. La. asso. 27 67
Hartwick, Ms. Mon. con. 28 00
Hudson, N. Y. La. asso. in 1st presb. so. 69 27
Jeffrey, N. H. Mon. con. 48 50
Jennica, N. Y., E. Weeks, 100; mon. con. 39,36; 130 36
Jamestown, N. Y. 1st presb. chh. 32,57; ELIAS TODD FOOTE, which constitutes him an Honorary Member of the Board, 100; 132 57
Kennedyville, N. Y. Coll. 5 38
Lancaster, N. Y. Mon. con. 16 49
Lawrenceville, N. Y. Grove sab. sch. 7 00
Litchfield, Ct. A lady, 50
Livonia, N. Y. 7 00

London, Eng. J. C. Symes, for Rev. J. King, £10 st'g, 45 00
Lowell, Ms. Mon. con. in Rev. Mr. Twinning's chh. 75 00
Ludlow, Vt. Benev. asso. 3 34
Lyons, N. Y. La. asso. 21,50; mon. con. 56,17; coll. 39,33; 117 00
Malden, Ms. Mon. con. 33 00
Marathon, N. Y. Coll. 9 75
Milford, Pa. Aux. for miss. so. 18 00
Minot, Me. W. Ladd, for William T. Ladd in Ceylon, 12 00
Mississippi, Friends, 200 00
Moffitt's Store, N. Y., P. Roberts, 5 00
Monson, Ms. A. W. Porter, to constitute Mrs. HANNAH PORTER an Honorary Member of the Board, 100 00
Montross, Pa. Presb. so. to constitute Rev. TIMOTHY BROWN an Honorary Member of the Board, 50 00
Mount Morris, N. Y., W. Pratt, 2 00
Natick, Ms. Mon. con. in evang. so. 24 00
Newfield, N. Y. Coll. 4 75
New Haven, Ct. A new year's offering, 12 00
New Lebanon, N. Y., R. Woodworth, U. S. pensioner, 10 00
Newton, Ms. Mon. con. in Rev. Mr. Gilbert's par. 44 25; mon. con. in E. par. 16,66; 60 91
New York city, La. frag. so. of Pearl-st. chh. to ed. fem. chil. in China, (of which to constitute Mrs. HANNEY A. ROWLAND an Honorary Member of the Board, 100;) 110,80; I. B. Mills, 30; a friend, 7; G. W. Strong, for Ceylon boys, 5; W. Blackwell, for do. 5; 157 80
Niagara Falls, N. Y. Three chil. of J. Graves, 75
Norfolk, Ct. J. Battell, 12; Mrs. S. Battell, 12; 24 00
North Carolina, Dr. Dixon, 2 00
Nunda Valley, N. Y. Coll. 24 17
Orford, N. H. Mon. con. 26 64
Oxford, Ms. A friend, 10 00
Oxford, Pa. Cong. for support of Rev. B. Schneider, 40 00
Painted Post, N. Y. Coll. 61 30
Parsonsfield, Me. Mon. con. 17 00
Peach Orchard, N. Y. Mon. con. 20 75
Perry, N. Y. 64 50
Peruville, N. Y. Mon. con. 5 00
Philadelphia, Pa. Mon. con. in 10th presb. chh. 340,26; juv. miss. so. in 1st do. for Ceylon miss. 31,67; youths miss. so. in 11th do. for Cher. miss. 65; hea. sch. so. in 1st indep. chh. for sch. in Ceylon, 45; sab. sch. miss. so. in 5th chh. for sch. in Ceylon, 36; Mrs. S. Hildeburn, 50; Mrs. Carawell, 40; a friend, 10; 617 93
Pike, N. Y. Fem. work. so. 6; mon. con. in E. par. 5,51; coll. 22,64; 34 15
Pinckneyville, Missi. Mrs. I. Semple, 10 00
Pittsburgh, Pa. Sab. sch. in 3d presb. chh. for Cher. miss. 9; a female, for miss. to China, 7,50; 16 50
Pittsfield, Vt. Mon. con. 3 00
Plymouth, M. T. 2d presb. chh. 13 00
Pompey Hill, N. Y. Coll. 38 18
Pontiac, M. T. Cong. chh. 13 00
Porterville, N. Y. Mon. con. 7; Rev. H. Waldo's fam. 3; 10 00
Portsmouth, N. H., A widow, av. of ring, 50
Portsmouth, O., J. Smith, 5 90
Princeton, N. J. Juv. Ceylon ed. so. for Benjamin H. Rice and James W. Alexander in Ceylon, 120; Edge Hill sch. for William Wirt and Theodore Frothingham in do. 24; JOHN VAN DOREN, which and prev. pay. constitutes him an Honorary Member of the Board, 50; asso. prof. and students in theol. sem. 75,81; 269 81
Providence, R. I. Teachers and schol. in benef. cong. sab. sch. for China miss. 5 00
Rakway, N. J. 1st presb. chh. 176 72
Ridgely, N. Y. Mon. con. in presb. cong. 10 00
Rochester, N. Y. Rev. G. Champion, 4th, 5th, 6th and 7th pay. for Eli and Jemsha Northam in Ceylon, 160 00
Rocky Hill, N. J. Dorcas so. for Cornelius Van Dorser and Joseph W. Barr in Ceylon, 40 00

<i>Salem, Ms. Mon. con. in tab. chh.</i>	5 06
<i>Savannah, Ga. Male and fem. for. miss. so. of indep. presb. chh.</i>	250 00
<i>Scipio, N. Y. 2d chh. to constitute Rev. CHARLES E. AVERY an Honorary Member of the Board,</i>	50 00
<i>Sompronius, Moravia Village, N. Y. Coll. to constitute Rev. GEORGE TAYLOR an Honorary Member of the Board,</i>	50 00
<i>Sherman, N. Y. Cong. so.</i>	6 80
<i>Sinking Valley, Pa. Presb. chh.</i>	15 00
<i>South Dartmouth, Ms. Juv. read. so. for Mr. Bridgman, Canton,</i>	5 00
<i>Southport, N. Y. Coll. to constitute Rev. JOHN GRAY an Honorary Member of the Board, 50; ded. am't prev. rec'd, 5,86;</i>	44 11
<i>Sparta, N. Y. Coll.</i>	2 87
<i>Stirling, Ms. Fem. miss. so.</i>	42 25
<i>St. Johnsbury, Vt. Mon. con. in 2d cong. so. 49,70; asso. 16;</i>	65 70
<i>Stratham, N. H., M. C. J. C.</i>	30
<i>Upper Octorara, Pa. For support of Rev. B. Schneider,</i>	22 58
<i>Waterford, N. Y., J. Haswell, 30; H. James, 25; E. H. Kimball, 10; J. H. Douglas, 10; J. House, 10; other indiv. 33,62;</i>	117 62
<i>Watertown, N. Y. Benev. asso.</i>	130 99
<i>West Attleboro', Ms. Mon. con.</i>	22 26
<i>West Bloomfield, N. Y. Cong. chh.</i>	40 06
<i>West Bridgewater, Ms. A friend,</i>	81 00
<i>Westminster, Vt. So. of friends to morals and missions,</i>	36 00
<i>West Prospect, Ms. Mon. con.</i>	20 00
<i>Wheeler, N. Y. Coll. 14,14; mon. con. 10;</i>	24 14
<i>Whitingham, Vt. D. Bascom,</i>	1 00
<i>Windham, Vt. Mon. con. 12; fem. asso. 7;</i>	19 00

Amount of donations acknowledged in the preceding lists, \$13,133 58.

LEGACIES.

<i>Benson, Vt. Samuel Howard, Jr. by Edward S. Howard, Ex'r,</i>	200 00
<i>Newport, N. H. Elkanah Carpenter, by Rev. I. Woods,</i>	25 00
<i>Total of donations and legacies from September 1st, to February 10th, \$78,543 77.</i>	

DONATIONS IN CLOTHING, &c.

<i>Amherst, 8. par. Ms. Sundries, fr. young la. so. rec'd at Mackinaw, 18; two boxes, fr. college, for Sandw. Islands.</i>	
<i>Andover, Ms. A bundle, fr. fem. sew. so. for Argos, Greece; a box, fr. fem. benev. circle in W. par.</i>	
<i>Brattleboro', Vt. Comprehensive Commentary, 50 copies, fr. Fessenden & Co. for different stations.</i>	
<i>Bridport, Vt. A box, fr. asso. for Yellow Stone miss.</i>	61 20
<i>Buffalo, N. Y., A box, rec'd at Mackinaw.</i>	
<i>Camden, N. Y., A box, rec'd at do.</i>	
<i>Columbus, N. Y., A box, fr. fem. benev. so.</i>	25 50
<i>Cummington, Ms. Sundries, rec'd at Mackinaw,</i>	75
<i>Danville, Vt. A box, fr. females,</i>	70 00
<i>Dillsburg, Pa. A box, for Rev. C. Forbes, Sandw. Isl.</i>	
<i>East Hampton, Ms. Sundries, rec'd at Mackinaw,</i>	6 25
<i>Elbridge, N. Y., A box, fr. presb. cong. for Rev. L. Lyons, sent to Sandw. Isl.</i>	110 00
<i>Exeter, N. Y., A box, rec'd at Mackinaw.</i>	
<i>Florence, N. Y., A box, rec'd at do.</i>	30 00
<i>Granby, Ms. A box, rec'd at do.</i>	
<i>Greece, N. Y., A box, rec'd at Cattaraugus.</i>	50 00
<i>Haverhill, Pa. A box, fr. ladies, for Dwight,</i>	36 17
<i>Medina, N. Y., A box, rec'd at Mackinaw.</i>	
<i>Newark, N. J., A box, for Rev. C. Forbes, Sandw. Isl.</i>	
<i>Newport, N. H. Clothing, etc. fr. fem. char. so.</i>	12 52
<i>Northampton, Ms. Sundries, rec'd at Mackinaw,</i>	52 23
<i>Piquette, Pa. A box, for L. Chamberlain, Sandw. Isl.</i>	
<i>Potterboro', N. Y., A box, rec'd at Mackinaw.</i>	

<i>Portage co. O. Two boxes, fr. ladies of Charleston, 16,41; fr. Windham, 26,94; fr. Nelson asso. 42,36; fr. Edinburgh asso. 15,98; rec'd at Mackinaw,</i>	101 06
<i>Russellville, N. Y., A box, fr. la. benev. so. for Cattaraugus,</i>	40 00
<i>Russia, N. Y., A box, rec'd at Mackinaw,</i>	22 22
<i>Templeton, Ms. A box, fr. la. so. for Rev. W. Goodell, Constantinople,</i>	65 00
<i>West Brattleboro', Vt. A box.</i>	
<i>West Hampton, Ms. Sundries, rec'd at Mackinaw,</i>	2 50
<i>West Springfield, Ms. Sundries, rec'd at Mackinaw, 14,01; a box, fr. 2d par. 14,02;</i>	28 03
<i>Whately, Ms. A box, rec'd at do.</i>	
<i>Unknown, A box, for Rev. D. Baldwin, Sandw. Isl.; a box, rec'd at Mackinaw, 94; five boxes, rec'd at do.; Leather fr. O. Brown, rec'd at do.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Filled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledged the receipt of the following sums *fr. Dec. 1st, to Jan. 31st, viz.*

<i>Augusta co. Jane Tate, by S. Finley, Ex'r, 100; Rockingham co. New Election, Asso. 21,35; Prince Edward co. A. Dapuy, 10; Rev. I. D. Shaw, for miss. to S. E. Africa, 7,31; N. Monmouth, Asso. 12,60; Warm Spring, Asso. 2,40; Romney and Springfield, Mon. con. 11,26; Miss J. L. Langhorn, 5; Miss H. McCa K. 50c. dona. 25c. Farmville, Fem. asso. 40; a lady, 1,50; Fredericksburg, Benev. so. 46,75; Union and Port Republic, Asso. 27; av. of jewelry, 1,62; Lynchburg, F. S. I.; a gent. 10; Manchester, Two little girls, 50c. New Providence, Fem. asso. 12; Charlotte, C. H. Mrs. Vaughn, 3; Clarksville, Asso. 17,50; Washington, Asso. 82,74; la. 16,17; fem. juv. asso. 1,50; Richmond, Chh. on Shocko Hill, 346; Charlotte co. Mrs. Merton, 30; Black River Chapel, N. C. Ladies, 5; Granville co. Mrs. M. Somerville, 5; Bladin co. Miss L. Owen, 4; J. McN. 1; I. C. I. I. McG. 80c. A. B. I.; a lady, 25c. Antioch, 12,50; Bethel, 18; Fayetteville, 55,46; la. 73,62; mon. con. 15; Raleigh, Asso. 17,15; gent. con. 34,50; sch. 6,63; a stranger, 1; Newbern, Asso. (of which fr. benev. fem. so. to constitute Rev. DAVID LACY an Honorary Member of the Board, 50); 117,35; S. F. I.; G. H. I.; B. L. 50c. Washington, Asso. 51,25; mon. con. 33,66;</i>	1,206 40
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James Adger, Charleston, S. C. Treasurer of the Southern Board of Foreign Missions, acknowledged the receipt of the following sums, *viz.*

<i>Charleston, Juv. miss. so. 88,12; mon. con. in 2d presb. chh. 11,50; do. in 3d do. 15,25; do. in Circular chh. 6,50; I. H. Lumpkins, 7; Columbia, Mon. con. 97,19; Fair Forest, Chh. 13,50; S. Morrow, 10; J. Hemphill, 2; Beach Island, Chh. 31,50; Decatur chh. Ga. Mon. con. 35; B. H. W. 5; dona. 5; Augusta, Mon. mon. in presb. chh. 146,21; Hickory Grove, N. C. Mr. Davis, 12; Bryan co. Ga. Chh. 33,01; St. Marys, Ga. Legacy of Mrs. Ann Seagraves, 50; Cheraw, I. COIT, which constitutes him an Honorary Member of the Board, 100; ded. postage and discount, 3,30;</i>	665 39
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THE

MISSIONARY HERALD.

VOL. XXXI.

APRIL, 1835.

No. 4.

American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

EXTRACTS FROM A COMMUNICATION OF
MR. SMITH, DATED AT BEYROOT.

THE communication from which extracts are here to be made gives a history, in the form of a journal, of the principal scenes and events which fell under the observation of Mr. Smith while on his way to Beyroot, after his removal from Malta. From that place Mr. and Mrs. Smith embarked on board a Maltese vessel, on the 12th of December, 1833, for Alexandria. The voyage proved uncommonly stormy and perilous.

Alexandria and its Population.

It was on the 25th of December that we discovered Pompey's pillar, the landmark of Alexandria, and, entering the harbor soon after, landed upon the shores of Egypt. I need not say, after such a voyage, that I have scarcely spent a happier Christmas. We were cordially welcomed by our consul, Mr. Gliddon, and his amiable lady, my former acquaintance; and soon found ourselves comfortably lodged in a private boarding-house kept by an English lady.

26. Our baggage being landed in the morning, we walked out to take our first view of the great mart of Egypt. By it, our hearts were not less pained at the discovery of the nakedness of the land, than our curiosity was excited at the sight of its novelties. The halt and the maimed, some of them crawling in the streets aided only by their hands, and numbers of the blind, going in rags and filth from door to door, or sitting by the wayside begging, were among the prominent objects that we saw, while our ears were assailed by their oft repeated

prayers for such as showed them mercy. Fellahs, male and female, from the country, and Bedoweens from the desert, clothed with little beside a shirt or a blanket, appealed almost equally to our compassion by their aspect of savageness and poverty. Children in the streets entirely unclothed evidenced an indelicacy not less affecting than their city parents. And multitudes of women with tattered robes and bare feet, but with all of their faces except their eyes carefully veiled in the folds of coarse blue mantles, striding through the mud and filth of one of the dirtiest cities of the east, fill up the pitiful scene. From such objects, a long line of camels moving slowly and silently under the mountain loads, occasionally called off our attention, that we might avoid being crushed by them; or an impertinent little ass, regardless of his rider's rein, forced us to turn aside that he might have his choice of the road. And truly we looked upon the brute creation with less disturbed emotions than upon man; for to the former was attached no idea of accountability for the wretchedness we saw. In view of a scene so affecting to Christian benevolence, we asked ourselves, "Can these dry bones live?" And the only answer we found in our hearts to give was that of the prophet, "O Lord God, thou knowest."

Though such are now the first impressions of a stranger on entering Alexandria, it has evidently been much improved since my former visit seven years ago. The principal street of the Frank quarter, though still paved only with mud, has assumed a regularity which was then a stranger to it, and is lined with comparatively respectable edifices. The open space at the entrance of the gate of the city, then occupied only by a

pond of water, is fast being filled up with spacious blocks of buildings and somewhat tastefully constructed. The population has increased wonderfully, but exactly how much it would be difficult to say, as no accurate census is ever taken. Then it was estimated at no more than 15,000; now, I was assured by an intelligent informant, it cannot be less than 50,000. The causes of this increase, besides its being the principal port of Egypt, are the great naval operations of the government, which have all centered here, and the presence of the pasha, who for the last five years has had here his usual residence.

The population is of a mixed character, the great mass being Mohammedans, either of Arab or Turkish descent; the former composing the common classes, and being far the most numerous. Christians of the Arab race are very few, and may perhaps all be considered foreigners. They consist of a small number of Copts from other parts of Egypt, and some natives of Syria, drawn hither by the government service, or objects of commerce. Perhaps fifty or sixty Armenians are also residing here for similar purposes. Greeks speaking the language of Greece are the most numerous of the oriental sects, amounting to perhaps two or three thousand, though most of them are recent emigrants, less than one hundred families being considered original and permanent inhabitants. It was not a little gratifying to me, after having formerly witnessed the barbarous ravages of the Egyptian troops in the Peloponessus, to find the flag of Greece now waving here upon a consular flag-staff, among the flags of the other acknowledged European powers. It has been first raised not many months. The Franks are supposed to amount to five or six thousand, though I am not sure that many Greeks may not be included in the estimate. Among them are hardly a hundred Protestants; though not far from half are English subjects, being natives of Malta and other places governed by England. The Jews are somewhat numerous, but I am unable to give an estimate of them.

Among such a mingled people, one hears a great variety of languages; and, as must naturally be the case in two or three generations, where children of different tongues grow up and mingle together without much education, one tends to corrupt another. The Arabic of Alexandria seemed to me very corrupt. It is of course the prevailing dialect of the natives. Among the Franks

Italian is most common. In fact with these two languages, one can make himself understood by almost every body he meets.

27. Little remains of ancient Alexandria. Even few of its most important locations can now be determined with perfect certainty. Its modern representation occupies little of the ground upon which stood the ancient city. A sandy isthmus connects the former island of Pharos with the shores, and on it are thickly crowded the houses of the present Alexandria, extending on one side upon the island and on the other for a short distance upon the main land. On each side of this isthmus is a harbor; the eastern, being less commodious, is appropriated to quarantine purposes, and the western, contrary to what is usually said in description of Alexandria, affords anchorage to all foreign vessels which visit this port. Besides the wall which incloses the city, as just described, and which is now beginning to be torn down to accommodate the increase of population and of business, another, called the outer wall, extending likewise from harbor to harbor, embraces a much larger space beyond. But even this does not include the whole area once occupied by the city. Traces of it extend still farther to the lake Mareotis, which, sweeping around from the western harbor, with which it has been connected since the English expedition to Egypt, almost to the sea on the east, embraces another tract of still wider extent. The whole of this surface is little else than a dead level, of sand and gravel earth, broken by mounds of various heights, nearly or quite all of them apparently artificial, containing under their surface shapeless fragments of ancient edifices. Yet at this season, (the May of Egypt for grasses and wild flowers,) it is not without its interest.

Objects in the Vicinity of the City.

This morning we rode out in company with a friend, to some of the most interesting points around the city. Three little asses, almost the only kind of animals to be hired in the city for riding, driven by as many boys behind them, carried us rapidly and easily forward, sustaining by their fleetness the reputation of Egyptian donkeys. For their superiority in this respect is acknowledged in the countries around, and even the sober Abulfeda goes so far as to say that they will outrun a horse. As we passed without the inner wall, our com-

passion was excited by the view of little villages of miserable hovels, forming the suburbs of the city. Consisting of but one room each, of the smallest size, and built of little stones and mud, they seemed dirtier within, (we could not persuade ourselves to enter them,) than the habitations of the filthiest domestic animals, and without were patched over with cakes of cow-dung drying for fuel. Proceeding among gardens of date trees, which are numerous between the two walls, we issued at length from the gate of Pompey's Pillar in the outer wall. Without that gate the mounds assumed the form of swelling hillocks, now verdant with small fields of grain and a few species of dwarfish grass and herbs. Among the latter was the plant, abounding in the suburbs of Alexandria, from which soda is obtained by burning, for the manufacture of soap. Also a small species of mallows abounded here and between the walls, which, almost every day afterward, we observed poor women gathering for food.

The Pillar, at which we had been aiming, stands upon a slight eminence, and the sky being delightfully serene, we enjoyed much the prospect from its base. Looking northward toward the city, its minarets were to be seen rising behind the tops of palm-groves, moving like crests of ostrich feathers in the gentle breeze. Farther onward to the verge of the horizon stretched the blue waters of the Mediterranean. On the left of the city bristled a forest of masts from the western harbor; and nearest to us on the same hand were some thirty or forty windmills, spreading their motionless arms to court the sleeping wind. To the right, and behind us, almost as far as the eye could reach, was spread out the lake Mareotis; a beautiful sheet of water, reflecting with the brilliancy of a mirror the rays of a mid-day sun. By the side of us stood the pillar pointing to times gone by, to the recollection of which the scene before us owed nearly all its interest. It is an enormous shaft of one piece of polished red granite, said to be ninety feet high, and nine feet in diameter at the bottom, standing upon a pedestal twelve feet in height, and crowned with a corinthian capital of ten feet, of the same material, making in all an elevation of more than 100 feet. No hieroglyphics were formed on it to give it a claim to an early Egyptian origin, nor did its proportions seem to us to prove it to be the work of the purest Grecian taste. Indeed the name of Diocletian, it is said, can be dimly decypher-

ed upon it when the sun casts a certain shadow, assigning it to a not very remote period in ancient history. Still it told us of times, when the scene we were now viewing was inhabited by hundreds of thousands of people; enlivened by the commerce of Europe and the Indies, which had here its thoroughfare; ornamented by the porticos of temples and baths; graced by schools of pagan and Christian philosophy, with the greatest libraries in the world at their command. It was as if a map of history were spread before us, where the revolutions of countries could be surveyed at a glance. Hours instead of minutes might have been delightfully consumed in contemplating it; but we forced ourselves away to continue our ride.

Entering the Rosetta gate, we passed some large pillars of granite lying upon the ground, which are supposed by some to indicate the site of the principal Alexandrian library. But it is doubtful whether even so much has escaped the ravages of destroying men, and still more destructive time. If the common story of its conflagration be true, how many facts of remote history, how many speculations of learned philosophy, how many beauties of classic poetry, here vanished forever from the earth at the touch of the Saracenic torch! vagaries of heathen mythology, and arguments of Christian eloquence, perished side by side upon the same funeral pile. And even when we reflected that perhaps the fire of the Arabian invaders, only consumed by accident the mere relics which the civil wars of Rome and the false Christian zeal of Constantinople had spared; yet we could feel little more reconciled to their influence upon the cause of learning: for if they did not by one barbarous act consume its treasures, every thing around us showed that their influence for ages had now extinguished all its lights, and left in total darkness the spot which once was its favorite seat.

Before re-entering the inner gate, we turned aside a moment to view the two beautiful obelisks, often fancifully called Cleopatra's Needles. They are just within the wall that runs along the seashore, and one of them is fallen and lies half buried in the ground. Both exactly resemble each other, and are each a single block of red granite, said to be sixty-four feet high, and eight feet square at the base. Their hieroglyphics, also, which cover them throughout, perfectly correspond. And I should judge them, according to my best recollection, exact

counterparts of one that stands in the hippodrome at Constantinople.

The last of our ride, leading us by the Greek convent, called us to drop a tear over the grave of Parsons. The convent is without the inner wall, and according to the information of the superior, who received us civilly, it contains four monks, besides a few novices. It is the only place for Greek worship now remaining in the city, once the capital of the four great patriarchates, into which the Christian world was divided, and the residence of prelates who successfully rivalled the incumbents of Constantinople itself. It is not even the residence of any ecclesiastical dignitary, the humble successor of the great Athanasius now occupying a moderate establishment in Cairo, a city of Moslem origin.

At my former visit to this convent seven years ago, I found in the pavement of the inner court, under the arcade, a slab of marble with an inscription pointing out the grave of Parsons. Now no trace of such a monument appeared. We were conducted into an open burying ground to search for it, but could find it no where. The superior said he had been here but four years, and knew nothing of it; nor could any of our inquiries lead us to the least information. The pavement had evidently been recently relaid, and as the convent received an income from the sale of burial places, the monument had doubtless been removed, that the place it occupied might be sold again. Such an iniquitous proceeding is nothing new. The tomb of a child, once buried here by Mr. Gliddon, who is now our consular agent, long since suffered the same fate. The result of our visit to-day was immediately reported to this gentleman. He was already aware of what had been done, and had his eye upon the unprincipled management of the monks; but was doubtful whether, instead of renewing the monument in its former place, it would not be better to erect one in the new English cemetery, where it would be under the protection of that power. We concluded on the whole, to claim the right of placing a small slab in the wall adjacent to the pavement in which was the former tomb-stone, where, by the side of the monument of Mr. Lee, the English consul, and others, it would probably be safe. In order to lay in this claim we visited the convent together on a subsequent occasion. The superior was sick and declined seeing us. But in reply to our proposition, he sent us word by the consular dragoman, that he dared not accede

to it upon his own responsibility, lest he should incur the displeasure of his superiors, and it must necessarily be referred to the patriarch. Mr. Gliddon therefore concluded to communicate with the Patriarch through his son and agent in Cairo, and report the result.

Native Education.

28. Wishing to look into the state of native education, I visited this morning the Greek Lancasterian school. It occupied two small rooms, for which, the teacher assured me, an annual rent of one thousand piastres is paid. On his list was the names of thirty-seven pupils, but not near half that number were present. Only two or three are admitted gratis; the rest pay from five to twenty piastres a month, according to their ability. The school is under the patronage of the Wesleyan missionary of this station, and perhaps would have been found in a more prosperous condition had he not been absent from the city. His Arab school will be noticed under another date. In the same *Ochella* which contained our lodgings was another school for native children, and the only one in the city for Christians of the Arabic language, except that just referred to. It contained perhaps forty scholars, and is wholly under papal influence, being taught by a papal Greek monk. How many scholars the Moslems may have I know not. They are probably numerous. It comes to our knowledge, that there was just commencing the strange phenomenon of a school for Mohammedan girls entirely under native auspices. The *sheikh* or *imam* of the largest mosques had established a school for boys and another for girls.

Altogether too favorable statements have been made in England from high authority, respecting the part which the government of Egypt has taken in reference to education: and I have been sorry to see these statements copied into American magazines. Abroad it seems to be the order of the day to praise the present ruler of this land, in reference to the bearing of his measures upon the interests of his people. His schools, here and at Cairo, are for the education of persons whom he has taken under his patronage, intending them for the government service, in naval, military, or civil stations. He talks much of educating the people at large, and is probably favorably disposed toward it. But I am assured he has never established any schools for this purpose. He says, indeed, that if he

were to establish them, and pay for attendants, none would come, for fear that they were traps designed to seize children for the public service, which is so much dreaded. Something like such a suspicion of sinister designs was not long ago manifested in reference to a missionary school. One was commenced for girls, which in a short time was attended by a considerable number. The teacher had occasion soon to take the names of the scholars, when to her surprise, all immediately ceased to come. The reason assigned, upon inquiry, was a fear that no good would result from the writing of their names. Perhaps the fear, however, had no particular connection with government. At Beyroot, early in the history of the mission, our school was seriously objected to as the commencement of a plan for taking away the children to our own country. And even to this day, especially where we are strangers, strong suspicions are often excited by our writing down the names of persons and places. Let him who would laugh at such childishness thank God for giving him more knowledge and a securer government.

This favorable inclination of the ruler of Egypt to common education, is highly encouraging to missions, and is nearly or quite all a missionary would be disposed to ask of him. If he would insure to the attendants upon mission schools, an exemption from impressment into the public service, it would indeed be a great encouragement. Such an encouragement he has been asked to afford, but it was not granted, nor could it be expected. For it would be a sufficient inducement, not only for all the children, but for almost every man in the country, to rush into the schools. A more general countenance to missionary schools, he would probably give. The missionary at Alexandria recently took some steps to secure his approbation for a general system of Lancasterian schools. A book or two upon the English system was presented him; but being in English, he could not easily get their contents explained, and expressed a wish to see them in Italian. One or two plates, however, caught his eye, and gave him some insight into the plan, with which he was pleased. And if the project be followed up, it is not sure but it may lead to important results.

29. Sabbath. The English chapel having been closed for a number of weeks, in consequence of the absence of the missionary, it was deemed inexpedient to open it upon so short a notice

as could be given for to-day; and I preached, by invitation, in Mr. Gliddon's hall. Only his own family, our landlady, an American gentleman from Salem, and a gentleman from England were present. That so little regard should be paid to the ordinances of God's house affected our hearts. And yet, when we looked into the streets, and saw hundreds wearing our own dress, and calling themselves Christians, sauntering away the precious hours given them for their soul's benefit, in idleness, dissipation, and gambling; we thanked God that even two or three men were disposed to unite with us in erecting an altar to the living God.

30. While in the United States I was exceedingly interested at learning that permanent sources of water had been found by boring in the desert between Cairo and Suez. It promised to be a discovery that would almost, not only render deserts passable, but turn them into fruitful fields. For nothing is wanted but water, and the sun of Egypt, to give fertility to the most barren sands. From the English consul we learned that between Cairo and Suez water was found but in one place. That proves not to be a perennial spring. Between Koseir and Kenneh they found some permanent sources, and opened former Arab wells. But these needing constant cleaning, which will never be done by the native authorities, no important permanent result is expected from their labors.

Introduction of Tracts on Temperance— Egyptian Navy.

Jan. 2. Circumstances connected with my former visit, gave me a special desire, previous to my present return, to see the standard of temperance erected at Alexandria. Before leaving the United States, I had it on my mind, and procured a few temperance publications specially for this spot, if God should lead my steps hither. Without necessarily implying that this is worse than other cities of the Levant, I may say that drinking of wine and ardent spirits, carries off numbers of Franks here, and it is matter of wonder that more are not killed by it. The tendency of the climate is decidedly to promote affections of the liver, and this tendency cannot but be incurred by inebriating drinks, which many foolishly accustom themselves to take as a preventive of disease from the badness of the water and climate. Among the affecting cases which have come to my knowledge, is that of the

English captain with whom I first came to Egypt, then the master of a ship of four or five hundred tons. He at that time drank so freely that I feared for our safety; and also, besides treating all his officers, (among whom were three or four otherwise promising young men,) at the usual hours and at meals, he regularly called them to drink with him before retiring at night. He subsequently found, as might be expected, a drunkard's grave, and that in this city where so many others have found the same.

A few days ago I gave a copy of the reports of the American Temperance Society to our consul, and finding last night that they had interested him and his family, I furnished them this morning with another set and some tracts, for this city and for Cairo. His lady had long been an advocate for temperance, and was now inspired with new zeal. She determined that all her countrymen, who would, should have an opportunity to read the reports at Alexandria, and not only so, but that in Cairo also they should be furnished with them. At the latter place a large number of English mechanics are employed in the pasha's manufactories, under a respectable director of their own nation. Many of them fall into lamentable habits of intemperance, and thus sacrifice their health and their life. She subsequently went to Cairo on a visit to her son, the American agent there, and procured the ready approbation of this director to the circulation of the temperance publications among his men. So deeply did the principles of temperance ultimately take root in her own family, that her husband at length poured out all his stores of ardent spirit, and thus cleared his house of the poison. It was not a little gratifying to us to see our worthy national agent enter so promptly into, I trust what may be called soon, if not now, our national spirit. And these, with one or two other similar facts that might be named, seemed to us like the first glimmering of early dawn upon the long spiritual night of Egypt.

3. A part of this morning was spent in visiting two or three of the pasha's ships now lying in the harbor. The first was a frigate built at Leghorn. She was a pretty ship, her decks were well cleaned, and more neatness and order were observable than I had expected to find. The next was a line-of-battle ship, under the command of an English captain. She was stripped for repairs.

The ships of the pasha are furnished with Moslem mollahs, or priests, as chaplains. But what duty is required of them regularly, I was unable to learn. In one ship, while at sea, I was informed, the men were assembled only at the sunrise and evening prayers, when the mollah led the worship. In port at Crete, the *Izan* was regularly cried for all the ships from the one which had the chief mollah on board. But does all this apparatus of false religion prevent the growth of sin? The pasha has added his authority to that of the Koran, and has forbidden intoxicating liquors and even smoking, to all on board, except Europeans. But intemperance is common from the admiral downwards, and a number of high officers were mentioned to me who indulged in it. And more than this, sodomy is the common sin of almost all on board, and much of their "filthy conversation" relates to it. It is forbidden by the pasha under a severe penalty, and therefore does not appear in public. Oh! the patience and forbearance of God, who by his power upholds such sinks of iniquity to swim the sea, and suffers them not to go down under the weight of their guilt. Surely a greater cry could never have gone up from Sodom and Gomorrah, nor could their sin have been more grievous.

Climate—Preaching to Franks—African Slaves.

4. This was considered a cold day for Alexandria, though not the coldest that is experienced here. The thermometer stood in our room, which was open and without fire, at 58 degrees, and a day or two after it sunk a degree lower, and in the open air stood at 51 degrees. But generally, during our stay, it varied not far from 60 degrees; and the atmosphere was clear and delightfully bland and serene. Rains, however, though rare in the interior of Egypt, are common here, in the winter. Last winter was uncommonly severe. Constant rains almost created a deluge, and ice, even, was formed both here and at Cairo. From both these causes, but especially from the leaking of their houses, Europeans suffered much. The poor natives suffered more, especially those occupying the huts about the suburbs, many of whom perished from the washing in of their mud terraces. A few young men commenced a subscription for their relief. To its execution the pasha was deemed essential, and the project was submitted to his prime minister. This officer re-

plied that a proposition, which, like this, implied that his highness could not take care of his own subjects, could by no means be submitted to him! And thus the poor Arabs were left to suffer. In the summer Alexandria is not considered warmer than Beyroot, if it is so warm, and it appears not particularly unhealthy.

5. Sabbath. Information was given yesterday by a circular from our consul to the English residents, and by a card upon the chapel door, that services would be attended in the chapel to-day. We accordingly assembled this morning at 10 o'clock, and I preached to a congregation of fifteen, all but three or four of whom were females. The chapel is a room fitted up a few years ago by subscription among the English residents. It is a neat and comfortable place of worship, and I could not but be grieved that so few, after contributing their money, are willing to contribute their presence. The attendance to-day was rather better than usual. The English, even, are as sheep without a shepherd. And many a young man, finding practices countenanced by public opinion, which would thrust him out of all good society in his native land, is carried away by the stream of pollution and lost for time and for eternity. I was about to mention particulars but I forbear.

We met in the evening, by invitation, at our consul's for prayer. One only, besides his family, joined us. Yet it was refreshing to find two or three take delight in prayer, where all seem to have gone out of the way.

I have already informed you that the Franks here amount to several thousand, and that nearly all are papists. The only place of worship for the latter is in a convent of some size just without the inner wall, and monks are the officiators. They have two schools, with twenty or thirty boys in each, both under papal influence, and taught by Italians. For Frank females, there is now no school, and we were assured that those who were born in the country, though many learn enough to say they can read and write, generally know hardly enough of these elementary branches to be of any use to them. A missionary to Alexandria ought, of course, to direct much of his attention to the Franks. Were he to do this, the opposition of their priests would probably effect but little. For the majority of the Franks here, we were assured, care little about their priests, and neglect and often ridicule their religious rites. Were the missionary to

preach in Italian, on Sabbath afternoons, which he ought by all means to qualify himself to do, a considerable number would be likely to attend. Mr. Fisk preached here a few times in that language, and always found, even then, a congregation sufficient to encourage him. Mr. Wolf is the only one who has attempted it since; except that Mr. Gobat, when here, preached a few times in French.

Mr. Smith adds the following affecting feature to the picture of Alexandria.

7. In a walk at noon into the suburbs, we happened upon a new sight. Among the miserable hovels, already referred to, was a cluster inhabited by black female slaves from Darfoor. For the first time I could conceive of the rudeness and barbarity of the heart of Africa, for we seemed to be transported thither; the beings before us having undergone no change in their removal from their native land. A coarse blanket, half covering them, was their only dress, and some were almost entirely unclothed. Also their features were those of the negro and their skin was of the darkest hue. Their woolly locks hung in short braids from the tops of their heads, smeared with grease, and looking like a dirty mop. They are said to be wives of the black soldiers, who are numerous in the Egyptian troops, and procured for them by the pasha, a strong antipathy preventing the Egyptians and them marrying. Most of the hovels constituting the suburbs of the city seem to be occupied by soldiers' women, and the wretched condition of the wives is not a bad picture of the condition of the husbands.

I have already intimated that the Egyptian soldiers and sailors are raised by forcible impressment, which is submitted to with great reluctance. Indeed mothers are known to maim their little ones by digging out one eye, cutting off a finger or a hand, to secure them from it! The same cruelties are inflicted by grown persons, also, upon themselves for the same reason. Surgeons in the navy have assured me that the case is not unfrequent of persons in the service blinding themselves by sprinkling some powder in their eyes, or by other means, in order to be released from it. Indeed the pasha has been obliged to take cognisance of these practices, and many are now in chains here for maiming themselves, a number of whom we saw.

LETTER FROM MR. SMITH, DATED
MOUNT LEBANON, SEPT. 27, 1834.

*Visit of Public Ships of the United
States to Beyroot.*

THE salutary influence which may be exerted by visits of the public vessels of our nation to those benighted lands where our missionaries are laboring to introduce Christianity and those other means of intellectual and social improvement which are enjoyed here; together with the pleasure which such visits may confer on mission families which have voluntarily exiled themselves from their country and home, to engage in this humane and benevolent work, is well exhibited in the following letter.

A recent journey with Mrs. Smith and Mr. and Mrs. Whiting, to the Bukaa and Baalbek, has prevented my reporting at an earlier date a recent visit to Beyroot of two of our national ships. Such a visit had long been desired by us. Besides the pleasure anticipated from the sight of our flag, and the presence of so many of our countrymen, we had wished such a visit, that it might give the people an idea of our distinct national existence: and also, from the impression it might make, we had expected to derive important protection in times of danger. In the actual result, I am happy to say, not only have our anticipations been realized, but we have received decided countenance in our missionary labors.

The Delaware line-of-battle ship and the schooner Shark, the former bearing the flag of commodore Patterson, arrived at Beyroot on the 29th of August. The commodore's lady and three daughters were with him. The ships had previously anchored at Joppa, while all the officers but one, and the commodore's family, in two successive companies, went up to Jerusalem. A number of the sailors, also, took that opportunity to visit the Holy City, the zeal of some leading them to travel the whole distance on foot. Such a number of Franks had rarely arrived there in company since the time of the crusades. In the commodore's party, seventy-three Americans entered the gates of Jerusalem together. Upon the city such a company, coming from the ends of the earth, from a country, the name of which most of the people probably had never heard, made a deep impression; and it was a favorable one to our nation. Upon the visitors themselves the impression left by witnessing those once consecrated scenes,

was deeply solemn. Mr. Jones, the chaplain, assured us, that he believed, as they went to Calvary, Gethsemane, the Mount of Olives, and Bethlehem, the whole company could easily have wept.

At the time of their arrival at Beyroot, we had all removed for a season to the mountain for the recovery of our health, except Dr. Dodge and Mr. Thomson, who were at Jerusalem. Mrs. Smith and myself, however, having had business at Beyroot the day before, happened to be at hand to make an early call upon the commodore and his family. The next day Mr. Bird and Mr. Whiting came down; and on the Sabbath the former, at the request of Mr. Jones, preached on board. The commodore wishing to visit Damascus, the residence of the governor general of Syria, set out on Monday for that place with two of his daughters and a party of ten or twelve officers. Mrs. Smith and myself accompanied them as far as Bhamdoon, dining with Mr. Whiting at Aaleih on our way. With us they spent the night, in such rude accommodations as we could offer them in our mountain village. To welcome to our homely fare on Lebanon, so many of our countrymen, and they friends whom our short acquaintance taught us to esteem so highly, was a pleasure as great as it was unexpected. Leaving the next morning, they reached Damascus in forty-eight hours from Beyroot, half the time usually consumed in the journey. After spending two days there, and visiting the ruins of Baalbek on their return, they reached us again to breakfast—on the next Tuesday; and then hastening down to Beyroot, prepared for their departure.

In the mean time, on the Sabbath, at the request of Mr. Jones, who had accompanied the commodore, and with the approbation of captain Nicholson, it had devolved upon me to preach on board. No American vessel having been seen at Beyroot before, and the Delaware being the first line-of-battle ship, of any nation, that had entered the harbor within the recollection of most, great curiosity was excited by her appearance; and free admittance being allowed, the natives flocked to see her in crowds. On the Sabbath when I preached, the number of visitors was unusually large; and being permitted to remain during worship, they stood around as spectators, and numbered almost as many as the sailors themselves. Such a rare opportunity of exhibiting to them our simple and solemn form of worship, I considered of inestimable value. It was a most affecting

scene, as we stood assembled upon the quarter-deck, the capstan covered with our national flag to serve the speaker as a pulpit, to see nearly a thousand weather-beaten sailors listening with attention to hear his words, and such a multitude of Arab Christians, Moslems, and Druzes, encircling the assembly with eager and serious curiosity. As, in these circumstances, I called to grateful remembrance the unequalled privileges of that land, which with one heart we called *our country*, thanked God for our meeting in this land of darkness, and prayed for light from heaven, upon the benighted souls around us, emotions unutterable overcame me, and I would gladly have sought a place where to weep.

The admission of all classes so freely to the ship was allowed by the commodore, to impress upon them an idea of our character and power as a nation. He has practised it wherever he has been, and here, at least, it had a happy effect. It was the first time the people had conceived of our national existence as a reality; even the name of America having been hitherto almost universally unknown, except in the cities. Now the knowledge of it has become extensive. Mountaineers of Lebanon, from a distance of one or two days' journey, flocked on board in crowds, including peasants, Maronite priests, shiekhs and emeers; and the impression they received will not soon be effaced. And I am happy to inform you that it entered decidedly into the designs of the commodore, that this impression should be such as to afford us countenance in our missionary operations. I was assured that friendliness to us was the leading inducement that brought him hither. He inquired respecting our operations, especially in education, assuring us that he did it, not only here but elsewhere, that he might communicate the information to government, it being interested to know respecting them. Before going to Damascus, he intimated that to be of use to us was one of the objects he wished to accomplish. On his return he informed me that he had conversed some time with the governor-general of the country respecting us, commending us to his favorable regards; and had received the assurance of that officer, that he would allow no evil to befall us, and would himself act the part of American consul. And on taking leave, the commodore requested to be informed if we should be at any time in difficulty or

danger, saying that in such a case he should soon be here.

We trust the decided opinion commodore Patterson has formed of the safety of the navigation of this coast in summer, will occasion us to receive other similar visits from our national ships. And we hope ere long, the merchants of our country will try if it be not for their interest to open a direct communication with Syria. Our consul, himself a merchant, and ourselves have a decided impression that it would succeed. It is but three or four years since the first attempt at a direct trade with England was made, and now the number of vessels which arrive from that country annually is considerable.

Nestorians of Persia.

JOURNAL OF MR. PERKINS AFTER ARRIVING AT TABREEZ.

TABREEZ is on the frontiers of Persia. An account of the departure of Mr. Perkins from Constantinople, and his journey to this place was given at page 61. Oormiah is one of the northwestern provinces of Persia, in which most of the Nestorian Christians reside. The remarks with which the journal is introduced were written November 7th, 1834, at Tabreez.

In my last, written in September, I mentioned my intention of going to Oormiah this fall, for the purpose of procuring a Syriac teacher. That journey I have already performed; and have, indeed, made a circuit of Oormiah lake. Each step of my tour, from beginning to end, was richly crowned with the smiles of our Heavenly Benefactor. Every object I had in mind I was permitted to see accomplished, in a manner and to an extent altogether more encouraging than I had dared to expect, or even hope.

My particular object in visiting Oormiah, so soon after reaching Persia, was simply to obtain a Syriac teacher. In securing this object, however, I must necessarily be brought more or less into contact with some of the most intelligent and influential of the Nestorian clergy, as well as with many of the people. I therefore took with me a considerable number of Syriac books for distribution; and, in the absence of a competent interpreter, the Rev. F. Haas, of the Basle Missionary Society, now resident here, and laboring for the benefit of the Armenians and Mohammedans, had the

kindness to accompany me. He is himself familiar with the Armenian language; and he took with him an intelligent Armenian servant, through whom we were able to converse with tolerable ease and confidence, alike with Nestorians and Persians. One is always apprehensive, however, that he may either mistake, or offend, when communicating through an interpreter. I attempted to do little, therefore, by way of research, and less at discussion, preferring to waive these objects, until I shall be able myself to converse with the Nestorians in their own language.

Sir John Campbell, the English ambassador, kindly procured for me a passport from the *Kayim Makam* (acting prime minister—literally, pillar of the state,) to enable me to secure comfortable lodgings on the road, and letters from the princes and the viziers, and wrote himself also to the governor of Oormiah, commending me to his kindness and protection while I should remain among his people.

Journey to Oormiah.

Oct. 15, 1834. Thus furnished, we set off for Oormiah. The weather was delightful, quite like summer; yet not oppressively warm. As a general rule, September and October are the months for travelling in the north of Persia. In spring the roads are muddy beyond conception; the heat in summer is intolerable; and about the 1st of November the fall rains commence, which continue, with little cessation, until snow and severe winter weather succeed.

We rode across the great plain of Tabbreez, our course being a little to the south of west, five *fursaks** (about twenty miles,) and stopped for the night at the village of *Aly Shah*—i. e. *king Aly*. It is a Mohammedan village, and contains about five hundred inhabitants. The villagers seemed frightened at our arrival, supposing that we had come to take away either themselves or their property; and many shut themselves up in their houses. The *ketkhodeh* (lord of the village,) who is responsible for the entertainment of travellers, was absent, and we wandered about in vain in search of comfortable lodgings, until near sunset. Nothing but stables were offered us, and those the most wretched and filthy in kind. We had nearly concluded to encamp in the open air, when the

ketkhodeh came home. I showed him my order from the *Kayim Makam* and he immediately conducted us to a very comfortable room, whitewashed and carpeted.

Soon after our arrival in the village, a funeral procession marched out in front of the mud-walled mosque, and said prayers. The corpse was borne upon a bed gorgeously ornamented with silks and shawls, and placed upon a frame resembling a bier. The deceased was a female, and of such rank, wealth, and liberality to the Moollahs, as to entitle her to an interment, within the precincts of Kirbulah, a place near Bagdad, hallowed by the ashes of Hassan and Hassein, sons of Aly, and the patroa saints of the Shiite Mohammedans. Thither, they told us, a distance of many hundreds of miles, and over mountains, frightfully infested by hostile Kurda, the corpse was to be immediately transported.

In the course of the evening, the owner of the house in which we were lodged, came into our room to make our acquaintance. Observing me taking notes, he inquired if I should not record the name of our host. He said that his house was the only comfortable one in the village; that gentlemen of distinction who pass that way always become his guests; that prince Abbas Meerza had lodged in the room we then occupied, and was so pleased with his entertainment, that he had bestowed on himself a pension of fifteen dollars annually for life. All this, it was not difficult to perceive, was intended to impress us with his own consequence, and to remind us of the propriety of being liberal with our own purses, on our departure.

Mr. Haas, to change the theme, told him, that I was from the *new world*. But he had no definite conception of the *new world*, and said, "Nothing is known of the *name*, even here, only as it is incorporated in a proverb. When one has wandered from his home, he said, and is supposed to be dead, on his ultimate return, the inquiry is made, 'Where have you been—to the new world?'"

16. Our course continued westward. A ride of two *fursaks* (eight miles) brought us to the beautiful walled village of Dezeh-Khaleel. We merely passed through it. It contained two thousand five hundred inhabitants, and has a more cleanly, inviting appearance than almost any village I had seen in either Turkey or Persia. After passing this place, we advanced quite near the western mountains, and rising a little from the plain

* The *fursak*, the common measure of distance in Persia, is the parasang of Xenophon, and equal to about four English miles.

upon undulating ground we came in full view of the Oormiah lake. This lake is about sixty miles long, from twenty to thirty miles broad, and in no part of it more than a few feet—perhaps six or eight—in depth. The water is salt, most of the tributaries from the surrounding mountains being more or less brackish, and the evaporation, in this climate, and from so large a surface, being immense. A wide incrustation of salt is deposited on the shore; which, in our distant view, now dazzled in the bright rays of the sun, like a broad belt of diamonds blending with the skies.

One and a half fursaks (six miles) from Dezeh-Khaleel, brought us to Khooseh-Kanaan, where we stopped for dinner. On the road this morning, as indeed on our whole journey, we noticed cotton and the castor-oil plant growing in vast quantities. Both are cultivated in the same field. The oil plant grows upon the ridges, and the cotton in the canals, by which the whole field is cut up into small patches, for the purpose of irrigation. Castor-oil is almost the only article used by the peasantry in Persia for lights. We did not enter the village of Koeseh-Kanaan, but encamped near the wall of a garden, under a wide-spreading walnut, sent our attendants to the village for fuel and fruit, and cooked and ate provisions we had with us, under the shade. This village was once inhabited entirely by Armenians. It was, as its name indicates, an *earthen ware manufactory*. A Mohammedan one day entered the village and reproached the Armenians, telling them that their ware was all *haratm* (unclean). The Armenians, enraged at the insult, killed the Mohammedan on the spot. And the inhabitants of the surrounding villages, all Mohammedan, immediately conspired, and in retaliation, put to death every Armenian of Khooseh-Kanaan, even to the last child. The village is now, therefore, inhabited only by Mohammedans. About one half of the old Armenian houses are still vacant and falling to ruins.

We proceeded three and a half fursaks from Koeseh-Kanaan, and stopped for the night, at the village of Lak, situated in a valley that extends back between the mountains, towards Khoy. The view of the lake became more and more charming, as we approached near to it. And several mountain islands, lifting themselves from the quiet waters, at some distance from the shore, appear in bold relief from every side of the lake, and impart grandeur to the beautiful

scene. The largest of these islands is many miles in extent, and contains a number of Mohammedan villages. Considerable quantities of box-wood are exported from it; and it is particularly interesting in Persian history, being the island on which the celebrated Koolakoo built his treasure castles.

For about two miles before reaching Lak, we passed over marshy uncultivated ground, entirely incrustated with salt. Back, under the mountains, are several beautiful villages. Lak contains only about thirty families. The kethkhodet conducted us to the common menzil (lodging place,) which we found a very comfortable room. The villagers gathered around us, and we gave them some account of the *new world*, of the existence of which they had never before heard, and they greatly wondered how it was produced. We make *yengy dunia* (the new world) the rallying theme among the Persians, and their curiosity thus becomes roused, so that we find it easy to lead them into conversation on other subjects. Among other things, I told the villagers here, that an acknowledged *liar* is in my country classed among the dregs of society. They replied that their countrymen were all liars and villains, themselves excepted. I asked them what report I should then make of the Persians, when I wrote to America. "Report just as you find them," they answered. They immediately proceeded to apologise, however, for the prevailing vices of their countrymen, referring them all to oppression from government. "We, for instance," they said, "cannot taste a morsel of wheat-bread, though our soil is extremely rich. We can reserve nothing but millet, for ourselves; the wheat all goes for taxes to government."

17. We started early, and rode eight fursaks, (thirty-two miles). The first four were on the bank of the lake, over soil the same as yesterday, marshy and uncultivated, the villages all lying back under the mountains. We encamped in the open field, by the side of a small brook, and cooked and ate our dinner. The last half of our ride led us to the west, back from the lake, through the very fertile and delightful valley of Salmas. This valley is almost perfectly level, studded with numerous villages and gardens, and irrigated by a considerable stream. We passed through Dilman, a large walled village, now the capital of the province, and reached Khosrova, our stopping place, two miles farther west, near sunset. We were

conducted to the house of the Georgian prince, who resides in this village, for lodgings. A brother of this prince was the last native regent of Georgia. He delivered his country by treaty to the Russians; and this one, being dissatisfied with the terms of the treaty, fled into Persia, where he is still encouraged to cherish the vain hope of one day recovering the Georgian throne. The prince himself was now at Tabreez; but a number of his servants and other villages gathered around and welcomed us to his dwelling.

The kethkodesh inquired what he should provide for us. We told him we had provisions and needed nothing. But he replied, that it is alike his duty and privilege to do something; and he accordingly sent us chickens, butter, yog-oord, and fruit. He and his brother being present when our meal was ready, we invited them to sit with us at the table. They ate with their fingers, and we with knives and forks. This village is mostly inhabited by papal Nestorians. And here my ear was first delighted with the hum of the *Syriac*, as a vernacular language.

18. Called on the kethkodesh and a courtier of the prince. Khosrova is the residence of a priest and a monk from the propaganda at Rome. The papal bishop whom Messrs. Smith and Dwight saw there is dead. The priest had now gone to Tabreez. The monk stood by the road-side, as we were passing to the gardens. But, knowing us to be protestant clergymen, and seeing the friendly villagers accompanying us in considerable numbers, he turned his back upon us, and retained that attitude until we had passed by. We were happy to be relieved from making his acquaintance.

Just at evening, we visited the ancient Armenian town of Salmas, situated two miles west from Khosrova, quite under the mountain. It had a venerable appearance. It now contains about three thousand inhabitants, a majority of whom are Mohammedans.

Introduction to the Nestorians.

It being Saturday, and we preferring to spend the approaching Sabbath among Nestorians, rather than among Catholics, we started about seven o'clock in the evening for Gavalan, one of the nearest villages in the province of Oormiah, five fursaks (twenty miles) distant from Khosrova. A ridge of the Kurdish mountains, which project into the lake, was now to be crossed to reach the pro-

vince of Oormiah. Our mulcteer and attendants expressed great apprehension of an assault from the Kurds. We prevailed upon them, however, to proceed, by taking with us an armed man to serve as guard and guide. The full-moon rose just after we started, and our ride was delightful. As we began to ascend the mountains, a young man of very amiable appearance overtook us, on horseback, announced himself a Nestorian, and requested permission to join our company. By a moment's conversation I identified in him the very young man with whom Messrs. Smith and Dwight met at Tiflis, in Georgia, on their way to Persia, and in whom they became much interested,* and commended him to my particular attention, should I ever find him. That the Nestorian with whom I first met, should thus prove to be the same interesting individual, from that people, with whom they also first met, the place of our meeting him being many hundred miles distant from theirs, and a period of five years having elapsed between the two incidents, was to my mind a providence worthy of very grateful recognition.

Gavalan, the village where we intended to spend the Sabbath, is the residence of Mar Yohanna, a bishop, from whom Messrs. Smith and Dwight derived much of their information respecting the Nestorians, and from whom they purchased manuscript copies of the Scriptures in the Syriac language. At the time of their visit here, this bishop was temporarily residing at Jamalava, a village in the same neighborhood. We found the ride across the mountain much longer than we supposed, and did not reach

* Circumstances which interested Messrs. Smith and Dwight, in this young man, were as follows: On their arrival at Tiflis, they employed some porters to carry their effects to their lodgings. Among them a young man, of more apparent activity and intelligence than are common among porters, attracted their particular attention. Sometime after the porters had delivered the effects and retired, this young man returned, bringing with him a brass cup, belonging to Messrs. Smith and Dwight which he moderately set down and was about to retire without saying a word. In distributing the effects among the porters, more articles having fallen to this young man than he could carry in his hands, he put the cup in his pocket, and forgetting it when he delivered the other articles, he carried it away with him. As soon as he perceived it, he returned it of his own accord. Our brethren deeply interested in such an instance of integrity, in Asia, called him back as he was leaving their lodgings, inquired who he was, and found him to be a solitary adventurer from that oppressed, but venerable people, to an acquaintance with whom they had looked forward with the most lively interest during their whole tour. When this young man overtook us, on the mountain, he immediately inquired of my attendants who I was; and being told that I was from the new world, he stated, that he had seen two gentlemen from the new world in Tiflis; and of his own accord, related the story of the cup.

Gavalan till about four o'clock in the morning.

19. We went directly to the house of the bishop, and sent our Armenian servant to the door to inform him who I was. He recollected Messrs. Smith and Dwight with lively interest, and when told that I was their friend, he seemed to recognize in me an old acquaintance, rose immediately, came out, and very cordially welcomed us to his dwelling.

The recollection of Messrs. Smith and Dwight was so vividly associated in his mind, with the Syriac New Testament they had left with him, and with their conversation about schools and Bibles for his people, that, before he had received an intimation of my object, or been informed that I had a book; indeed, before the first salutation had fairly dropped from his lips, with an animated air, he artlessly inquired, "How can you make books for us in your country when you do not know our language?" He conducted us into his house, which is the best in the village, and was immediately vacated for our accommodation. We now found him (for it was so dark in the yard, where we had stood and conversed some time, that we had not been able before to mark his features,) to be a fine looking man, naturally quite dignified, and according to his own statement, thirty years of age. He is probably somewhat older. After a little farther conversation with him, we intimated, that we were very tired, and that sleep would be most grateful to us. He soon left the room, and we retired to rest.

In the morning the bishop conducted his father, the priest of the village, and a large number of the villagers into our room to visit us. All appeared poor and oppressed, but very friendly. I explained to them, in a measure, the object of my coming to Persia, as being to aid them, if they wished it, in the circulation of the Scriptures, the establishment of schools, etc. "Welcome, most welcome," was the simultaneous acclamation: "this is just what we have been hoping and praying for," they continued: "the Lord has indeed heard and answered our prayers." I showed them copies of the Syriac books I had with me, viz: The gospels prepared by the British and Foreign Bible Society, and the Nestorian spelling-book prepared for me at the lithographic press of the Church Missionary Society at Malta. All kissed the books and pronounced them excellent. The bishop then brought to me the copy of the Syriac New Testament, which Messrs. Smith and Dwight gave him,

and pointed me to their signatures. It had been kept enveloped in a shawl, as a choice treasure. He and his father proceeded to state, that they had not only read it carefully, comparing it with their manuscript Testament, to ascertain if it were a true copy, but had actually *counted the letters*, in each verse of the two, and found them perfectly to agree. They now read the printed copy, they told us, in the church on the Sabbath.

A Sabbath with the Bishop.

We spent most of the day in conversation with the bishop and his father. The topics of discourse were of their own choosing, much the same as those on which Messrs. Smith and Dwight conversed with them, such as their *fasts*, crosses, orders of priesthood, etc. They seemed in general very well satisfied with my account of Christians in America; though they could hardly perceive how we can obtain clerical ordination without bishops. And Mar Yohanna humorously remarked, that it would perhaps be well for him to learn English of me, and then go to America and preside over our clergy. In the course of the day I inquired respecting the late increase of the Catholics among the Nestorians, which had been so loudly proclaimed for many months at Tabreez by Catholics themselves. Both the bishop and priest indignantly denied there having been any such increase. On the contrary, they said, the Catholics throughout their nation are fast losing ground; and added that Mar Elias, the patriarch,* resident at El Koosh, near Mosul, formerly a Catholic, had lately revolted from Rome and returned to the Nestorian faith; and that great numbers of his people, who had also been Catholics, were following him. They stated further, that the Nestorians of Oormiah now again recognized the patriarchate of El Koosh, to which they had been attached from time immemorial, until they revolted from it on account of its becoming Catholic, more particularly as their spiritual head; and that Mar Elias, the present patriarch of that see, was then on a visit to the churches of Oormiah. I was much delighted, alike at the fact that the increase of Catholics in these regions exists only in their own fabrications, as subsequent inquiry has abundantly confirmed, and with the prospect of being permitted to make the acquaint-

* For an account of this patriarchate, see "Researches in Armenia," vol. ii, p. 175.

ance of the spiritual head of the people, for whose benefit I am laboring, thus early in my mission. Mar Shimon, whom the Nestorians of Oormiah acknowledged as their spiritual head during the papal predominancy over the see of El Koosh, and whom they still respect, has his residence at Kochanes, near the town of Julamerk, a point so remote in the Kurdish mountains, as to preclude all hope of my being able to make my way to him without more or less peril, in the present lawless state of the Kurda. And it is yet more hazardous to attempt a journey across the mountains, on the road to Mosul and El Koosh. The Lord, it seemed, had brought me to Oormiah, just in time to meet Mar Elias there and secure his confidence, before he might become prejudiced against me and my object through papal misrepresentations.

In our conversation, the bishop objected to my calling him and his people Nestorians. I asked what we should call them, and he answered, "Chaldeans." I inquired if the Catholic Nestorians are not called Chaldeans. "They are," he said, but added, "Shall a few Catholic converts from among our people arrogate to themselves the name of our whole nation? And must we surrender up our name to them?" "Nestorius," he continued, "we respect, as one of our bishops," but we are under no particular obligation to be called by his name." Their objection to being called Nestorian probably arises from an apprehension that indignity may attach itself to the name—the Nestorians having been early and generally stigmatized by the other oriental sects as very flagrant heretics.

The bishop frequently through the day expressed a strong desire to learn English, and it occurred to me that he might be the man whom Providence designed should be my Syriac teacher; though I had no real expectation that he would be willing to leave his people. Being highly pleased, however, with his amiable disposition, and apparently ardent desire to learn, I at length made the inquiry directly, whether he would return with me to Tabreez and become my Syriac teacher, where he might also himself learn English? He answered very promptly, in the affirmative. He proposed also that a young brother, a deacon in clerical orders, should go with him, and act as his servant, who would also be glad to learn English. As to remuneration for teaching me Syriac, he remarked, "I am not a secular man; if I have food and clothes, I shall be satisfied." I inquired whether he would like

to live in my house and board at my table. He replied that he should be much pleased to do that, but would consult my own convenience. I let the matter rest there until evening, and then inquired whether he would be ready to proceed with me the next morning, as we were not expecting to return that way, but should proceed around the east side of the lake, on our way home. He hesitated a little, and proposed to decide the point by lot. The book of Daniel was brought, the finger of my servant was placed at random on a figured card, the page of the book thus indicated was consulted, and the result gravely announced; which was, that "he must not be in haste, but patiently wait." It was easy to perceive that the result, in this instance, was accommodated entirely to the pleasure of the experimenter. Nor was it doubtful that a pecuniary offer for his services in teaching would be, to the bishop's own mind, a much more satisfactory test of the expediency of his going with me, than any mystical decision, his detestation of the love of money notwithstanding. So I left with him our Armenian servant, with instructions what sum to offer, which was no sooner proposed than accepted, and the bishop declared himself ready to proceed with us the next morning. Thus the previous negative result was at once forgotten, and had a second trial been made, there would doubtless have been discovered an affirmative indication.

In the absence of a church in this village, religious worship is performed in the house of the bishop. We were present at evening prayers. Their forms were simple; crossings were frequent; but we saw no images nor pictures. The whole service, however, was obviously heartless and void of devotion.

20. We rose early, and found the bishop still resolved to accompany us. We could hardly believe it, however, the step on his part seemed so adventurous; besides, he appeared to be making no preparation. I directed my servant to suggest to him the desirableness of putting all the effects in readiness, which he would wish to take with him, for a year's residence at Tabreez. "I want nothing but my blankets and three books," he replied, "and they are soon ready." The result confirmed his reply; for, thus equipped, he was mounted and ready to start, before the rest of us.

The priest, his father, objected to his younger son going with me now. "Let the oldest try first," he said, "and if he is prospered, the youngest may go after-

wards." The mother wept much and was unwilling that either son should go to Tabreez. There was a particular reason. When the Russians invaded Persia, in 1826, they sent a deputation from Tabreez, to Oormiah, to importune the Nestorians to emigrate, en masse, to Georgia. After considering the subject, the Nestorian clergy of that province, delegated Mar Yohanna to Tabreez, to communicate to the commander-in-chief of Georgia, a negative decision. The general was not satisfied without further trial; so he confined the bishop, and retained him sometime, hoping that the people might be induced to follow their spiritual leader. It was not unnatural, therefore, that the parents should feel a degree of solicitude, respecting the bishop, in prospect of his going, again to Tabreez. Their simple overflowing of parental grief, very forcibly reminded me of Jacob of old, when bereft of his children.

I gave away a number of books to the priest and villagers.

[To be continued.]

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR, AT BATTICOTTA.

June 3, 1833. Monthly prayer-meeting held at Nellore. The subject of the addresses in the afternoon was founded on the inquiry, "Why are the labors of protestant missionaries in India attended with no more apparent success?"—The subject opened a wide field for remark, on the difficulties to be encountered in the missionary work, the criteria for estimating the degree of success that has been realized; and the urgent necessity for entire devotedness, on the part of missionaries, to their appropriate business of preaching Christ and him crucified to the heathen. After the address was given, each missionary, as usual, remarked in turn on different branches of this extensive subject, feeling that it was good and profitable to be present on such an occasion.

13. Attended the monthly union meeting of the missionaries of different denominations in the district. The principal subject of discussion was that of *marriage*. The inter-marriages of Protestants, Catholics, and heathens, the unscriptural principles and practices prevailing among nominal Christians of all classes, and the low estimation in which the marriage covenant is held by the

heathen, and those recently converted to Christianity, present some of the most formidable obstacles to the right management of our infant native churches. A variety of cases of great difficulty, which have occurred in different churches, were related, and the views of the missionaries present were expressed and recorded for our further guidance, on several points of great practical importance.

On a review of the proceedings of the meeting, my mind is impressed with the importance of having free and frequent intercourse with my brethren on all subjects of this nature, that there may be a uniformity of principle and practice in the native churches throughout the district.

20. The annual meeting of the Native Evangelical Society has been held to-day at this station. A report was read by the secretary, and seven addresses given on the occasion; several of them by native assistants from the Church and Wesleyan missions. This society was formed one year ago, and is composed of native Christians in connection with the American stations. During the past year they have supported Alexander Lovell at Valverty, who has acted in the double capacity of an English school-master and catechist. Some pleasing evidences were given in the report, that he has not labored in vain. The Evangelical Society was formed by the native Christians at the suggestions of the missionaries. The principal benefit contemplated is, that the society may become a rallying point for missionary exertions among the native converts, and furnish occasions by its stated meetings, for bringing before them their duty, both of supporting Christianity among themselves, and of making it known to the surrounding heathen. It is painful to observe that they are slow to learn and to practise these lessons of benevolence; but it is encouraging to see that at least a temporary impression is made on their minds, when the claims of Christianity are presented and urged upon them by their own countrymen. The contrast between the amount of expense requisite for the support of heathenism and of Christianity is very great; and when clearly pointed out, as it frequently is by native speakers on public occasions, a very favorable impression is produced. Many, however, who have sufficient light and knowledge to withhold their contributions from the support of idolatry do nothing for the support of the gospel. Even native Christians seem to think

more of gaining some worldly advantage by embracing the gospel, than of expending their substance in the service of him who has "bought them with a price." It affords but miserable consolation to reflect that there are similar and far greater failures among multitudes who wear the Christian name in more highly favored lands.

The organization and objects of the Native Evangelical Society, mentioned in the foregoing paragraph, was noticed at p. 168 of the last volume.

Aug. 19. Francis Ashbury and John Codman, who have of late been employed as teachers in the Seminary, are about to leave Jaffna, agreeable to our recommendation for Combaconum. The former to be employed by the Rev. Mr. Crisp, missionary of the London Missionary Society, and the latter to serve as an English school-master in teaching the children of the higher classes of natives in that place. The school is to be supported in part by the pupils who attend, and in part by subscriptions of Europeans who are interested in promoting the cause of education among the natives. Have given these young men my parting counsel and advice, and commended them to God by prayer.

Sept. 1. Quarterly communion of the church at this station. Preached from the text, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom." At the close of the discourse I adverted to the circumstance, that I could not confidently expect evermore in this world to unite with my eldest daughter, one of the communicants, in celebrating the sufferings and death of our Lord at his table. As she and her youngest sister are expecting soon to leave this country for America, I took occasion to mention some of the motives which constrain us to send our children far from us at this interesting and critical period of life. Some interest was manifested in the subject, even by the heathen present, who seemed for the moment to think that missionaries are living among them but to promote the welfare of their souls. Previously to the administration of the ordinance, the following persons, members of the Seminary, were publicly admitted to the church by baptism: Aaron Porter, Ebenezer Walker, John Woodhull, Ward C. Dean, Joshua B. Osgood, and Elnathan Seely.

EXTRACTS FROM THE JOURNAL OF MR. SPAULDING, DURING A TOUR ON THE CONTINENT.

Ramnad—Shekel—Tankamapooram.

Jan. 9, 1834. Left home to-day, accompanied by three native helpers, and took a *doney* for the coast, hoping in a short tour to dispose of ten thousand tracts, three hundred and fifty Gospels, seventy-five Scripture Histories, twenty-five copies of the third volume of the Old Testament, including the Psalms, and twenty-five copies of the Epistles, besides some tracts and books in English.

10. Early this morning we came in sight of the continent, and about twelve o'clock landed at Tayvapatam. As soon as I could get bearers I left for Ramnad, where I arrived about half past five this afternoon.

11. Have been out this morning and find more of a town than I expected. There is one rajah who lives in an old building once something like a palace. Old houses are numerous, which in their day were large and well built, but are now going into decay. Indeed the walls of the fort, as well as every thing within and without, bear the marks of age and neglect. The situation of the town is low and surrounded with low fields which at present are without cultivation and covered with muddy water. I am told there is no good water within seven miles. Cholera and fevers are common, but now neither prevail.

I visited the church, where is a catechist from Tanjore, who has been here about ten years. Of the few lads in his school, all but two, and one of them his own son, were marked with ashes.

13. During my stay at Ramnad I gave away many tracts and some parts of the Bible, and conversed with a few among whom was one Tamul man and one Roman Catholic, who were learned and very candid.

About seven o'clock I left Ramnad and am now in Shekel, fifteen or twenty miles on my way towards Palamcottah. The country through which I have travelled is low, perfectly flat, and almost without inhabitants. On the west, or right-hand side of the road, wide and high embankments are thrown up, which form tanks, one, two, three, or five miles long, and half as wide. These are drained off for irrigating the fields. The soil seems to be rich, is black, hard, and crusty. It is called cotton-soil; and on this part of the coast, as the sun rises and the earth becomes hot, there is a

disagreeable smell not unlike that in a dry tank, or a salt river.

Backus, Catheraman, and Tamban came here on Saturday, and have been among the villagers, who amount to about two hundred families. Some fear and run away. Some take tracts and then come and return them. Some say their eyes will perish if they read them. Every thing is dear. We get rice with difficulty. Beetle-leaf and areeka-nut are sold for their weight in copper money. I have talked with the brahmin who has the care of the rest-house, and with a few others who are willing to hear and inclined to be candid. They say they never heard such things, and that no one ever brought them such books before.

14. We left Shekel and came to this place, Sayalkoordy, a distance of twenty miles. I am now writing under a great tamarind tree, with many natives around me. The country through which I have travelled this morning is much of it a low dry desert, in which little is to be seen as far as the eye can reach, but the thick thorn-tree, of two or more kinds. There are four or five hundred people in this place. Water is good, and the people are glad to receive tracts and to hear the truth. They say that they have heard these things once before, about ten or fifteen years ago; and only that once. I have been to the village school where twenty or thirty boys learn. Many people came, and after I had spoken with those in the school, I went to a kind of rest-house, where twenty or thirty men came together, to whom I preached the gospel, reading a few passages of the epistles. They heard with some attention but soon opposed, and charged the Deity with all the sins in the world.

This afternoon we came to Tankampooram. We passed one end of a great tank, where there was a mason work of stone with seven sluices to let out the water. Near it was a temple, where there are a host of gods made by the potter and brought as offerings to the goddess of the temple. One called Pacheyamman, or Karlee, had eaten and was eating five children!* She stood with the head of one in her mouth! her hands raised up, her head thrown back, bosom bare, eyes prominent, ready to start out of her head; with her teeth or tusks projecting, and her breast, arms, and face all bloody! She looked more

like an infernal being than my fancy had ever before painted.

Seevalapathy—Nagercoil—Preaching in Villages.

15. About noon arrived at Seevalapathy. Some say that there are ten thousand people here, but I should think there are not more than half that number. There is a Roman Catholic church, and a large Tamul temple to Padoomarl, or Vishnoo; the outer temple of which is about one hundred feet long and thirty-two wide, standing on fifty pillars in four rows about eight feet apart, on which are placed large stone beams. On the top of these are laid slabs of hewn stone, and all covered with brick and mason-work. Each of these stones are about eight feet in length and exceedingly large and heavy. Back of these is the temple, into which I was not allowed to go, or even to look. There are other temples near. We spent the middle of the day under the tamarind trees on the banks of the far-famed Tamperavanny, of the waters of which it is said, if a man drinks his sins will be annihilated, and even the fish, beasts, birds, and trees and creeping things which happen to touch its waters go to heaven. This river is supplied by rains from the mountains to the west. Three days ago it was dry. Yesterday passable only by boats. To-day about two cubits deep, but a quarter of a mile wide. Many who cross the river call out saying, "O goddess! Tamperavanny! O mother!" etc. I arrived at Palamcottah about sunset, but shall omit any remarks about this station till my return, from a trip to the south.

22. Yesterday afternoon I left Palamcottah for Nagercoil, a distance of forty-five miles; and after running all night with palankeen, arrived at eight this morning. I have been delighted with large fragments of mountains on every side of me, and now from the somewhat elevated land of this station I feast my eyes in looking at mountains on the north and west, not running in a single chain, but scattered over the land like a flock.

24. Left about ten this morning, and passing through two villages, in one of which there is a very large heathen temple and other buildings, a large tank, and several cars, and where there is also a very extensive population, we came to a little village called Mylardy, in the midst of the mountains. We met a small congregation, the first in this part of India collected by Mr. Ringeltaube, in 1807.

* See Quarterly Paper No. 15 for a representation of this goddess.

This afternoon we came to Koondal which is within a mile of Cape Comorin. Here also we have had a small congregation to whom we have spoken.

25. This morning, after an early breakfast, we left Koondal and went about two miles westerly to another village, which is near the sea, just above the cape on the west side. Congregation much as yesterday, twenty women and twenty-five men, and thirty or forty children; was much pleased with their attention. Left there about ten o'clock and went to another village, where we met another native congregation. This evening we have had a large congregation. The bungalow, fifty by thirty feet, was crowded full of men and women, the former seated in a group on one side, and the latter on the other, and all in native style on the floor without mats.

27. Yesterday I preached at Tamar-dy-koollam at seven, in another village at half past twelve, and at Sandadypootoor in the evening; after which we came home, where we arrived about ten at night.

I have been much pleased with my visits to the native congregations. Brother Mault accompanied me and made arrangements so that I preached or rather talked only once to a single congregation, of which I had two or three before me every day besides schools. These congregations averaged from thirty to a hundred men, and from twenty to sixty women, made up of those who give evidence of a change of heart and of those who have renounced heathenism and come for instruction, the former bearing only a small proportion to the latter. Almost all these are the *santars* caste, or those who cultivate the palmyra tree. The *vellales* and higher castes are still heathen, and do not generally come to these congregations. Nagercoil is not less interesting in natural than in moral scenery. The abrupt, bald, and high mountains bound it on the west and north, and though three, seven, or ten miles distant, they appear as though you could speak to them and hear your own voice sent back from the bare and bald rocks. After my return on Sabbath evening, I took my chair out and sat down in front of the house to feast my eyes once more on scenes which reminded me of home. Save the noise of the heathen temple at the foot of the hill, all was silent. Clouds hovered round the tops of the mountains, and the light of a full moon bleached them to snow whiteness. I was weary, but my heart was warm with what I had seen in

my tour—warm with the promises of greater things—warm with the anticipation of soon seeing all the brethren and sisters in Jaffna—and warm with what I saw before me. All within arose spontaneously and at once to the praise of my God, and I said, "These O Lord are only parts of thy ways"—"Thyself how wondrous then!" I have had many conversations with the brethren Mault and Miller about missionaries and missionary work; and have been strongly impressed with the advantages to be derived from a general meeting of all the missionaries who labor within the compass of the Tamil language.

28. Left Nagercoil yesterday afternoon and came as far as Donavoor on my way to Palamcottah. At Donavoor I found a young man, Mr. C. West, who is supported by Mr. Graves of Bagdad. I attended morning prayers with a few of the villagers in the little chapel. At noon he rung his little bell in Moravian style, and ten or twelve natives came in to sing a hymn and engage in prayer. At one o'clock I preached to his little congregation, and then spoke with the boys in the school.

[To be continued.]

Sandwich Islands.

GENERAL LETTER FROM THE MISSIONARIES, DATED AT HONOLULU, JULY 15TH, 1834.

LETTERS have been received from this mission to the end of August. Extracts from the general letter will be inserted here, leaving other communications to be introduced in a future number.

After remarking on the loving kindness of the Lord in restoring some of their number from sickness to health, and the interpositions of his providence in favor of others in times of peculiar danger, and the quietness and general prosperity which had attended their labors, the missionaries proceed to notice the

Health of the Mission—Decease of Mrs. Rogers, and Mr. Shepard.

Mr. Gulick, after the last general meeting, resided for four months at Waimea on Hawaii, with the hope of improving his health, but derived from it no perceptible benefit. The rest of the year he spent at Kauai and Oahu unable to prosecute his missionary work. He is now rather better, and there is a prospect

that he will be able to labor to some extent the ensuing year.

The health of Mr. Goodrich has been poor most of the year, but is now somewhat improved.

Mrs. Chapin and Mrs. Spaulding continue much as they were when we wrote last; still prevented from engaging actively in missionary labors, yet glorifying God by suffering affliction with patience.

On the 23d of May it pleased the Lord to afflict us in the death of Mrs. Rogers. It was an event we looked not for, an admonition to be always ready. For four or five days she sustained with Christian fortitude, a painful sickness, and then rested from her labors, to join, as we suppose, the company of the blessed who die in the Lord. She was buried in the same grave with her two infant children.

Mr. Shepard, of whom we have heretofore spoken as one near the grave, continued with us the last twelve months ready to depart, and at times apparently on the point of going, and then reviving again so as to give some attention to the reading of proof sheets, and to other business of the printing department—labors to which he was ardently devoted even to the last. It was his heart's desire to supply this nation with the word of life. He frequently attended the sessions of our present general meeting, and was able to take some part in our deliberations until the 30th ultimo, when he was again more unwell and confined to his room, happy in the assurance that for him to live was Christ and to die gain. Saturday evening he became still worse, and on the morning of the Sabbath, July 6th, the families of the mission were called to his bed-side to witness his departure. His end was peace. We committed his remains to the grave the next day, to rest there till the resurrection of the just. You will probably receive a more particular account of his sickness and death, for his character resembles theirs who being dead yet speak. Thus have we been admonished to do with our might what our hands find to do.

Translations, Revisions, Printing, etc.

Translations—Judges, Ruth, thirteen chapters of the 1 Kings, six chapters of the 2 Kings, Holbrook's Geometry, First part of Colborn's Sequel, Bible Class Text Book (by Fiske and Abbot,) Worcester's Scripture Geography.

Prepared—Marquesan Spelling-book, Ecclesiastical History.

Revised—Matthew, Judges, and Romans, Musical Gamut, Earliest Hymns, with the preparation of several new ones, 1 and 2 Samuel revised and rewritten.

Reviewed—John and Luke in part.

Inspected—The latter half of the New Testament.

Printing, binding, etc.—Three hundred and sixty-seven reams of paper have been used in printing 4,094,200 pages of different works principally in the native language, the particulars of which will be found in the report of the printing committee, connected with the minutes of the meeting. The expenses of the establishment have been \$2,014 95.

About 900 Old Testament tracts have been bound, about 500 New Testaments, 1,000 Scripture History, 300 Geographies, besides Hymn Books, etc., and several English works. Twelve native workmen have been employed most of the time in the printing-office and the bindery. A foreign workman has been employed for four or five weeks in the bindery.

State of the Congregations and Schools.

Churches.—The state of the people generally, and our congregations on the Sabbath and at other religious meetings have been as interesting during the year past as they were the year preceding; and at some of our stations much more so. The state of religious feeling on Kauai has not been so interesting as it was the year previous, during the revival of religion there. The attention to preaching at most of our stations has been encouraging; and though it cannot be said that multitudes have been converted, yet there is cause of gratitude to God for the evidence we have that some have been born of the Spirit. During the protracted meetings held the year past at some of the stations, and subsequently to them, it is hoped that some individuals submitted themselves to Christ, and they have since given pleasing evidence of their sincerity.

The present general state of the churches is, perhaps, on the whole, as prosperous, if not more so, than it was at our last annual meeting. Some additions have been made to most of them during the year past. Some members have been suspended for immoral conduct, and five have been excommunicated as apparently hopeless cases. Some who

were suspended have given evidence of penitence, and have been restored to fellowship. Some have, as we hope, died in the faith, and entered on their everlasting inheritance in heaven.

The following is a tabular view of the present state of the churches.

Stations.	Received during the year.	Suspended during the year.	Restored.	Eccommunicated.	Died during the year.	Died in all.	Removed to other churches.	Marriages.
Kauai,	14					4		135
Waialua,	21							29
Honolulu,	20	4	4	1	1	15	5	71
Molokai,	5							69
Lahaina,	18	6	3			20	15	106
Wailuku,	2							242
Kaawaloa,	2	2	1	1				110
Kailua,	20		2		3	7		70
Waimea,	2	2	1					168
Hilo,	22		2	3	1			125
	124	14	13	5	5	46	20	1125

Schools.—Our common schools have not the year past generally been in a flourishing state. Some, however, have been in successful operation, and encouraging progress has been made. Since our last general meeting, 528 have been added to the number of readers on Kauai. On that island and on Niihau common schools are in a more prosperous state at present, than they are on any of the other islands. On all the others common schools have languished, and many of the school-houses have been deserted, and some of them half fallen down and the ruins only remain. In some parts of the field, however, new school-houses are going up; and the prospect for the ensuing year is more encouraging. In other portions common schools have been suspended altogether, and your missionaries there have devoted a large share of their time to a school for teachers, hoping that some of their pupils might be prepared to engage in the business of instruction with a better understanding of the nature of the work, and be able to pursue it with a better prospect of success. In other places our school seems to be in a chaotic state, and the prospect that they will soon be restored to order is rather cheerless. Schools continued under native instruction have dragged heavily and little progress has been made.

The station schools, or those under the immediate instruction of the missionaries, have been in successful operation through the year at some places; at others they have been taught six or eight months, and attended by diminished

numbers. Those whose attendance has been regular, have made commendable progress in reading, arithmetic, and geography; and they exhibit evidence of capabilities sufficient to prosecute successfully any art or science to which they might turn their attention. It seems desirable that something should be done to place our common schools on a foundation, which shall promise more permanency and success.

The Sabbath schools and Bible classes have been continued, and attended by about the same numbers as the year before; and many individuals appear to be interested in the study of the Scriptures and increasing in their knowledge of the doctrines and duties of the Christian religion.

The High School has been in operation more than seven months during the year; but has not been carried forward so fast as it might have been, had it been furnished with the means necessary for doing it.

We have assigned an additional man to assist in the labors of the school, as you will learn from the changes in location. The number of scholars cannot well be increased until houses and other accommodations are previously prepared for them.

To make provisions for successfully conducting a school of an elevated and liberal character, among a people who have no literature, or science, or books of any description, except what the missionaries have translated or otherwise prepared, is a work requiring more labor and time than may at first be thought. To teach individuals to read may be done with a single spelling-book, or tract; to teach the art of writing, or the elements of arithmetic is not difficult; but at every step in advance new books must be prepared and printed; and to prepare them for a whole community, even if only those books are included which are used in the common schools of this country, is no easy task. If, however, the course of education is to be extended beyond the mere elements of arithmetic, geography, history, etc., so as to embrace a course of reading and study, adapted to enlarge and invigorate the mind, and qualify it for teaching, and acting efficiently in other respects on other minds, the labor of preparing the requisite books is immeasurably increased.

One of the missionaries stationed at Lahaina devoted a considerable part of

his time to the spiritual benefit of seamen during the fall and spring, when ships visit these islands for recruiting. The reading-room for seamen contemplated at our last general meeting, and for the building and the preparing of which the sum of \$200 was appropriated, has been completed, and the benefits which were anticipated more than realized. More than half the cost of the rooms has been received in donations from the captains and officers of ships which touched at that place.

State of the People in regard to Morals.

The king, in conjunction with the other chiefs, has published a pamphlet of laws, the past year, against murder, manslaughter, theft, perjury, and adultery; making the first punishable with death and the others by fine or imprisonment. A law is also added against drunkenness, or rather against any outrages upon persons and property which may be committed by those in a state of intoxication. The former laws against vending ardent spirits are no longer in force at Honolulu. Any one may sell it by paying a few dollars to government for a license; and some is manufactured in Oahu; but we have reason to thank God that little has as yet found its way to the other islands of the group. The laws also formerly enacted at Honolulu to protect the Sabbath are no longer enforced. Foreigners, and others who are so disposed, can ride out for pleasure on the holy day; but it is worthy of remark, that there is little riding on that day compared with what there was before the former restrictions were imposed. This is true, even while the number of foreign residents has, during the last year or two, greatly increased. Even at Honolulu there is a comparative stillness and sacredness on the Sabbath, which would show the Christian visitor that he was not in a land under the full power of heathen darkness.

We have made these remarks on the state of the islands, as being suited to throw some light on our situation. But we would be far from insinuating or even allowing ourselves to feel that the kingdom of God here is to rise and fall with the favor and power of civil rulers. We have often been admonished not to look too much to them for help. We have already had many proofs that the arm of the Lord can do what their power cannot, and we hope to have many more. We should rejoice to see all the rulers

of this nation the devoted followers of Christ, and shining as lights among their degraded people. We do rejoice that the "king's heart is in the hands of the Lord;" that he has been a child of many fervent prayers; that one who now joins in the anthems of heaven, often, when on earth, poured out her tears and her whole soul in his behalf. We would entreat our patrons and the churches of our native land to remember him at the throne of grace, and we would fain hope to see him yet an humble suppliant at the feet of the King of kings. But however this may be, the church is safe; it is the cause of Omnipotence. Our cause must prosper on these shores as well as all over the world; and should kings and rulers set themselves against it, the ruin will be theirs, the praise God's, who controls and restrains the wrath of man.

Religious Newspaper—Children of the Mission.

We have taken up the subject of a religious newspaper for the islands, and have appointed one of our number to take charge of it. We regard this in the light of an experiment. It seems to be called for and has also been suggested from various quarters. We ourselves have had it for some time under consideration, and we think it a means well adapted to promote the cause of light and knowledge and salvation in these islands. We would undertake this new project looking up to God to make it prosperous; and we hardly need to remind our patrons that we need an increased interest in their prayers for success in this undertaking as well as in all our other plans; that the Almighty would make it the means of breaking down the remaining bulwarks of Satan which are still strong in these ends of the earth.

The children of this mission now form an interesting group of between fifty and sixty; they are fast advancing to youth and mature age, and we would anew express our warmest gratitude for all the interest which the Board have manifested in their temporal and eternal welfare. They are born in a dark land, and cut off from many, yea most of the means of education enjoyed in a Christian community. But we have dedicated them to the Lord; we view them as the property of the church; we pray that the Holy Spirit may sanctify their hearts; and we would fain hope that they may

yet be prepared by knowledge and grace to take up the work which we must shortly lay down: or if not privileged in making known Christ to the benighted, that they may at least shine in some other sphere to the honor of the gospel. We have no greater desire respecting them than that they be themselves, and help in making others, heirs of salvation.

General Annual Meeting of the Missionaries.

Our general meeting commenced on the 2d of June and has continued till the 16th of July. It has been unusually long and has been a solemn season. Never before have we been so loudly admonished by the providence of God, to be up and doing with our might. While most of our number were entering the harbor at Honolulu, they were informed that a beloved sister, who, for aught they knew, was actively engaged for Christ on the earth, had lain just one week in the grave—a solemn lesson to us that all our deliberations should be attended to in view of eternity. In the midst of our meeting, July 7th, we were called to commit another of our number, a dear brother, to the dust. We could not mistake the meaning of this solemn providence; it was a call to turn aside from our business, and look into eternity, yea, into heaven. It was not a gloomy task to perform; it kindled up the liveliest emotions, we trust, in all our souls; it made us long after the holy preparation and blessed immortality which the gospel only confers. May these voices from heaven arouse us to address ourselves anew to the blessed work.

Our meeting has been attended by nearly all the families of the mission. On the first Sabbath we united in commemorating the dying love of our Lord. The whole time has been pleasantly and we trust profitably spent by us. We have felt it was good to be here. Knowing that without the blessing of heaven all our efforts and plans would be in vain, we have met before sunrise every morning to supplicate the outpouring of the Spirit on ourselves and on this perishing people, and on the world lying in wickedness. We hope, also, that our children have derived some good from the meeting. They have had a meeting here, and preaching from some of our number every Sabbath during our residence in this place.

Our first business after coming together, was to receive our brethren, who

had returned from the Washington Islands, and they have been assigned to different posts of labor in this field. Some changes have also been made in the locations of those previously here.

Mr. Gulick is stationed at Koloa, a new post on the eastern shore of Kauai.

Mr. Alexander is to occupy one of the two remaining stations nearer the north end of the same island.

Mr. Clark is removed from Honolulu to Lahaina to assist in the instruction of the High School.

Mr. Tinker is removed from Wailuku on Maui, to Honolulu to take charge of the periodical paper, and perform such other missionary labors as he shall be able.

Mr. Smith removes from Molokai to take a new station at Ewa, about fourteen miles west of Honolulu.

Mr. Armstrong is to occupy a new post on the east of Maui as he and the brethren of that island shall determine.

Mr. Parker is to take one of the vacant districts on Hawaii or Oahu at his own discretion.

Much perhaps most of our time in the meeting has been devoted to the discussions of various topics relating to the state of these islands and our labors here. It has been a melancholy work to look over the still wide districts of desolation in this missionary field; and we fear that thousands and tens of thousands of these people will go down to death, notwithstanding the gospel has reached these shores. It has been, on the contrary, a delightful work to picture out the wants of the people and send the story of them to the churches, that we might roll the guilt of the perishing off from ourselves upon those who have it in their power to send them the word of life. Oh that they would fill all these vacancies with holy men—men ardently devoted to preaching Christ and his glorious salvation—men who care little for the resources and honors of earth, or even its comforts, if they might but have a place where they can live and wear out in the service of their glorious Master.

It has been a delightful thought to us while we have been engaged in the business of this meeting, that the world was soon to be spread out before the churches of Christendom more minutely than ever before. We have hoped that appeals, louder than peals of thunder, would go from lands beclouded in the night of Mahomedanism and popery, and from all parts of the pagan world, home to the hearts of all who call them-

selves the friends of Christ; appeals which should draw forth the gold and the silver that are cankered, and which should wake up the energies of the church for the conversion of the world;—energies which have been too much exhausted on the perishable objects of time. We hope, too, that candidates for the ministry, and settled pastors also, will hear the voice of the Son of God and come forth. We have hoped in short that an occasion would be furnished for the church of Christ to unload herself from the burden of guilt which rests upon her, that she may hereafter "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army of banners."

We would again remind the patrons of missions that darkness envelopes the people around us, and entreat them to lift up their supplications that God would scatter it. We have with us the word of salvation, but it will avail nothing without the power of God to attend it. Pray that the windows of heaven may be opened, and these islands refreshed by an outpouring of the Holy Ghost; pray that the solemn voice of God to us may wake us to more self-denial and patience in our work; and then, whether the Master shall come and call for us sooner or later our work will be done, and we enter into the joy of our Lord.

Proceedings of other Societies.

FOREIGN.

FORTIETH REPORT OF THE LONDON MISSIONARY SOCIETY.

THE report of the society was read at its meeting in London May 15th, 1834. A very brief summary view will be given of the several missions, stations, missionaries, and assistants, and a summary of the results.

SOUTH SEAS.—*Georgian Islands.*—Missions on Tahiti, Eimeo, and Maiaoito. Nine stations—one out-station—eight missionaries—two assistants—three native teachers.

Society Islands.—Missions on five islands—five stations—one out-station—five missionaries—two native teachers.

Hervey Islands.—Six islands—two missionaries—three stations—four out-stations—ten native teachers.

Austral Islands.—Five out-stations—nine native teachers.

Pennant Islands.—Three out-stations—five native teachers.

Navigator's Islands.—Nine native teachers.

Marquass.—Two missionaries—two native teachers.

INDIA.—*India beyond the Ganges.*—In Chinn, Malacca, Singapore, Pinang, and Java.—Five stations—seven missionaries—one assistant.

Northern India.—Six stations—thirteen missionaries.

Penninsular India.—Thirteen stations—nineteen missionaries—five assistants—two native assistants.

RUSSIAN EMPIRE.—Four missionaries—one assistant.

MEDITERRANEAN ISLANDS.—Corfu and Malta.—Two missionaries.

SOUTH AFRICA.—*Within the Colony.*—Thirteen stations—sixteen missionaries—three assistants.

Without the Colony.—Eight stations—eight missionaries—four assistants—one native assistant.

AFRICAN ISLANDS.—Mauritius, Madagascar, and Ambohimandroso.—Four missionaries—three assistants.

SOUTH AMERICA.—Demarara, Essequibo, and Berbice.—Six stations—one out-station—eight missionaries—one assistant.

Summary.—The report contains the following summary view of the results of the society's operations.

In the several parts of the world, connected with the society's operations, there are 239 stations and out-stations, 97 missionaries, 26 European and 257 native assistants, 69 churches, 5,149 communicants, 437 schools, and 24,144 scholars.

The society has 14 printing establishments; at seven of these have been printed 153,925 books, including 5,200 portions of Scripture; and from 22 stations, 119,073 copies of books have been put into circulation during the past year.

Missionary Students.—Twenty students are in a course of preparation for preaching the gospel to the heathen under the auspices of the society; and twelve others are regarded as candidates for missionary employment, in various stages of preparation.

Funds.—The receipts of the year were £49,437 4s. 5d., and the amount of expenditures was £42,898 1s. 10d.; being an increase during the year of upwards of £4,500.

The following extracts from the conclusion of the report show the views of the society respecting the growth of piety and the missionary spirit in Great Britain, and the progress which is making in disseminating Christianity abroad, as well as the openings for more extended missionary labors in the various portions of the pagan world.

The frequent and cheering tidings of the progress of the gospel, and the deeply affecting appeals from our brethren abroad, have excited a more lively concern among the British churches; they have also called forth increased and fervent prayer, and a more generous measure of support. The growing

attachment of the disciples of Christ to the missionary cause, and the gratifying increase made during the past year to the means of bearing onward the operations of the society, demand the warmest acknowledgments of its friends.

The present state of the most important missions, strongly enforces the necessity of their immediate reinforcement; while the prospects in every direction are such as to demand the exercise of every energy yet in reserve. China, the wonder and grief of Christendom, never, during six and twenty years that the society has labored for the spiritual benefit of its inhabitants, appeared so deeply interesting and hopeful as at present. New avenues are opening for access to important portions of the empire, while the light of the gospel is increasing on its borders, and penetrating the gloom that has for so many ages been spread over millions of its inhabitants. The preliminary arrangements for the conversion of China are in progress, and the time appears rapidly approaching in which the voice of the Lord to this mighty empire shall be, "Arise, shine; for thy light is come."

The removal of impediments, and increasing facilities for the diffusion of the gospel in India, encourage our highest expectations. The extending use of the English language, the ardor with which its acquisition is pursued by a large portion of the native youth, the access which a knowledge of the language will afford to the rich stores of Christian truth it contains, will greatly promote the moral improvement of India.

While paganism is declining in India, the cause of Christ is advancing; education is becoming more general among the natives; the Scriptures and other Christian books are sought with avidity, and often read with attention; the calls to make known the unsearchable riches of Christ are more frequent and urgent than ever; and the congregations, with some exceptions, most numerous and attentive where the gospel is preached most frequently. The measure of the divine blessing resting upon the labors of our brethren is increasingly manifest in the number, character, and station of several of those who are translated from darkness to light, and from the power of Satan unto God; and whose rank, influence, and wealth, all consecrated to the cause of Christ, are now multiplying the means of evangelizing India.

Southern Africa has not been without the refreshing influences of the Holy Spirit on the congregations and infant churches, gathered from among the slaves, and the scattered tribes of its inhabitants. At Lattakoo, Philadelphia, Uitenhage, the Kat River, and at Bethelsdorp, gracious revivals of religion have been experienced, and the results, in general, have been fully commensurate with the efforts that have been made.

The aspect of the world and the position of the church demand augmented efforts, and enforce on every one the admonition, "Whatsoever thy hand findeth to do, do it with thy might."

MISSION OF THE LONDON MISSIONARY SOCIETY IN SIBERIA.

First Conversions in the Mission.

In introducing a letter from the Rev. Edward Stallybrass, dated at Khodon, May 8th, 1834, the editors of the *Missionary Chronicle* make the following remarks—

The Siberian mission, though always regarded with much solicitude by the friends of the society, has called for the exercise of great faith and patience, in connection with the unremitted efforts on the part of our esteemed brethren in the field, who have long been called to labor in hope almost against hope. Sixteen years have passed away since the mission was commenced; some of the laborers have been called to their rest and their reward, and no decisive fruits of good had appeared to animate and support their survivors; but God, who in faithfulness has declared that his word shall not return unto him void, has granted to our beloved brethren to see his pleasure prospering in their hands.

After mentioning the hopeful conversion, and admission to the church, of three of his children, Mr. Stallybrass proceeds—

But the work is not, I trust, confined to my own children. Although my faith and patience have often been tried, yet I have never been permitted to doubt, either respecting the power of the gospel to produce the desired effects, or the certainty of those effects being produced wherever the gospel is faithfully proclaimed. I have often doubted as to the probability of my ever seeing those effects produced. But this has nothing moved me. I have deliberately and resolutely made up my mind to spend my short life in the work, if such be the will of my great Employer, leaving the rest to him, content, if such be his will, to labor without any reward here, in the assurance that "the precious grain can ne'er be lost." Nay, I think my desire of being spent in the work has increased, and my hope and confidence as to the ultimate issue have arisen, in proportion as my years of disappointment and deferred hope have multiplied; and it must surely require more scepticism than the most hardy infidel ever boasted of, to believe the Scriptures, and yet doubt whether the express purpose for which they have been revealed shall be accomplished, Isaiah lv, 10, 11. In the mean time, want of success, has, I hope, proved a useful lesson, teaching our own utter insufficiency, and the absolute need of the Holy Spirit's agency for producing the desired effects.

The account given by Mr. S. of the first Boriat convert is omitted. He proceeds—

The next is Shagdur. He is the young man who has been the teacher ever since the school commenced here. It is now nearly

five years since he came to me, and during the second year he gave evidence that he had paid great attention to the things which he had heard; as also that impressions of the truth and importance of those things had been made upon his mind. He heard the truth and did many things gladly. I regarded him as a hopeful subject; and as such I have written of him, but nothing more. There was always evidently a reserve—an unwillingness to take the consequences which an open and unreserved avowal of Christ before men might involve. As he has daily heard the truth, these impressions have, from time to time, been alternately revived, neglected, or stifled. As my beloved wife always took a great interest in him, and manifested great kindness towards him, her removal affected him much; and what he heard on the subject, both from brother Yuille (who visited the Khodon on that occasion) and myself, seemed to revive former impressions. But these disappeared; and during the last six months his case has appeared less hopeful than during any period for the last four years. But I knew not what was passing in his mind. He was striving with his convictions, determining to overcome them, and had returned to the worship of his idols, which, for some years, he had relinquished. Oh, how easy to the Almighty Spirit's agency are those things which are impossible with men! This, I trust, has been conspicuously displayed in his history. The word of truth has been applied to his heart with Almighty power; and all opposition, and difficulty, and fear of consequences have vanished instantly. The change in him has been more immediate and palpable than in the case of the lad mentioned above; and probably for this reason, that he had sinned against more light and knowledge. The means by which he seems to have been awakened was a sermon (three Sabbaths ago) from Rev. iii, 20: "Behold, I stand at the door and knock." I felt much while speaking, on account of those at whose door Christ had been, as it were, "knocking" for years, but who refused to admit him. In the evening, after service, he came to my study, looked very strange for a few moments, and then burst into tears and wept most bitterly. I began to inquire the reason, afraid to hope that it arose from any spiritual cause. He began by saying, "The word of God makes all things manifest; this word I have long heard; I have been convinced of its truth, but I have been endeavoring to hide and stifle my convictions. Christ has long been knocking at my heart, and I have refused to admit him; but I can now resist no longer. What must I do to be saved? etc." Oh, those words, which were indicative of the anguish of his soul, were the sweetest sounds (from a heathen) which had saluted my ears ever since I left my native land. I referred him to the words of Paul and Silas to the jailer, with which he is familiar: "Believe on the Lord Jesus Christ, and thou shalt be saved." "And can I be saved by believing on the Lord Jesus Christ?" "Undoubtedly!" "Then henceforth may he be my only Lord and Savior!" After some more

conversation, I commended him in prayer to that compassionate Savior, who, I trusted, had effectually knocked at the door of his heart, mingling my tears of adoring gratitude with his of distress and, I trust, true contrition.

Many things are feigned; but there was nothing of which I was more deeply convinced, than that there was no feigning here. Whatever be the issue, I think I shall never doubt his sincerity at the time. The state of his mind, and his conduct since, is highly gratifying. On the succeeding day he collected his boys around him (in number 15,) told them of the change he had experienced in his mind; his regret that he should so often have been sinfully angry with them, and have used improper words in scolding them; exhorted them seriously to consider their state, and prayed with them. The next day his father and sister came. With them he talked and prayed, by which they were affected and wept. He sent a message by them to his wife and sister to abstain from working on the Sabbath, and from worshipping the idols, *till he should come home*. During the week he was desirous of going home; but circumstances prevented him. On Monday, in the next week he asked to go home, but said nothing to me of the reason of it. When he came back on the next day I learned that he had been home for the purpose of *burning his idol gods*.

My children had some intimation of his intention, and put them away; and my little daughter wrote him a note, requesting him not to sell them, as by that means he would cause others to commit sin with them. The following is a note which he wrote to her in reply: (i. e. a translation of the note.)

"Yes: I have done as I said I would. That I might no more transgress the command of the most high living God, who had mercy upon me when I was 'dead in trespasses and sin,' having prayed to God in the name of the Lord Jesus Christ to give me an unhesitating resolution, disregarding all which my friends pleaded, I have kept the word which I spake before God. Much was said against it; but at length I prevailed. The tempter came to me with various reasons for desisting; but praying to God that, having believed on the Lord Jesus Christ, I might have no more to do with him, my mind became calm; and the idols which have so many years deceived us I threw into the fire, with the table on which they stood. Although my father requested some, I would not consent, but burned every thing except the iron, brass, etc. The thought came into my mind also (as you wrote,) that if I should give them to any other person I should be the means of making him commit sin."

This has been done not rashly. I hope although the resolution was soon formed and executed, yet I believe the subject had often been meditated previously. There was no *Jehuism* in it; and yet there was no cowardice, or striving to hide it. Shagamun's idols were

never before treated so ungraciously here. It must be known; and it has already begun to excite much talking, and will, no doubt, expose him to much reproach. His disposition naturally is amiable, and rather timid and pliable; and when entertaining hope of him on former occasions, I have not unfrequently feared lest that peculiar disposition of mind should be a snare to him, and prevent decision. But in standing forward alone—a young man without wealth or influence—in opposition to the voice and feeling of all his people—unassisted and unadvised—as the first to renounce idolatry and destroy his idols, he has manifested a decision, a heroism, a strength of principle, which I did not expect from him. I do hope it is from a divine principle. The first time I conversed with him after burning his idols, when I asked him if it was the case, his answer powerfully reminded me of Hosea xiv, 8, although he had never seen it: "As I believe in the Lord Jesus Christ, what should I do with idols any longer?" He is now in his twenty-fifth year, and we entertain the hope that he may have been called, not merely to get to heaven himself, but to be an instrument in drawing others thither also. He, with the boy above-mentioned, have applied for baptism.

The next is Tekshi. This young man lived about a year and a half with Mr. Swan till his departure for Europe, in the capacity of copyist; and when our brother took his journey he was left at this station, where he has continued in the same capacity till the present time. He has manifested much depravity, and I was repeatedly provoked almost to dismiss him, though unwilling, hoping that the opportunities and privileges he had enjoyed might be blessed to him. When my dear brother arrived I had no cheering accounts to communicate respecting one in whom he would feel peculiarly interested; and it was reserved for him to be the means of producing a serious impression, and exciting him to serious thought. As he is much more reserved than the former one, he says less; and as he is unmarried, and has no house, he has no idols of his own to destroy. But he has given more silent evidence of a change, and of having his heart much affected with the truths of the gospel. These two, for the last four or five years, have been in the habit of daily listening to the truth; and we trust that what has appeared to be hid shall not be lost. The discourse of my brother which appeared to be the means of arousing him, two Sabbaths ago, was from John vi, 28, 29. On the same occasion a lad named Badma, about 16 years of age, was alarmed. This lad had been under instruction about three years. He has on several occasions discovered a mind susceptible of impression. Sometimes convictions have appeared to be produced; but they have been like "the morning cloud and early dew," and have passed away without producing any permanent or saving change. But on the occasion referred to, when Mr. Swan was preaching, his mind was so much affected by some things which were said, that towards the close of the

service he could not refrain from weeping and sobbing aloud. This was something quite new. He had no precedent for it; so that it could not be regarded as any thing like imitation. But we were induced to believe that he was alarmed on account of his sins. He was taken aside after the service, and asked what it was that affected him. He said his sins were so great that he was fearful of the consequences; adding, Lord, save me! His friends, who live near, soon heard of his distress. His brother came to dissuade him from becoming a disciple of Christ, urging the persecutions, etc., to which he would expose himself. But these things seem not to move him. It was reported that his father was coming to take him away. He did come; and I took an opportunity of speaking with him on the subject, warning him against attempting to do any thing against the salvation of his son's soul. His words are deserving of being recorded. He said, "His body is mine, but his soul is God's; I shall do nothing in the way of interfering with his religion;" and added, "I suspect, after having lived here three years he knows more of religion than I do." I embraced the opportunity of exhorting him to consider for himself also.

Thus, after a long period of awful silence and stillness, do I hope a *shaking* has commenced. An alarm has been heard, and it has been communicated from one to another. Oh, may it prove to be the work of God, and not of us! These are the sweets of a missionary life. We need much prudence, and grace, and wisdom, that we may not mar the work of God. We are introduced into a new scene of labor and action. But we trust the God of all grace will grant us all necessary wisdom and direction, and proportion his grace to our necessities. We trust that you, honored Sirs, and the friends of missions, will bear these lambs on your hearts before the great Shepherd!

So far as I am concerned, instrumentally, I think I can trace some connections between my late affliction and the effects which are now produced. I think it has been the means of making me more tenderly solicitous for the salvation of souls—more earnest in my petitions on their behalf—and more importunate in intrating them to be reconciled to Christ. I trust also the change in my beloved children has not been altogether without effect. They have, in many respects, nearer access to them than we can have; and I hope they have been solicitous to improve this by exhorting them, and praying with and for them. And if these be some of the effects which flow from my adversity, although I have found it bitter indeed, yet I would say with the beloved Pearce, "Sweet affliction!" It has been my earnest desire and prayer that the dispensation might be sanctified in this way.

There are now more pupils at the station than there ever was on any former occasion, their number amounting to fifteen. Their progress, and conduct in general, is encouraging. Their school-book is the New Testament, or rather the four gospels and Acts of the Apos-

ties, which are all we yet have in circulation. Passages from these they daily read and commit to memory; and we entertain the hope that the sacred word thus stored up in their minds, shall not be without its effect upon their hearts. They have gone through two scriptural catechisms written by Mr. Swan, and are now learning the second initiatory catechism, which has been translated by my eldest son. He has in hand the "Village Sermons" of the venerable G. Burder, which, I indulge the hope, shall, at some future period, prove a valuable treasure to many who shall be inquirers after the truth. I believe it is the earnest and settled desire of both my eldest sons to be engaged in preaching the gospel to the Boriats; and this desire increases in proportion as their own views of divine truth become enlarged and confirmed.

Our brother Yuille informs us that Mr. Abercrombie, the printer, is getting his press, etc. in a state of forwardness; and so we hope at length to be able to present to them the Old Testament in their own language. Our brother Swan brought the book of Genesis with him from St. Petersburg. It had passed the censor's (Mr. Schmidt's) hands,

and had received his approbation, and recommendation for printing. The other parts of my translations are in his hands, the last having been sent to St. Petersburg in February, and Mr. Swan is proceeding in the final revision of his.

MISCELLANEOUS INTELLIGENCE.

Dr. Morrison.—The Rev. Robert Morrison, D. D., missionary of the London Missionary Society to China, died at Canton on the first of August, after laboring in that field twenty-seven years. He rendered invaluable service to the church, and especially to the future missionary to China, by his Chinese and English Dictionary, his translation of the Scriptures, and other works in Chinese literature.

Emigrants to Africa.—The American Colonization Society, since its organization, have sent to Liberia the following emigrants:—86 in 1821; 32 in 1822; 60 in 1823; 108 in 1824; 66 in 1825; 181 in 1826; 222 in 1827; 164 in 1828; 150 in 1829; 315 in 1830; 414 in 1831; 797 in 1832; 257 in 1833; in all 2,886. Of these, 1,197 were from the State of Virginia; 582 from North Carolina; 287 from Maryland; 201 from South Carolina; 106 from Georgia; 103 from Kentucky; 70 from New York; 65 from Pennsylvania; 55 from Tennessee; 40 from the District of Columbia; 32 from Rhode Island; 21 from Louisiana; and the remainder, in small numbers, from other States.

American Board of Commissioners for Foreign Missions.

ORDINATIONS.

Mr. George Champion, recently from the Andover Theological Seminary, was ordained as a missionary of the Board, at Colchester, Conn., his native place, Nov. 19th. The sermon on the occasion was preached by the Rev. Leonard Bacon, from John iv, 15.

Mr. Aldin Grout, also from the Andover Theological Seminary, was ordained at Holden, Mass. November 19th, as a missionary of the Board. Rev. Horatio Bardwell preached the sermon.

INTELLIGENCE FROM THE MISSIONS.

Ceylon.—Mr. Woodward.—Recent communications from the mission in Ceylon furnish information that the Rev. Henry Woodward, of that mission, died on the 3d of August last. Impaired health had for a year or two previous interrupted his labors to some extent, and it was deemed expedient for him to repair to the Neigherry Hills, on the adjacent continent, with the hope of being restored. Instead of being benefitted, he found himself still declining; and after remaining there sometime, he left the Hills, hoping to reach Madura, also on the continent, where a new station had recently been commenced by his brethren of the Ceylon mission. He was

able, however, to proceed no further than Coimbatore, a station occupied by Rev. Mr. Addis, of the London Missionary Society, where he was hospitably entertained till his decease.

China.—Mr. Parker.—Rev. Peter Parker, M. D., who embarked at New York, on the 3d of June last, arrived at Canton, October 26th, after an unusually long passage of 145 days.

Lord Napier, his Britannic Majesty's Chief Superintendent in China, died on the 11th of October; and by a letter from Mr. Bridgman dated October 31st, information is brought that the collision between the British authorities and the local Chinese government had produced much excitement. Embarrassments had also been experienced in the operations of the mission. The little school taught by Mr. Bridgman had been broken up; some of the natives connected with the printing establishment had been seized and imprisoned; and it had been deemed necessary for Leang Afa and his son and one of their friends to retire to Singapore or Malacca, whither they were on the eve of sailing. It was hoped, however, that in the good providence of God, the storm would soon be over; and that the missionaries would soon be able to go on with their labors as before.—Mr. Gutzlaff, up to the 20th of October, was prosecuting his labors along

the coast of China with success, expecting to return to Canton in November.

SINGAPORE.—Communications have been received from Mr. Tracy at Singapore up to November 11th. He arrived there from Canton on the 24th of July. Messrs. Johnson and Robinson left Singapore for Siam two or three weeks previous to his arrival. Mr. T. immediately entered on his labors in his new field, and was daily in the streets and on board the vessels and junks in the port, distributing books and tracts, principally in the Chinese and Malayan languages, to those who could read. Almost all received them gladly, and crowds often gathered around him asking for them with much importunity. Through his interpreter he conversed with numbers daily, in a serious and pointed manner, concerning their souls, and with some apparently good effect. His room was resorted to by many for conversation and inquiry. He had taken up his residence with a Chinese family, eating in their manner, with the hope of securing their confidence, and more readily acquiring a knowledge of their language. A Chinese school was expected to be opened without delay. Afa arrived Nov. 11.

SIAM.—A letter received from Messrs. Robinson and Johnson, dated at Bankok, September 3d, states that they arrived there on the 25th of July; that they had had an interview with the *Prah Klang*, who received them very kindly, and appeared favorably inclined to their object when it was made known to him; that they find the people every where inquisitive and eager to obtain tracts; and that numbers were calling for books, many of whom were priests.

SMYRNA.—REV. Messrs. Adger, Houston, Merrick, and Pease, who sailed from Boston in the *Padang*, Aug. 20, arrived at Smyrna, on the 25th of October, after a passage of sixty-three days. They and their wives were in good health.

CHEROKEES.—An encouraging state of religious feeling has been manifest in the mission family and schools at Dwight, among the Cherokees on the Arkansas river, during the past winter, and to some extent among the Cherokees in the vicinity, of whom a number give pleasing evidence of having been born again.

At a large and interesting meeting of Cherokees, at Carmel, in the eastern Cherokee

country, held about the first of December, three Cherokees were admitted to the church, and two who had been suspended for misconduct were restored on manifestation of repentance. Two or three other candidates for church-fellowship, of whom favorable opinions are entertained, were prevented by peculiar circumstances from uniting with their brethren at that time.

A large card containing the Cherokee alphabet, with the name and sound of each character represented in Roman letters, has been prepared by Mr. Hitchcock, teacher of the boys' school at Dwight, and lithographed in Boston. It is designed principally for use in the schools established for giving instruction in the Cherokee language, taught by itinerating native teachers; and also to aid Cherokee families in reading their own language.

CHOCTAWS.—REV. Messrs. Kingsbury and Byington, during the last summer and autumn, made a tour to some tribes of Indians west of the State of Missouri, for the purpose of ascertaining what openings there are in that quarter for missionary labors. They then visited the stations of the Board among the Osages, Creeks, and Cherokees, west of the Mississippi, and proceeded as far south as the Choctaw country, where they also visited the several stations and consulted with their brethren respecting their labors. Mr. Kingsbury returned to the old Choctaw country in January, while Mr. Byington remained west of the Mississippi, engaged in missionary labors among the Choctaws. Mr. Kingsbury remarks, "The disposition of the Choctaws towards the missionaries is more favorable than I have ever before seen it." Mr. Williams writes, "The new year has opened with brighter prospects of spiritual good to the Choctaws than any that has preceded it since they came to this country. Within the last few days a number appear to be inquiring what they shall do to be saved."

Three thousand copies of a book in the Choctaw language, containing biographical notices of pious children, prepared principally by Mr. Williams, have recently been printed at Boston. The book contains 54 pages.

Rev. Joel Wood and his wife, formerly connected with the Choctaw mission on the east of the Mississippi, from which they were obliged to retire on account of ill health, arrived at the site of the present mission on the 16th of December.

CREEKS.—A book in the Creek language, prepared by Mr. Fleming, containing a short sermon and twenty hymns, amounting to 35 pages has been recently printed at Boston, the edition consisting of one thousand copies.

MACKINAW.—Letters from Mackinaw, dated early in February, state that the mission-school there was experiencing the gracious influences of the Holy Spirit, and that it was hoped that fifteen or eighteen of the pupils in the school, and twenty or twenty-five others, in the village and garrison, had passed from death unto life.

AUXILIARY OF NEW YORK CITY AND BROOKLYN.

THE annual meeting was held at Masonic Hall, Feb. 11th, Z. Lewis, Esq., the president, in the chair, who opened the meeting with an address. Prayer was offered by the Rev. President Bates of Middlebury College; after which the report of the treasurer was read by W. W. Chester, Esq., and that of the executive committee by D. E. Wheeler, Esq. the secretary. The receipts of the society during the year were \$10,706 68; to which, if the receipts of the Reformed Dutch churches in the city be added, amounting to about \$3,000, and which now flow into the treasury of the Board through another channel, the total of contributions to foreign missions from the City of New York and Brooklyn, will be nearly \$14,000. Rev. Messrs. Winslow, from the Ceylon mission, and Ramsey, from Bombay, addressed the meeting, making statements concerning the missionary fields with which they are respectively connected. Rev. Asa D. Smith, of the city of New York, then addressed the meeting on the following resolution presented by him—

Resolved, That it is in the power of religious men in the commercial world to render far more efficient aid than they have yet done, in making known the gospel to the heathen nations.

Rev. O. Eastman, one of the Secretaries of the American Tract Society, then read communications which had just been received, respecting the death of the Rev. Dr. Wisner, after which the following resolutions were presented by the Rev. Drs. Edwards, Spring, and Peters, each of whom supported his resolution by an address—

Resolved, That the smallness of the number of laborers who go forth into the great har-

vest of the world, and the repeated deaths among those who have gone, should awaken universal and earnest prayer to the Lord of the harvest for more laborers.

Resolved, That the continued developments of God's providence ought to excite the church to press onward with increased vigor in the work of reclaiming the world to God.

Resolved, That this auxiliary deeply sympathise with the parent Board in its solemn and sudden bereavement in the death of the Rev. Dr. Wisner, one of its Secretaries, of whose decease we have been this day informed.

WESTERN RESERVE FOREIGN MISSIONARY SOCIETY.

THE first annual meeting was held at Hudson October 8th, 1834. After prayer the reports of the treasurer and directors were read, and resolutions were presented and addresses made by Rev. Messrs. Fitch, Isaac McIlvaine, Alvan Nash, Everton Judson, Myron Tracy, and professor Long.

Resolved, That efforts to evangelize the world are eminently conducive to the piety of the church; and that it is a privilege to be frequently reminded of the claims of the heathen upon our charities.

Donations,

FROM FEBRUARY 11TH, TO MARCH 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.

Albany, Mon. con. in R. North

D. chh. 49, 13; do. in 2d R. D.

chh. 22, 76; 71 80

Buskirk's Bridge, Mon. con. in R.

D. chh. 13; fem. in do. 6; 19 00

Canajoharie, Mon. con. in R.

D. chh. 17 00

Catsbaun, Mon. con. in do. 12 00

Charlestown, Mon. con. in do. 10 00

Farmerville, Mon. con. in do. 17 00

Fishkill, Frag. so. of 1st R. D.

chh. to constitute Mrs. CATHERINE FISHER an Honorary

Member of the Board, 100 00

Fishkill Landing, Mon. con. in

R. D. chh. 25 00

Griggs Town, N. J. Mon. con.

in do. 10 13

Jersey City, Mon. con. in do. 15 05

New Brunswick, N. J. So. of in-

quiry in Theol. Sem. anniv. coll. 38 54

New York City, Coll. in R. D.

chh. Ninth-st. 25, 40; coll. in

do. Exchange Place, of which

to constitute Rev. STEPHEN H.

MEER of Bushwick, Rev.

JOHN E. MILLER of Tompkins-

ville, Rev. A. MARCELUS of

New York city, Rev. MANCIUS

SMEDES HUTTON and Rev.

BENJAMIN C. TAYLOR Honorary

Members of the Board, 250;

a lady, 10; mon. con. in colleg.

R. D. chh. 1, 75; frag. so. of R.

D. chh. to constitute Rev. JAMES

LESLIE and Rev. ISAAC COLE

Honorary Members of the Board, (to ed. fam. chil. in China,) 107.44;	394 59
Pasgack Coll. in R. D. chh.	3 00
Philadelphia, Mon. con. in 1st R. D. chh. (of which to constitute Rev. JOSEPH ALDEN of Williamstown, Ms. and Rev. PHILIP F. PHILIPS Honorary Members of the Board, 100;)	145 06
Rochester and Clove, Mon. con. in R. D. chhs.	10 00
Saddle River, N. J. Coll. in do.	4 37
Schaghticoke, Mon. con. in do.	2 50
Union, R. D. chh.	5 00
Upper Red Hook, Mon. con. in do.	19 00
Warwick, Fem. for. miss. so.	14 00
Weston, N. J. Mon. con. in R. D. chh.	8 64
	941 77
Less,	3 00—938 77
<i>Central Board of Foreign Missions,</i>	
James Gray, Richmond, Va. Tr.	1,000 00
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
New Haven, Fem. benev. so.	11 50
Shoreham, Cong. so. to constitute Rev. JOSEPH F. GOODHUE an Honorary Member of the Board,	54 00—65 50
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Benton,	40 00
Branchport,	18 63
Galen, (of which to constitute Rev. MALTYR GELSTON an Honorary Member of the Board, 50; 100; N. Aldrich, to constitute Rev. JOSEPH C. MORSE an Honorary Member of the Board, 50; A. W. B. 3;	153 00
Gorham,	15 00
Hopewell,	18 50
Huron,	19 45
Junius, 4.50; Rev. J. Morrill, 12;	16 50
Ovid,	141 00
Palmyra,	153 00
Pennyan, Towards support of a missionary,	145 73
Romulus,	60 00
Seneca Falls,	16 75
Waterloo,	76 00
West Dresden,	18 00
West Fayette,	12 00—896 56
<i>Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Essex, Gent.	12 00
Hinesburgh, Chh. con.	90 75—32 75
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Brunswick, Mon. con.	100 00
Cumberland, Gent. 11.50; Jews miss. so. 7.50;	19 06
Durham, La.	1 50
Gorham, Benev. so. 60; mon. con. for Gorham mon. con. sch. in Ceylon, 60;	120 00
North Yarmouth, Mon. con. in 2d par.	9 11
Portland, Mon. con. in 2d, 3d and High-st. chhs.	156 00
Pownal, Gent. 24; la. 20.55;	44 55
Scarboro', Gent.	28 98
Standish, Gent. 8; mon. con. 5; la. 9;	22 00
West Minot and Hebron, Gent.	2 07—503 27
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Newburyport, La. mite so. 8.50; united mon. con. in 1st presb. chh. 31;	39 50
Parker River Village, Mon. con.	16 30—55 80
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Essex, J. Choate, for Char. miss.	3 00
Gloucester, Gent. in Rev. Mr. Porter's so. 6; la. 15;	21 00
Sandy Bay, Gent. 11; mon. con. 40; contrib. 13;	64 00
Marblehead, La.	109 58
Salem, United mon. con. in Crombie-st. chh. 14.13; gent. in Rev. Mr. Emerson's so. 69.47; mon. con. in do. 2.37;	75 97—273 55

<i>Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.</i>	
Balance,	24 50
Bethel, Mon. con.	16 00
Bridgeport, 1st so. Mon. con. 29.68; gent. 25.27; la. 25; Old Mill, Mon. con. 12;	91 95
Brookfield, Fem. char. so. 12.75; asso. 2.75;	15 50
Danbury, Rev. Mr. Rood's so. 77.35; mon. con. 56.60;	133 95
Huntington, Gent. 50; la. 57.70; glean. so. 10; mon. con. 39.18;	156 88
Monroe, La. 21.51; mon. con. 5; gent. 1.75;	28 26
New Fairfield, Indiv. to constitute Rev. GEORGE COAN an Honorary Member of the Board, 50; ded. prev. rec'd. 20;	30 00
New Town, So. contrib. 5; la. 9; Reading, Gent. 15.35; la. 20; mon. con. 3;	14 00
Stratford, Gent. 35.81; la. 90; young men's so. 4.64; mon. con. 25.03;	38 35
Trumbull, La. miss. sew. so. 17.20; mon. con. 2.19; F. B. 4;	155 48
	23 39
	798 26
Ded. am't ackn. Jan. 500; bal. due, 3.26;	503 26—225 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
West Durham, Mon. con.	30 30
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Canton, Mon. con.	21 66
Collinsville, Mon. con.	8 00
East Hartford, Gent.	23 33
East Windsor, Mon. con. 13.78; fem. tract so. 5;	18 78
Wapping so. La.	16 39
Hartford, 1st so. Mon. con. 20; a friend, 5;	25 00
N. so Mon. con.	22 19
Marlboro', Fem. benev. so.	12 50
Suffield, La.	20 91
Wethersfield, Newington so. Mon. con.	20 26
Windsor, Wintonbury so. La.	1 10—190 12
<i>Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.</i>	
Antrim, Gent.	30 00
Francetown, Gent. 89.61; la. 62.27; av. of jewelry, 75c.	152 63
Lyndeboro', Gent.	39 27
Mason, La.	22 00
Milford, Gent. 51; la. 32.67;	83 67
Nashua Village, La.	24 00—351 67
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
Alna, Mon. con.	26 57
Boothbay, Mon. con.	30 00
New Castle, La. 26.25; mon. con. 14.59;	40 84
Waldoboro', Gent. 7; la. 9; mon. con. 24.40;	40 40
Wiscasset, La.	30 00—168 11
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
(Of which fr. Litchfield, R. Tallmadge, to constitute Rev. RICHARD M. CHIPMAN of Hartford, an Honorary Member of the Board, 50; New Preston, Indiv. to constitute Rev. COLUMBUS SHUMWAY an Honorary Member of the Board, 50; Norfolk, Indiv. to constitute Rev. JOSEPH ELDRIDGE an Honorary Member of the Board, 50; Roxbury, Sch. of A. B. C. for hea. chil. 11.30; Watertown, Fem. hea. sch. so. for sch. for fem. chil. in Ceylon, 60; Dorcas so. for books for <i>Uriel Gridley</i> in Ceylon, 3;)	3,400 00
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	1,847 66
<i>Northampton and neigh. towns, Ms. Aux. So.</i>	
J. D. Whitney, Tr.	
Amherst, 1st par. Gent. 19.25; la. 2;	21 25
Belchertown, Gent.	22 76
Chesterfield, Gent.	6 00

Cumington, Gent. 16,36; la.	23,19; Mrs. A. Briggs, 10;	49 55
East Hampton, Mon. con.	Geshen, Mon. con.	60 03
Granby, E. par. Mon. con.	Hadley, Gen. benev. so. 32,82;	18 00
Hadley, Gen. benev. so. 32,82;	mon. con. 30;	41 00
Hatsfield, Gent.	Middlefield, Mon. con.	69 82
Hatsfield, Mon. con.	Northampton, Mon. con. 78,38;	35 15
Northampton, Mon. con. 78,38;	la. 59;	8 00
la. 59;	Norwich, Mon. con. 9,71; a	137 38
Norwich, Mon. con. 9,71; a	friend, 75c.	10 46
Southampton, Gent.	South Hadley, 1st par. Mon. con.	35 77
South Hadley, 1st par. Mon. con.	West Hampton, Gent. 37; la. 10,25;	18 46
West Hampton, Gent. 37; la. 10,25;	Worthington, Gent. 23; la. benev.	37 25
Worthington, Gent. 23; la. benev.	so. 25;	48 00—609 88
so. 25;	Onondaga co. N. Y., Aux. So. A. Thomas, Tr.	
Onondaga co. N. Y., Aux. So. A. Thomas, Tr.	Ansonville, Mon. con.	1 75
Ansonville, Mon. con.	Bridgewater, Mon. con. in cong. so.	1 00
Bridgewater, Mon. con. in cong. so.	Fairfield, Juv. miss. sew. so.	7 00
Fairfield, Juv. miss. sew. so.	Holland Patent, Mon. con.	29 20
Holland Patent, Mon. con.	Madison, Mon. con. in cong. chh.	15 50
Madison, Mon. con. in cong. chh.	Mexico, Mon. con.	8 00
Mexico, Mon. con.	Mount Vernon, Mon. con.	5 60
Mount Vernon, Mon. con.	Pinckney, Pa. Mon. con.	20 00
Pinckney, Pa. Mon. con.	Richland, Rev. R. Robinson, 5;	
Richland, Rev. R. Robinson, 5;	J. H. 1,50; mon. con. in cong.	
J. H. 1,50; mon. con. in cong.	chh. 16,60;	23 10
chh. 16,60;	Salisbury, Mon. con.	11 00
Salisbury, Mon. con.	Utica, 1st presb. so. Coll.	15 00
Utica, 1st presb. so. Coll.	Warren, Mon. con. in presb. so.	21 00
Warren, Mon. con. in presb. so.	Waterville, Mon. con. in presb. chh.	25 00—176 15
Waterville, Mon. con. in presb. chh.	25 00—176 15	
25 00—176 15	Finetown Conference of chh. N. H., S. Blake, Tr.	
Finetown Conference of chh. N. H., S. Blake, Tr.	Exeter, 1st chh. Gent. and la. 95;	
Exeter, 1st chh. Gent. and la. 95;	2d chh. gent. and la. 43; Mrs.	
2d chh. gent. and la. 43; Mrs.	M. Dean, for Ward Clark Dean	
M. Dean, for Ward Clark Dean	in Ceylon, 12;	150 00
in Ceylon, 12;	Rockingham co. East, N. H. Aux. So. D. Knight, Tr.	
Rockingham co. East, N. H. Aux. So. D. Knight, Tr.	Lamprey River, La. to constitute	
Lamprey River, La. to constitute	Rev. CONSTANTINE BLODGETT	
Rev. CONSTANTINE BLODGETT	an Honorary Member of the	
an Honorary Member of the	Board,	50 00
Board,	S. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
S. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	De Kalb, Mon. con.	37
De Kalb, Mon. con.	Depoyster, Cong. chh.	3 00
Depoyster, Cong. chh.	East Stockholm, Cong. chh. 4,56;	
East Stockholm, Cong. chh. 4,56;	W. C. 3,75; W. C. 1,50;	9 81
W. C. 3,75; W. C. 1,50;	Gouverneur, Coll. in presb. cong.	
Gouverneur, Coll. in presb. cong.	25,28; L. H. Parsons, 15; B. S.	
25,28; L. H. Parsons, 15; B. S.	5; a widow, av. of jewelry, 2;	
5; a widow, av. of jewelry, 2;	(which and prov. dona. constitute	
(which and prov. dona. constitute	Rev. HERMAN S. COLTON	
Rev. HERMAN S. COLTON	an Honorary Member of the	
an Honorary Member of the	Board,	47 28
Board,	Lower Norfolk, Cong. chh.	2 69
Lower Norfolk, Cong. chh.	Massena, 1st cong. chh. 76c. Mis.	
Massena, 1st cong. chh. 76c. Mis.	P. 75c.	1 51
P. 75c.	Ogdensburg, Presb. cong. 100;	
Ogdensburg, Presb. cong. 100;	Mrs. M. C. 5; I. C. 5; H. 25c.	110 25
Mrs. M. C. 5; I. C. 5; H. 25c.	Oswegatchie, 2d presb. cong.	16 25
Oswegatchie, 2d presb. cong.	Potsdam, Presb. cong. 7,38; sch.	
Potsdam, Presb. cong. 7,38; sch.	dia. No. 12, 2; mon. con. in	
dia. No. 12, 2; mon. con. in	presb. cong. 14; aux. so. coll.	
presb. cong. 14; aux. so. coll.	7,52; T. S. 5; indiv. 20,29;	56 19
7,52; T. S. 5; indiv. 20,29;	Richville, Cong. chh.	8 25
Richville, Cong. chh.	Russell, Av. of horse,	10 00
Russell, Av. of horse,	South Canton, Mon. con.	1 52
South Canton, Mon. con.	Upper Norfolk, Cong. chh.	9 81
Upper Norfolk, Cong. chh.	West Stockholm, Fem. asso.	5 31—289 24
West Stockholm, Fem. asso.	5 31—289 24	
5 31—289 24	Stafford co. N. H., Aux. Ho. A. Freeman, Tr. 281 78	
Stafford co. N. H., Aux. Ho. A. Freeman, Tr. 281 78	Sullivan co. N. H., Aux. So. J. Brock, Tr.	
Sullivan co. N. H., Aux. So. J. Brock, Tr.	Cornish, Gent. 30,33; la. 47,21;	77 53
Cornish, Gent. 30,33; la. 47,21;	Plainfield, Meriden par. Gent. la.	
Plainfield, Meriden par. Gent. la.	and ason. con.	70 00—147 53
and ason. con.	Valley of the Mississippi, Aux. So. W. T.	
Valley of the Mississippi, Aux. So. W. T.	Tusman, Cincinnati, O. Tr.	
Tusman, Cincinnati, O. Tr.	Western Reserve aux. au. Ashtabula	
Western Reserve aux. au. Ashtabula	co. So. 10; Franklin co.	
co. So. 10; Franklin co.	Worthington, Mrs. R. 50c.	
Worthington, Mrs. R. 50c.	Geauga co. Kirtland, Sub. 70;	
Geauga co. Kirtland, Sub. 70;	gent. 13,50; la. 5,50; fem.	
gent. 13,50; la. 5,50; fem.	benev. so. 10; Unionville, Mon.	
benev. so. 10; Unionville, Mon.	con. 10; Huron co. Clarkesfield,	
con. 10; Huron co. Clarkesfield,	Mon. con. 5; indiv. 8; Mrs. S.	
Mon. con. 5; indiv. 8; Mrs. S.	T. av. of jewelry, 3,75; Fitch-	
T. av. of jewelry, 3,75; Fitch-	ville, Mon. con. 12,50; indiv.	

12,19; Greenfield, Indiv. 6,25;	Lyme, 31,06; Norwalk, Mon.	
Lyme, 31,06; Norwalk, Mon.	con. 10; G. Mygatt, 3; Ridge-	
con. 10; G. Mygatt, 3; Ridge-	field, 6,50; Ruggles, Indiv. 8,75;	
field, 6,50; Ruggles, Indiv. 8,75;	Lorain co. Elyria, chh. 30;	
Lorain co. Elyria, chh. 30;	Wellington, 15,41; Medina co.	
Wellington, 15,41; Medina co.	Richfield, Mr. Hammond, 10;	
Richfield, Mr. Hammond, 10;	Mrs. H. R. 50c. Sharon, Sub.	
Mrs. H. R. 50c. Sharon, Sub.	12; av. of jewelry, 3; Portage	
12; av. of jewelry, 3; Portage	co. Aurora, Mon. con. 8; sub.	
co. Aurora, Mon. con. 8; sub.	15,25; Charlestown, La. 5;	
15,25; Charlestown, La. 5;	Hudson, Contrib. 21,73; H.	
Hudson, Contrib. 21,73; H.	Oviatt, 10; Kev. H. Coe, 12;	
Oviatt, 10; Kev. H. Coe, 12;	mon. con. in W. R. college, 36;	
mon. con. in W. R. college, 36;	Nelson, Asso. 2,50; Ravenna,	
Nelson, Asso. 2,50; Ravenna,	Mon. con. 10,17; Tallmadge,	
Mon. con. 10,17; Tallmadge,	Mon. con. 38; asso. 58,78;	
Mon. con. 38; asso. 58,78;	Richland co. Plymouth, Sub. 4;	
Richland co. Plymouth, Sub. 4;	indiv. 2,13; Trumbull co. Farm-	
indiv. 2,13; Trumbull co. Farm-	ington, Gent. 33,50; la. 5,50;	
ington, Gent. 33,50; la. 5,50;	Gustavus, Sub. 22,30; Kinsman,	
Gustavus, Sub. 22,30; Kinsman,	A. C. 5;	585 94
A. C. 5;	Ded. cost of report of W. R.	
Ded. cost of report of W. R.	aux. so.	35 00—550 94
aux. so.	Washington co. Vt. Aux. So. C. W. Storrs, Tr.	
Washington co. Vt. Aux. So. C. W. Storrs, Tr.	Stow, Asso.	2 70
Stow, Asso.	Waterbury, La.	10 28—12 98
Waterbury, La.	Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Windham co. Vt. Aux. So. N. B. Williston, Tr.	Dummerston, Cong. chh. sac. col.	29 00
Dummerston, Cong. chh. sac. col.	Guilford, Mon. con.	3 88
Guilford, Mon. con.	Halifax, Gent. 4,25; la. 2,50;	6 75
Halifax, Gent. 4,25; la. 2,50;	Marlboro', Coll.	12 00—51 63
Marlboro', Coll.	Woburn Asso. Ms. Aux. So. Rev. S. Sewall, Tr.	
Woburn Asso. Ms. Aux. So. Rev. S. Sewall, Tr.	Bedford, La. char. asso. 17,04;	
Bedford, La. char. asso. 17,04;	mon. con. 29,95;	46 90
mon. con. 29,95;	Worcester co. North, Ms. Aux. So. A. Wood, Tr.	
Worcester co. North, Ms. Aux. So. A. Wood, Tr.	Phillipston, Rev. J. Chickering,	12 00
Phillipston, Rev. J. Chickering,	Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	Boylston, Gent. la. and mon. con.	
Boylston, Gent. la. and mon. con.	(of which to constitute JOTHAM RUSH an Honorary Mem-	
(of which to constitute JOTHAM RUSH an Honorary Mem-	ber of the Board, 100;)	130 00
ber of the Board, 100;)	Holden, Gent. 106,68; la. 82,30;	
Holden, Gent. 106,68; la. 82,30;	mon. con. 86,17;	275 15
mon. con. 86,17;	Leicester, Gent. 269,25; la. 61,67;	
Leicester, Gent. 269,25; la. 61,67;	mon. con. 76,08;	407 00
mon. con. 76,08;	Oxford, La.	37 00
Oxford, La.	Paxton, Gent. 11; la. 12; mon.	
Paxton, Gent. 11; la. 12; mon.	con. 9;	32 00
con. 9;	Princeton, Gent. 14,75; la. 20,19;	34 94
Princeton, Gent. 14,75; la. 20,19;	Rutland, Gent. 49,25; la. 52,35;	101 50
Rutland, Gent. 49,25; la. 52,35;	Shrewsbury, Gent. 41; la. 49;	
Shrewsbury, Gent. 41; la. 49;	mon. con. 40;	130 00
mon. con. 40;	West Boylston, Gent. 27; la. 34;	
West Boylston, Gent. 27; la. 34;	mon. mon. 18,63;	79 63
mon. mon. 18,63;	Worcester, Mr. Miller's so. Gent.	
Worcester, Mr. Miller's so. Gent.	87,87; la. 70; mon. con. 167,39;	325 26
87,87; la. 70; mon. con. 167,39;	Mr. Abbott's so. Gent. (of	
Mr. Abbott's so. Gent. (of	which fr. A. D. FOSTER,	
which fr. A. D. FOSTER,	which constitutes him an	
which constitutes him an	Honorary Member of the	
Honorary Member of the	Board, 100;)	210,06; la.
Board, 100;)	155,92; mon. con. 169,69;	526 67
155,92; mon. con. 169,69;		2,081 15
	Ded. am't ackn. in Feb.	2,000 00—81 15
Ded. am't ackn. in Feb.	Total from the above sources,	\$12,431 91

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Pa. Presb chh to constitute Rev.	ROBERT STEEL an Honorary Member of	
ROBERT STEEL an Honorary Member of	the Board,	50 00
the Board,	Albany, N. Y. Mon. con. in 2d presb. chh.	
Albany, N. Y. Mon. con. in 2d presb. chh.	29,28; 3d presb. chh. (of which to constitute	
29,28; 3d presb. chh. (of which to constitute	Rev. C. A. KEELER an Honorary	
Rev. C. A. KEELER an Honorary	Member of the Board, 50;)	56,15;
Member of the Board, 50;)	Amherst, Ms. Miss. so. in college,	39 00
Amherst, Ms. Miss. so. in college,	Amity, N. Y.	11 00
Amity, N. Y.	Amsterdam Village, N. Y. Presb. chh.	95 00
Amsterdam Village, N. Y. Presb. chh.	Andover, Ms. Gent. miss. so. in chapel cong.	
Andover, Ms. Gent. miss. so. in chapel cong.	to constitute SAMUEL FABRIS, O. JOHN-	
to constitute SAMUEL FABRIS, O. JOHN-	son and Rev. E. R. HALL Honorary Mem-	
son and Rev. E. R. HALL Honorary Mem-	bers of the Board, 290; la. so. 60;	350 00
bers of the Board, 290; la. so. 60;	Andover, Ms. Mon. con.	17 85
Andover, Ms. Mon. con.	Athens, Ala. Rec'd at Creek Path.	2 00
Athens, Ala. Rec'd at Creek Path.	Ballston Spa, N. Y. Presb. chh.	299 00

Baltimore, Md. La. sew. so. of 1st presb. chh. and mon. con. in do. 406,07; coll. in do. after sermon by Rev. M. Winslow, 180; Mrs. M. H. Breckenridge, 10;	566 07	Richmond, N. Y. Coll. in presb. cong. 36,85;	
Basking Ridge, N. J. Fem. cent. so.	7 00	T. Williams, to constitute Rev. Jacob BURNBANK of Richmond, and Rev. ASA JOHNSON of Nunda, Honorary Members of the Board, 100;	136 85
Batavia, N. Y. Presb. chh. (of which to constitute Rev. RUSSELL WHITING an Honorary Member of the Board, 50;)	55 00	Salem, Ms. Mon. con. in Howard-st. chh. Feb. 3,70; March 8,60;	12 30
Belchertown, Ms. Sab. sch. for tracts for China, \$1,03; chil. of mater. asso. for bea. chil. 9,13;	95 16	Saratoga Springs, N. Y. Presb. chh. 90,18; av. of ring, 75c.	90 93
Berkshire, N. Y. Mon. con.	20 00	Silver Creek, N. Y. Coll. in presb. cong.	10 75
Bethel Green, Ala. Rec'd at Creek Path,	10 19	Springfield, Vt. Urica Mon. con.	15 00
Blountville Ton. S. Rhea,	1 00	State of New York, Av. of jewelry, by Rev. R. C. Hand,	9 50
Boaton, Ms. A friend,	1 00	Stillwater, N. Y. Presb. chh. 50; cong. chh. 11,88;	61 68
Broadbain, N. Y. Rev. Mr. B. 2; Mrs. B. 1; Mrs. McM. for Flat Head Indians, 1; D. C. M. 50c. P. G. M. 50c. T. C. 25c. E. B. 50c. W. B. 50c.	6 25	Uniontown, Pa. Mon. con.	10 00
Caston, Illi. Contrib. in presb. chh.	30 00	Vandalia, Illi. Contrib. in presb. chh.	9 75
Charleston, N. Y. Presb. chh.	38 00	Virginia, Messrs. Coffmans, rec'd at Creek Path,	5 00
Chazy, N. Y., J. C. Hubbell and Mrs. Hubbell,	12 50	Warren, N. Y. Coll. in presb. cong.	118 24
Constable, N. Y. Cong. chh.	6 50	Wayne N. Y. Coll. in presb. cong.	30 00
Courtland, Ala. J. White,	10 00	West Bloomfield, N. Y. Coll. in 2d presb. cong.	40 00
Crown Point, N. Y. Three families,	32 00	Western Canal, N. Y., H. H. in packet boat,	1 00
Dunkirk, N. Y. Coll. in presb. cong. to constitute Rev. TIMOTHY STILLMAN an Honorary Member of the Board,	50 00	Westfield, N. Y. Coll. in 1st presb. cong.	70 00
East Calney, N. Y. Presb. chh.	21 00	Westfield, N. J. Mon. con.	25 00
East Richfield, N. Y. Mon. con. in cong. chh. and so.	25 00	West Nassau, N. Y. Mon. con. 28; fem. pray. so. 6;	34 00
East Stockholm, N. Y., E. Hulburd, to constitute JULIUS HULBURD an Honorary Member of the Board, 100; L. Hulburd and fam. 14;	114 00	West Rupert, Vt. Mon. con. in cong. so.	8 25
Eden, N. Y. Rev. Mr. Robbins,	1 00	Wilmington, Ms. Mon. con.	12 10
Fort Covington, N. Y. Presb. cong. coll.	31 00	Winchester, Ten. 14; Mrs. E. W. for China miss. 1;	15 00
Fredonia, N. Y. Coll. in presb. cong. to constitute Rev. WILLIAM BRADLEY an Honorary Member of the Board,	50 00	Windsor, Vt. T. Emerson, (of which to constitute Rev. GEORGE E. WILSON an Honorary Member of the Board, 50;)	100 00
Genesee, N. Y. Coll. in 2d presb. cong.	50 00	Winlow, Me. Mon. con.	15 50
Geneva, N. Y., G. A. Cook,	12 00	Woodstock, Va. Mon. con. in presb. cong. \$15; ack. in Jan. as fr. Woodstock, Vt.	
Greenfield, N. Y. Cong. chh.	7 15	Wrentham, Ms. A young lady,	1 00
Greenwich, Ct. Rev. Dr. Lewis,	30 00	York, N. Y., A child,	25
Hampstead, N. H. Rev. J. K. for miss. to Africa,	50	York Town, Pa. Rev. J. G. Schmucker,	25 00
Hanover, N. J. 1st presb. chh.	6 34		
Hantsville, Ala. Rec'd at Creek Path,	53 62	LEGACIES.	
Keesville, N. Y. Presb. cong.	16 00	Barnet, Vt. Mrs. Janet Bachup, (\$350 having been received previously,) by Rev. D. Sutherland, Ex'r,	117 00
Knox, N. Y. Mon. con.	4 12	Princeton, Ms. Isaac Thompson, by I. Thompson, Ex'r,	25 00
Lakeville, N. Y. Coll. in presb. cong.	32 00		
Lima, N. Y. Coll. in presb. cong. 50; fem. benev. so. 10; Mary Bristol, dec'd, 10; (of which to constitute Rev. JOHN BARNARD an Honorary Member of the Board, 50;)	70 00	Amount of donations and legacies acknowledged in the preceding lists, \$16,381 74. Total from September 1st, to March 10th, \$94,925 51.	
Lodi, N. Y. Coll. in presb. cong.	27 00	DONATIONS IN CLOTHING, &c.	
Lyndon, Vt. Mon. con. in 1st cong. chh.	25 00	Ashtim, N. H., A box, fr. la. of presb. cong. for Ojibwa miss.	100 00
Malone, N. Y. Presb. cong.	17 15	Harvard, Ms. A box, fr. la. char. sew. cir. for Dwight,	47 90
Mariboro', Ms. J. Stowe,	10 00	South Middleton and Scotchtown, N. Y., A box, fr. cong. for Sandw. Isl. miss.	100 00
Mayfield, N. Y. For wes. miss. to constitute Rev. JEREMIAH WOOD an Honorary Member of the Board,	50 00	Waterbury, Vt. A bundle, fr. la. asso.	9 00
Mayville, N. Y. Coll. in presb. cong.	4 00		
Mendonham, N. J. Presb. chh.	78 75	The following articles are respectfully solicited from Manufacturers and others.	
Morcan, N. Y. Presb. chh.	25 00	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
Morrah, N. Y. Presb. cong.	7 00	Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.	
Mount Morris, N. Y. 1st presb. cong.	29 00	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
Newark, Del. An indiv.	3 50	Blankets, coverlets, sheets, &c.	
New Haven, Ct. Miss E. R.	20 00	Fulled cloth, and domestic cottons of all kinds.	
New Orleans, La. A friend, by Rev. J. B. W.	1 00		
New Varan, N. J. Rev. U. Maynard,	3 00	James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums fr. Feb. 1st, to 28th, viz.	
New York city, A friend,	50 00	Hebron, Chh. 17,80; Peakes' Cong. Ladies, to constitute Rev. Jacob D. MITCHELL an Honorary Member of the Board, 50;	
Northampton, Ms. Sab. sch. in 1st par. for sch. in Caylon,	50 00	Prince Edward, Sunday sch. College chh. 5,35; Petersburg, Juv. for miss. asso. 200;	\$273 65
Northwood, N. H. Mon. con. 23; gent. and la. asso. 35;	58 00		
Orangeville, N. Y.	3 22		
Petersen, N. J. Mon. con. in Rev. Mr. Eaton's chh.	30 00		
Petersburg, Va. Mon. con.	21 30		
Philadelphia, Pa. JOHN SHERBART, which constitutes him an Honorary Member of the Board, 100; 5th presb. chh. 60,23;	160 32		
Mrs. Sampson,	10 00		
coll. in 1st presb. cong.	24 00		
N. Y. Presb. chh. to constitute J. NICHOLS an Honorary board,	50 00		

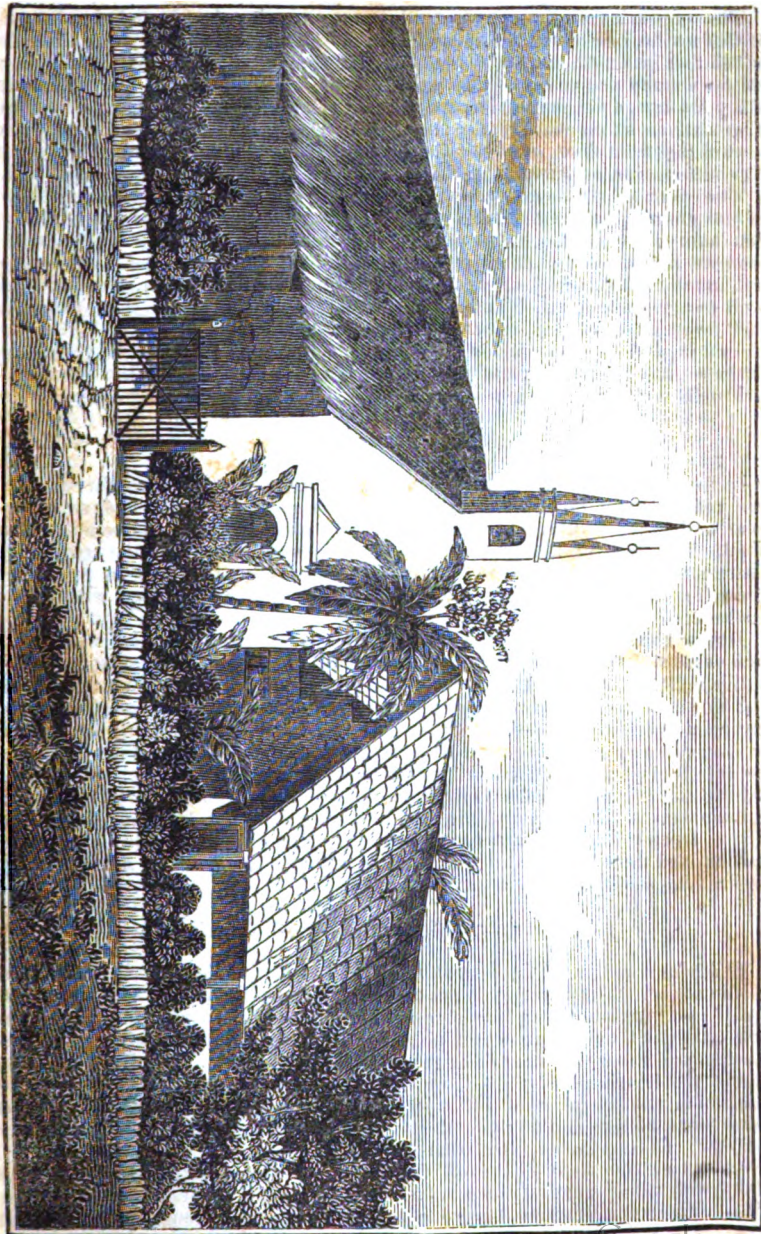
Quarterly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. XXI.

MISSION PREMISES AT ODOOVILLE, CEYLON.



AMERICAN MISSION STATION AT OODOOVILLE, IN THE JAFFNA DISTRICT, CEYLON.

[Prepared by the Rev. Miron Winslow.]

Description of the Mission Premises.

The engraving on the opposite side represents the church and dwelling-house at Oodooville, one of the stations of the American mission in Ceylon. The former is 125 feet in length and 28 in breadth. At the farther end about 30 feet is taken off for a study and vestry. The walls are of brick, plaistered and whitewashed. They are low, and the roof is covered with palm-leaves. There is a decent pulpit. The natives sit on mats on the floor, which is of hard cement, and rises gradually toward the front door, so as to bring all the audience in plain view of the preacher. In a little tower, on the east gable-end, forming the front, is hung a small bell.

The front of the house, which is about 45 feet in length, is on a line with that of the church; but a verandah, or piazza, of ten feet projects forward; from which you look out upon a garden containing roses, jessamine, and myrtle, with figs, oranges, limes, pomegranates, and grapes. There are also in the enclosure cocoa-nut, areca-nut, mango, jock, and other fruit trees; which afford a pleasant shade, as well as agreeable fruit. The floor of the house is of cement, like that of the church, and there is no ceiling between it and the roof, which is tiled. There are no chimneys, and no glass windows. On the north side, in the midst of young cocoa-nut trees, are the buildings of the female central school, and on the west is a bungalow for a native preacher.

The Scenery Around.

In front is an extended plain, which in one direction is open as far as the eye can reach, being only intersected here and there by low live-hedges of prickly pear and other shrubs. In one part of this plain the natives around burn their dead. The fires of the funeral pile are frequently seen from the house; but the distressing thought is not here awakened, as *has* been the case in most parts of India, on seeing them, that the living widow may be burning with the dead husband.

During the rains, when the small dry grain is growing, this plain is clothed with rich verdure. On the borders, now and then projecting into it or in the midst are native villages, which being assemblages of gardens, with large fruit trees of different kinds, or palmyra groves, appear almost like peninsulas or islands, the plain being open and level like a sea. The low mud houses of the natives are so embosomed in the groves as not to be seen at a distance, and the foliage of the trees, always green, gives constantly a cheering and lively aspect to the scene. The village of Oodooville is behind and on either side of the station; and the principal road from Jaffnapatam to Tillipally and the sea beyond, passes not far from the station in front. In travelling along this road the appearance of the house, in the midst of the garden, and the white front of the church, with its small tower rising among the green foliage of the trees, is very picturesque.

History of the Church and Premises.

This was a station of the Roman Catholics, when the Portuguese had possession of the island. They first built the church and house more than two centuries and a half ago. A little less than a century later, they were repaired by the Dutch, who attempted by governmental influence to introduce the Protestant faith into Ceylon, and succeeded in making many *nominal* converts. The Rev. Dr. Baldeus, one of the Dutch ministers, states that "in 1663 there were of Christian men and women in the kingdom of Jaffnapatam 62,558, not including the slaves whereof there were 2,587;" and he adds "the number of children in the schools in 1661 was 18,000." Of the Oodooville station he says—

"About an hour from Telipoli (Tillipally) stands the church Oodewil, in a great plain, with an adjacent large stone house, formerly the habitation of a Franciscan friar. The soil is very luscious here, and fertile in rice, naceng, and other vegetables. The school-boys amount to 600, and the auditors to 900 or 1,000."

The Dutch divided the whole district of Jaffna into parishes, and erected or repaired *thirty-two* churches; but for all these they had never more than three or four ministers, with some native assistants, and, perhaps, a schoolmaster at each church. Eventually they had only one minister, who made a visitation once a year, to celebrate marriages, baptise such children as could repeat the creed, the ten commandments, and a small catechism, and administer the Lord's supper. There was a strict union between church and state, and an assent to the Helvetic confession of faith was necessary to holding any office of profit or trust under government. The number of nominal Christians, therefore, became large; but they had little knowledge of Christianity, almost no instruction being given even to the children in the schools, who were only prepared for the visitation of the minister; and still less did they feel the power of the gospel. They were at heart idolaters; and when the English took possession of the island in 1796, and allowed the natives the free exercise of their own superstitions, the churches were immediately deserted, and left to go to ruins; the heathen temples were rebuilt; and almost every vestige of Christianity was soon lost. There is now and then an old man to be found, who will acknowledge that he was baptised; but he is ashamed to have it known, has probably forgotten the name given to him in baptism, and has no knowledge of Christianity, except an imperfect recollection of the "Dutch catechism." The revolt to heathenism was doubtless the stronger, because the natives have constant intercourse with the heathen on the continent, speaking the same language, from whom they descended.

Occupation by the Mission.

This station was taken up in 1820. The "large stone house" had then become a small brick one, and as brick walls are more perishable than stone, they were very much broken by the intruding banian, and covered with ivy. Both house and church had stood a quarter of a century without a roof and no wood or iron-work remained about them. They were overgrown with briars and thorns, among which were serpents and scorpions, and were supposed to be the residence of evil spirits. Near the house stood a flower-tree to which, it was said, according to the custom of the natives, many evil spirits had been *nailed* up. When sickness prevails in a village, which they think is caused by an evil spirit, they offer bloody sacrifices to allure the spirit, and these getting him into their power, they conduct him to some cross-road or forest and let him go, or nail him up to a tree with various ceremonies. At Tillyally there was such a tree, which Mr. Spaulding, contrary to the remonstrances of the natives, cut down. They said the air, that night, was filled with the noise of the spirits thus let loose, and as his horse died soon after, they affirmed that these spirits had killed him, not having power over the missionary! Their dread of evil spirits, which they suppose fill the air, keeps them in constant fear, as they have no idea of a superintending providence. They are in slavery to Satan—lying in the arms of the *wicked one*.

The church was covered in 1824, when it was dedicated to God in presence of a very large native congregation of the most respectable people in the neighborhood.

Commencement and Progress of the Schools.

Native Free Schools.—An account was given of these, in the Quarterly Paper No. 19. They have prospered at this station, so that for several years there have been from 15 to 20 schools; and from 600 to 800 scholars, about 100 of them girls. The first was commenced under a tamarind tree, the boys sitting round the master on the ground, and making the letters of the alphabet with the finger in the sand. At first their books were all made of strips of the ola, or palm leaf, on which they write with an iron stile; but now they have printed books, especially tracts and portions of the Scripture. About half of the schoolmasters, who were at first all heathen, have become Christians.

Boarding Schools for Boys and Girls—were commenced here as at the other stations with difficulty. For some time none could be induced to brave the ridicule of living with Christians. At length several boys from a school in one of the neighboring villages, combined to keep each other in countenance, and came in a body to be received, bringing a man with them to act as cook for the establishment. Of these Mrs. Winslow wrote at the time, Sept. 22, 1820—"The last week, I may well call the pleasantest of my missionary life. On Monday morning one of our day scholars came with *twelve* boys to live with us. Soon after, a respectable man

brought two sons, and gave them to Mr. W. and myself with much ceremony. He placed a hand of each in ours and said, 'They are no longer my children but yours, you are their father and mother.' I could not but say to Mr. W., as we looked at them to night, seated cross-legged on the floor, each with a plate of rice and curry before him, ready to help himself with his right hand instead of a spoon or knife, as soon as a blessing should be asked,—could our friends at home see these children some of the best feelings of their hearts would be drawn forth."²⁰

The boy who came at the head of this company afterwards received the name of *Rufus W. Bailey*. He has been for two or three years a member of the church, and a useful assistant in the mission.

Girls could not at first be induced to attend at all, as it is *disgraceful* for a female to learn to read and write. One small girl, the daughter of a domestic, came and lived with her mother. Then two girls from the immediate neighborhood came occasionally, as day scholars, to learn to sew. One night it was so stormy that they could not go home, and one of them, being very hungry, ventured to take her supper with the children at the station. Her father was a priest at a "devils'-temple" near the mission-house. He was very angry; but his daughter having thus, in some measure, lost caste he agreed in compliance with her earnest desire to give her up to the missionaries. She was named *Betsy Pomeroy*; was the first convert in the school, and is now a christian wife and mother. In 1823 there were here 32 boys and eight girls fed, clothed, and educated at the expense of the mission.

Female Central School.—This school was formed in 1823, the boys being sent to other stations and girls taken in their place. It commenced with 29 pupils. The number continued about 30 or 40 for several years. There are now more than fifty girls connected with it, from six to sixteen years of age. One half of each day, they are under the immediate direction of the missionary's wife, who superintends their sewing, and examines them in some of their studies. In the morning, at sunrise, they are assembled in the church for prayers, and in the evening with the mission family. They take their food, which is "rice and curry" twice a day and rice and buttermilk once, after the native fashion, with the hand, from a brass plate placed before them on the floor, and their dress is in the native style (a strip of cloth round the waist, a yard wide and a yard or two in length) except that all the larger girls wear also a calico jacket.

From this school, 24 have already joined the church none of whom have disgraced their profession. Twelve of them have been married to Christian husbands, and are shedding around them something of the light and loveliness of a Christian example in the midst of benighted neighborhoods, where the heathen wife is the slave rather than the companion of her husband, not being allowed to eat with him, but after him; not to walk beside, but behind him; and is always exposed to be beaten at his pleasure. To elevate the female character and to bring forward intelligent christian wives and mothers is a most important means of introducing Christianity among these heathen.

Attention to Religion.

In 1821, a little more than a year after the station was formed, a few adults became serious. One of these was a respectable woman from the neighborhood. She soon gave evidence of receiving the truth in the love of it. Three other adults also embraced Christianity. These four were received to communion at the same time, on Sabbath morning, April 21st, 1822, in the presence of a large native congregation. The sermon and most of the addresses were in Tamul. It was affecting to see the candidates, who had often prostrated themselves before dumb idols, after giving their assent to the articles of faith, come forward to the communion table, and kneel down to receive baptism in the name of the living God, some of them weeping; and then to see three of them bring their children, five in number, and dedicate them to the Lord.

In the revivals of religion, at all the stations, in 1824 and 1830, this station shared. At the close of the former, when a part of the converts were received, to the number of 41 at one time, 10 were from this station. After the latter 34 were admitted at a communion season held here, in presence of many heathen. In all, down to 1833, there had been received to the church 54 natives, and 33 children had been baptised.

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Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR.
PERKINS.

[Continued from p. 143.]

THE portions of the journal of Mr. Perkins inserted in the last number left him at Gavalan with the bishop, Mar Yohanna, who had consented to accompany him to Tabreez as his Syriac teacher. On the morning of the following day Mr. P. was to leave Gavalan and proceed on his tour accompanied by the bishop, intending, on the way, to call on the Nestorian patriarch, Mar Elias, who at that time was visiting the churches in the provinces.

Ride to Oormiah—Interview with the Patriarch.

October 20, 1834. We started about eight in the morning, the bishop proposing to find a servant in a village near the city. He must be an ecclesiastic and able to read, because two at least are required in saying their prayers, there being frequent responses; besides, he would like to perform mass at Tabreez occasionally. We rode about twelve miles across soil but little cultivated, the mountain closing down near the lake. There the plain of Oormiah begins to expand towards the southwest to a vast extent. It is almost perfectly level, extremely fertile, highly cultivated, irrigated by several streams, and covered with gardens, orchards, and villages. The city is quite to the southwest extremity of the plain. It was nearly dark when we reached it. The bishop conducted us directly to the Nestorian corner of the city, and gave us rooms for lodging in the church, and took an adjoining one

for himself.—The church is a large edifice, built of stone and brick, situated on an elevated spot, but all, save the roof, sunk in the ground. The building is divided into several small apartments, all of which are entered by very small doors. The church itself is a room of considerable size. We found in it no images or pictures; but its entire walls are most untastefully, not to say ridiculously, hung with old shawls, pieces of calico, etc., of every conceivable color and description, for the purpose of ornament. The church is surrounded by a very ancient graveyard, some of whose stones are very large, and all are inscribed with Syriac characters. In the centre is a beautiful fountain, surrounded by wide-spreading shade trees.

The city of Oormiah is the ancient Thebarma, and is said to be the birth-place of Zoroaster. It is situated on an elevation of ground, about ten miles southwest of the lake, and within about ten miles of the mountain. On every side are gardens of vast extent, surrounded and interspersed with shade trees of such size and in such numbers as to give the whole vicinity much the appearance of a great American forest. It is encompassed by a high wall and a broad deep ditch. The number of its inhabitants is about twenty thousand. Vast multitudes, some say one half of the population, were carried off by the plague that raged here four years ago. Of the inhabitants about fifty are Jews,* two hundred are Nestorians, (the Nestorians reside mostly in villages near,) and the

* The language of the Jews, in Oormiah, so much resembles that of the Nestorians, that the two people can very well understand each other. This Jewish dialect is said to differ considerably from the one spoken in Turkey. The language common to all classes in this province is a Tartar dialect of the Turkish.

rest are Mohammedans. There were a few Armenians formerly in the city and in the provinces, but they followed away the Russians.

The city, within, has a very venerable and rather inviting appearance. It has much broader streets, more shade trees and gardens, and a greater air of general comfort, than any city I have seen in Asia. In the extensive bazars, we noticed some of the best fruit I ever beheld. European cloths and other goods have also found their way there to a considerable extent.

On our arrival at the city we were informed that the patriarch, Elias, was in a village four miles distant, but was expected to depart the next day. I therefore despatched our Armenian attendant immediately to apprise him of my being in the city, and of my wish to visit him.

21. The Armenian returned, saying that the patriarch would defer his departure one day for the sake of seeing me. About the same time Mar Gabriel, the bishop resident in the village of Ardishai, called to visit me. He is a young man, about twenty-five years of age, of a careless air, yet of a pleasant, intelligent, energetic countenance. I stated to him the object of my coming here, and he responded a most hearty welcome and pledged his own utmost co-operation, in the accomplishment of that object. "The priests of the city, in whose church we then were, do not receive me," he said, "with much cordiality, as you probably noticed. Being metropolitan of this province, I recently excommunicated them for marrying men to two wives; which you know," he added, appealing to me, "is forbidden in the gospel." Sanctioned polygamy is not prevalent among the Nestorians.

I gave Mar Gabriel some of my New Testaments and spelling-books, with which he seemed exceedingly delighted, and he departed, uttering some complaints against the Mohammedans. The Nestorians are all very ready to ascribe their present degradation to Mohammedan oppression; and, to a great extent, it is unquestionably true that they are sorely oppressed. Besides being wantonly stripped of their honest earnings, seizure of their children and coercive conversion of them to the Mussulman faith, are not unfrequent. Two instances of this kind had just occurred in neighboring villages. In one, a young girl of noted attractions was seized by twenty armed men, carried to the city, and delivered to a Mussulman, who, hearing of her beauty, had wished to marry her, but

could not while she remained a Christian. Thus torn from home and friends, she was frightened into a profession of the faith of the prophet, and compelled to become the wife of a Mohammedan. The bishops of the province were endeavoring to rescue the girl, but had little expectation of success. Here, you know, "Judgment is turned away backward, and justice stands afar off." In the other instance, a boy of sixteen was seized and compelled to profess himself a Mohammedan. As soon as an opportunity occurred, he absconded, fled into Russia, and renounced his Mohammedan profession. On the road to Oormiah we overtook this boy, slyly making his way home. Under our protection, he reached his native village, but was in constant apprehension of losing his life. Mr. Haas, being pleased with his appearance and compassionating his condition, brought him to Tabreez with him. In addition to these seizures, Persian law holds out a very strong though diabolical inducement to nominal Christians here to become Mohammedans. The act of professing the Mohammedan religion, entitles a Christian to the immediate possession of all the property belonging to his family relatives. Notwithstanding the force of this motive, however, to the unsanctified heart, the horror* of abandoning the Christian faith is so great, that instances of voluntary conversion to Mohammedanism are rare. The Nestorians informed me, that they had procured a repeal, so far as they were concerned, of the statute above referred to respecting the tenure of property from Abbas Meerza sometime before his death; but that the governor of Oormiah, or his secretaries, had always so managed as to prevent their deriving any benefit from the repeal. I found it ex-

* An old widowed Armenian woman, in Tabreez, who has been for some time a nurse in my family, had carefully accumulated \$400, by washing for European gentlemen. Her son, a prodigal fellow, importuned her for the money; but she refused to let him have it, until, to secure it at any rate, and retaliate on his mother, he professed himself a Mohammedan. He was immediately hailed as a monster, at every turn, by his own people; besides, the act itself, on more consideration, so frightened him that he recanted, gave up his pursuit of the money, and came back to the Christian faith. Being liable to lose his head for the recantation, and unable to conceal himself longer, he fled a few weeks ago into Russia. Persian policy may be well illustrated by perusing the history of this old woman's money. She committed it to a female relative for concealment. A son of this relative learning where the money was deposited, stole the whole sum. The owner arraigned him before the governor of the city, who recovered the money and punished the thief; but said that an old wash-woman had no right to be the possessor of so much money; he therefore took one half to himself and restored her the other. This happened last week.

tremely difficult to pacify them, and resist their importunities that I should go and remonstrate in person with the governor on their numberless grievances.

About noon we set off for Geog Tapa (white hill) to see the patriarch Elias. Mar Yohanna accompanied us, as guide and friend. It was interesting to observe the Nestorians, as we passed them on the road, approach their bishop affectionately and kiss his hand.

Forgetting the bishop's request, that I should call him and his people *Chaldeans*, I often in conversation repeated *Nestorians*. He at length laughed, and humorously remarked, "We shall soon be at war if you do not cease calling us *Nestorians*."

When we reached the house of the kethbodeh of the village, where the patriarch was staying, we were detained sometime, until a room might be put in order to receive us. We were at length conducted into a large room, at the end of which the patriarch was seated on cushions. Mar Yohanna approached him and kissed his hand, and then introduced us. He welcomed us cordially with a smile. I was obliged to communicate with him through three interpreters. He not being able to speak Turkish, (Arabic and Syriac are the languages spoken in the region of El Koosh,) the bishop addressed him in Syriac. Our Armenian attendant communicated with the bishop in Turkish, Mr. Haas with the latter in Armenian, and I with him in English. Yet notwithstanding the many links in our chain of communication we conversed fluently for three hours, and it was decidedly the most interesting interview I ever enjoyed with any personage whatever. I had felt great solicitude respecting the impression I might leave on the mind of the ecclesiastical head of the people for whose benefit I came to Persia; and was very happy, as we proceeded, to find him heartily seconding all I said. Soon after our introduction, the patriarch remarked that his people were exceedingly oppressed and degraded. I seized upon this remark as an opportunity of making known to him my object in coming here. I replied that it was a source of grief to Christians in America, that his people were in the condition he had stated. He expressed gratitude for our sympathy. I continued, that hearing such to be the state of the Nestorians, and that they still made the Bible their rule of faith, exalting it above all human traditions, Christians in America sent two messengers a few years ago to ascertain whether these things were really

so; that these messengers in their report confirmed what had previously been heard in America respecting the condition of the Nestorians; that American Christians then more than ever felt interested for his people; that it was their prayer that the Nestorians might continue to reverence the Bible, and never yield to any solicitations to abandon the christian religion, etc.; moreover, that Christians in America had not felt satisfied with merely praying for the Nestorians; that they remembered the words of the apostle, "If a brother or sister be naked and destitute of daily food and one of you say unto them, Depart in peace; be ye warmed and filled, etc., what doth it profit?"—and that they had accordingly sent me to try to aid his people, if he and they wished it, by assisting them to circulate the Bible, establish schools, prepare school books, etc.

As the successive items of this explanation were communicated to the patriarch, I noticed the kindling emotion gleaming from his countenance; and I had scarcely quoted the passage of scripture mentioned above, and fully announced my object, when he raised his eyes toward heaven and exclaimed, "Thanks be unto God, this is just what I have been praying for, and what we need." He desired me to present his most heartfelt gratitude to Christians in America for sending me here with such an object; and he expressed the same to me for coming, promising at the same time to help me in every way in his power. I told the patriarch, I had brought with me two Syriac books, which I should like to submit to his inspection. They were the gospels above mentioned, and the Nestorian spelling-book. He already had two copies of the gospels from the British and Foreign Bible Society lying by him, and he seemed exceedingly rejoiced to find mine to be of the same kind. The spelling-book, too, he said, was admirably prepared; that nothing was faulty in it, save the location of some of the points; and that, he said, was a trifle. He expressed a strong desire, that American Christians would send me a Syriac press. He would appoint one of his most learned men, he said, to devote his time to aid me in the preparation of books: not that he would find any fault with the books that had been already prepared for his people; but that there were many books in their language which it was desirable to have printed.

During our conversation, the great room was nearly filled with listening

Nestorians, who seemed enraptured with the idea of having books printed in their language. The chief man of the village took up the spelling-book I had brought to show as a specimen to the patriarch and began to teach his little boy (about four years old) the alphabet; and schools and Bibles became at once the engrossing theme.

A dinner was spread on the floor, consisting of yogoon, bread, cheese, butter, walnuts, and raisins. We all ate in Asiatic style, with our fingers. During dinner the patriarch remarked, that within the last three years (i. e. since he himself revolted from Rome,) about six hundred families, in the vicinity of El Koosh, who were formerly Catholics, have become Nestorians. I was careful not to reproach the adherents of Rome. Still I was happy to let him know that neither I nor my patrons were numbered among her sons.—Soon after dinner, I took my leave of the patriarch, being permitted to believe that he heartily welcomed me to my missionary labor. My heart melted in gratitude to God, that he had brought me to Oormiah, just in time to meet this man, and that I had been permitted to enjoy so encouraging an interview.

Mar Yohanna remained to spend the night with the patriarch. Our ride back to the city, just before sunset, was delightful.

22. We were early awaked by the priests and some of the people coming to prayer. Their services consisted of chanting, bowing, kneeling, and crossing themselves, and continued about half an hour. When I went out of my room, I found Mar Elias (the bishop, not the patriarch) from Geog Tapa, with the priests. He was absent when we visited his village yesterday. He is a captious old man, about sixty years of age, and prides himself exceedingly on his repeated learning. He gave me a formal welcome to his people; but I was much less pleased with him, to the last, than with the other bishops.

A copy of my spelling-book was brought, and turning to the alphabet, after entertaining his own people present for some time, he addressed himself to us. "It would be extremely instructive and entertaining for us," he said, "if he only had time to sit down with him and be instructed into the profound meaning of each letter of the Syriac alphabet—*alif* (a) for instance," he said, "for Allaha, (God,) and for Adam (man,) and so on." His own people present seemed aston-

ished at such marvellous displays of learning.

Interview with the Governor of Oormiah.

This morning I sent the letters I had with me, from Sir John Campbell, the prince, and the vizier, to the governor. His excellency returned an invitation, that I should visit him, and we immediately called. We found him occupying a splendid mansion, and surrounded by numerous attendants. He is an intelligent man and received us very kindly. Being told that I was from the *new world*, he replied, "Every thing is superlative that comes from the *new world*." He dealt out many other Persian compliments, of a like description. He remarked, that Mr. Fraser, the English novelist on Persia, had been his guest, on his way to Bagdad, three days before, and had mentioned that I was soon coming there and should bring books with me. I told him I had brought some Syriac books for the Nestorians; and inquired whether he thought it would be well to distribute books among them. Two moollahs sat near, and he was obviously embarrassed. With a smile, however, he replied, that the learned clergy of the Nestorians could best decide that point. I told him I had the day before seen their patriarch, showed him specimens of my books, and that he pronounced them good and suitable to be distributed among his people. The governor said, "It is then very well." He himself, I am confident, would never discourage the establishment of schools, or the circulation of books, among the Nestorians. Like other Persian governors, however, he is a creature of the moollahs. While the latter are quiet, the missionary can have protection and pursue his course; but he must always expect to depart from the field at their bidding. They watch with eager eyes, and sound the alarm at the least indication of danger. A German missionary, who was understood to be preparing a book against the Mohammedan religion, came near losing his life, in Tabreez, two years ago. In an indirect manner much may be done.

When the governor found that I had brought no Persian books for distribution, he seemed to labor to conceal his previous apprehension. He inquired how I was pleased with Oormiah. I replied that I was highly pleased with it, so much so, that I might at some day like to come there and reside. "Most wel-

come will you be," he replied, "the whole city shall be yours." He directed a house to be immediately prepared, for our reception, and appointed a young nobleman to accompany us over the city to visit its antiquities. We returned to the church, and had our effects removed thence to the house provided for us by the governor.

Mar Elias (the bishop) soon called to visit us; and several applications for books came from distant villages; among the rest came four little boys from Geog Tapa, on foot, a distance of four miles. They belonged to Mar Elias' school.* They had heard of my being in their village the day before and having books with me, and they all started forthwith to procure for themselves books. They set down around me, and I gave them each a copy of the gospels and a spelling-book, which they folded to their bosoms and kissed, and then read them admirably.

In the course of the afternoon the governor sent us presents of tea, sugar, fresh fish, and bushels of grapes and melons. Such presents we are always sorry to receive, in Persia, as an extravagant return is universally expected; and in value corresponding to the rank of the Persian donor.

At evening, Mar Yohanna returned from Geog Tapa. I inquired what the patriarch said, respecting his going to Tabreez. "He told me," said Mar Yohanna, "to go home with you, and learn English, and do just as you say." He, at the same time, took from his pocket two of the patriarchate seals, which the patriarch had given to the bishop, directing him, (inasmuch as I am to be located at a great distance from El Koosh, often rendered impassable by Kurdish hostility,) to aid me, in his name, by the use of those seals, in any undertaking in which I might need his influence, as in the establishment of schools, the printing of books, etc.—Such a mark of confidence in me, and of approbation of my object, was most gratifying and altogether unexpected.

Mar Yohanna took lodgings in the same room with us. In the evening we told him that it was our practice to have worship morning and evening, and that we would submit the point to his pleasure, whether we should listen to him, or

he to us. He replied that we had already seen how the Nestorians pray, and now he should be most happy to see how we pray. I read a chapter in the Bible and we kneeled down and prayed. As soon as we closed, the bishop broke out, "That is very well." Observing us kneel in different directions, however, he asked, "Which way do you turn your faces when you pray?" We told him we were not particular on that point, as God is in every place. He seemed satisfied with our answer, and merely replied, that the Nestorians always turned their faces towards the east when they pray, because they are looking for Christ to come from that direction.

23. In the afternoon we visited the gardens back of the city. They are about two miles in extent, and very tastefully laid out. Two rows of thickly studded poplars surround each, with a stream of water running between them. The gardens are also covered with fruit trees, arranged in squares, and ornamented with flower bushes. Artificial fountains were here and there flowing. Our walk through these gardens brought us to the foot of the Kurdish mountains. We ascended two or three heights, from which we enjoyed a fine view of the most enchanting scenery I ever beheld. We had a perfect view, first, of the gardens at the foot of the mountains—next the city—then the gardens east of the city—afterwards the vast plain, gleaming with a golden harvest and decked with its numberless orchards and vineyards—and, finally, of the pure lake, rising in the distance and apparently meeting the skies. Forgetting for a moment the moral night that is brooding over this beautiful scene, I could hardly resist the feeling, as I surveyed it from the mountain top, that my eyes were resting upon the paradise of Eden.

On our return, Mar Yohanna informed us that he had engaged as his servant, to accompany him to Tabreez, the most learned priest in the province—one belonging in Geog Tapa, who had all his life sat at the feet of bishop Elias. I inquired why he selected a man of so much prominence as his servant. He replied, "In the first place, I wish to take with me a Nestorian who may prove an agreeable and worthy companion, as well as servant for myself; and in the second place, I wish to take one who shall himself be worthy of your attention and instruction."

I could not object to either of these reasons, especially when the bishop, at the same time, stated that no additional

* Mar Elias' school, to which these boys belong, is the only regular school in the province. It consists of twelve or fifteen scholars. Several of the priests have two or three boys each around them. In all cases, the boys who learn to read are but very imperfectly taught, both for the want of books and competent instructors.

salary would be expected, in consideration of the character of his servant.

Return to Tabreez.

24. We set off about eight o'clock in the morning, amid the reiterated blessings, alike of bishops, priests, and people. If real piety were to be estimated by the amount of pious talk, we might infer the existence of much more general and exalted piety, in all these countries, than can be found in the most devoted Christian community.—The governor furnished us a man to accompany us as guard and guide to the next province. We rode that day about six and a half *fursaks* (26 miles), and put up for the night at the village of Dash Aghul. Our direction was southeast, the first half of the way, and our road led through numerous charming villages. We then came upon the lake, where the mountain shuts down quite near it. Our direction changed to the south, leading around the southwest corner of the lake; and we passed over undulating, uncultivated ground, save here and there a small Kurdish hamlet under the cliffs of the mountains. We noticed a few black tents at a little distance from the road, and numberless Kurds returning home from their summer rambles with their flocks.

On the way we stopped at Geog Tapa, the village where I visited the patriarch, for the priest who was to accompany the bishop as his servant. The whole village gathered around me, and reiterated their welcome. The father of the finest boy in Mar Elias school led his little son (about ten years old) to me, and said, "This boy I present to you; you may take him with you now to Tabreez." Nothing but a fear of the responsibility of taking care of the boy, while unable to speak his language, enabled me to resist the temptation. I satisfied the father by proposing to take his son, when I shall remove to Oormiah. He is a remarkable fine looking boy, and I think missionary bounty will be well applied in his thorough education.

The priest at length came with his effects, consisting of his bed and prayer-book. He is a young man, about twenty years of age,—amiable, modest, and intelligent. His parents, and indeed, the inhabitants of the whole village were deeply affected in view of his departure, though they professed to rejoice in the prospect of his living with me. His mother came and kissed my hands and feet, and entreated me, with many tears, to take good care of her son and shield

him from the Mussulmans. And, as we left the village, the villagers all embraced their priest and wept aloud, and followed us a considerable distance on the road. It was quite affecting to notice these simple overflows of attachment, among this rude people, but few of whom ever leave sight of their native villages. My heart rose in thankfulness to God, as we rode on, that I was permitted to conduct home with me the two most promising Nestorian ecclesiastics that are to be found in the province. Whatever is done for them will bear directly and effectually on the interests of the whole people.

Two hours from Geog Tapa brought us to Ardishai, the village of Mar Gabriel. We entered his house, and unexpectedly found with him the patriarch Elias, surrounded by a large collection of his people. He received me with all the cordiality of a brother. Our baggage had gone on, and our visit was necessarily short; but to me it was a highly gratifying one. The patriarch repeated his assurances that I had his most hearty welcome, and that I always should have his utmost co-operation in my efforts to benefit his people. For a little amusement he called for a Syriac New Testament, with a Latin translation, and we read alternately, he the Syriac and I the Latin. He invited me to correspond with him.

We reached our stopping place—Dash-Agul—not until quite dark. The villagers were frightened, fled into their houses, and shut their doors. After much effort we induced a man to procure us a shelter, and were conducted into a stable, at one end of which was a platform spread over with an old carpet, on which we found very comfortable lodgings.

25. We rode six *fursaks* (24 miles), our course still continuing south and southeast. Two miles from where we stopped last night, brought us to the village of *Sheitan Abad* (devil town). It is a kind of metropolis of a district embracing the few villages under the mountains, southeast of the plain of Oormiah. It is partly surrounded by a wall which is now falling to ruins. Whether the Kurds here, as the Yozedez in the province of Bayazeed, pay formal homage to the devil, as the name of this village would imply, I could not satisfactorily ascertain. There is no doubt respecting the origin of the name, though the people are now nominally Mohammedans.

We put up for the night at Naghadeh. The ketkhodeh conducted us to the pal-

ace, where a room was immediately vacated for our reception. The governor was absent. A prince, Melek Kasim Meerza, happened now to be in this village, on a tour of observation in Kurdistan. He and the governor's son were out hunting when we arrived. Immediately after his return, the prince sent to us an invitation to visit him. We dined upon the game he had taken, and passed the evening with him. He is about thirty years of age, extremely social and friendly in his disposition, and has so long been acquainted with gentlemen of the European embassies, that he has become himself quite European in his character. He speaks French fluently and a little English. His object in making this tour, he informed us, was to prepare an accurate map of Kurdistan, of which country now, he said, very little is well known. This map, he remarked, he intended to present to the Asiatic Society in Paris, of which he had the happiness and honor to be a member.

By the road side, on the mountain, we observed to-day a solitary thorn-bush of considerable size completely covered with small strips of rags, which from time to time had been tied upon its twigs and branches, as votive offerings, by the Kurdish travellers. It is a very common practice among Mohammedans to deposit such standing mementos of their religious pledges. The Kurds make religious pledges on almost every occasion, particularly when some diabolical plot is to be perpetrated, as robbery or murder, etc. In their own religious system they find but ineffectual prohibitions of such deeds, especially with their explanation. When, for instance, they recollect, that it is forbidden in the Koran to rob a living man, they have just to kill the man, and rob him after he is dead!

We had now advanced fairly into the country of the Kurds. In this province, however, we felt very little apprehension of danger. About eight years ago Abbas Meerza caused one thousand Persian families to emigrate from the province of Erivan, then under his government, into this district, with the design of taming the frightful Kurds; and to an important extent this object has been accomplished. The wild simplicity of the Kurds reminds me much of the aborigines of America. They uniformly showed us great respect as European travellers. When approaching us on horseback, they often dismounted at a distance, and made their obeisance. In a missionary point of view, I regard them with a de-

gree of interest. Though nominally Mohammedans, they are much less influenced and injured by the religion of the prophet, than the Persians. And it is gratifying to know, that they are not entirely forgotten in the sympathies of Christendom. The Rev. Mr. Henley, of the Basle Missionary Society, is now commencing the study of their language, in this city, with reference to making Kurdish translations of the New Testament.

The Kurds, however, are nomadic tribes; and efforts directed to their religious benefit, must, as in all such cases, be much more precarious, than if they possessed more fixed character and habits. Their language, which is not written, partakes of the character of the Turkish, or Persian, as a given province is situated in the vicinity of these countries respectively. They have men, learned, they told us, alike in the Arabic, Turkish, and Persian languages.

It may be in place here to add, as a circumstance unfavorable to efforts for the religious benefit of the Kurds, that it is the wish, alike of the Persian and the Turkish governments, either to extirpate these Kurdish tribes altogether, or bring them from their mountain fastnesses and amalgamate them with the rest of the people. Any efforts, therefore, contributing to give the Kurds permanency of character, as putting books into their language, would probably incur opposition from these governments.

27. We were early on our way, and continued our course northeast over the great plain we entered yesterday, which soon become again uncultivated. The sameness of the scene was much enlivened by the zeal for learning English manifested by our Nestorian companions. We became mutual teachers and learners—the bishop and priest teaching me the names of things and to count in Syriac, and I them in English.

28. We started an hour before day, and scarcely dismounted from our horses until we reached the large fine village of Deh Khorgham, ten fursaks, (forty miles) from Maragha. Our road was over mountainous and uncultivated sections; and our course northwest, about thirty miles, which brought us quite near the lake; then doubling a promontory, it changed to northeast, the direction of Tabreez. We passed several acid springs, boiling up from small apertures in the middle of the road, with an effervescence as vivid and perfect as was ever produced in a chemical laboratory. It is by incrustations from the overflowing water

of these fountains, that the beautiful Tabreez marble is formed. We passed several quarries from which immense quantities of the marble are taken.

Deh Khorgham, the village where we put up for the night, is a kind of metropolis of a district of the same name, in the province of Maragha. It is a large populous village, containing about three thousand inhabitants, and well deserves the name of town. We lodged in a new, spacious Caravansarai; and no where on this side of the lake, did we see thrift and enterprise to equal Deh Khorgham.

28. We again started early; and, after riding three fursaks, to the north, between the mountains and the lake we entered the plain of Tabreez. Five fursaks more, to the northeast, brought us to the city.

About a week after his arrival at Tabreez, Mr. Perkins makes the following remarks—

Nov. 4. Our Nestorian friends, the bishop and priest, on their first arrival, took a room in my house and seats at my table. They are remarkably studious to keep their persons entirely clean, and to conform to all our habits and regulations. Though they had never before sat in chairs, or used knives and forks at their meals, they now use both to very good advantage.

Of their own accord they remain at our devotions after breakfast. They had never before heard European singing, and were singularly delighted with this part of our worship. They soon requested me to teach them to sing in our manner; so I repeated to them a verse from an English hymn, which they wrote down in their own character, preserving the sounds and the metre quite accurately, and were in half an hour able to sing it very well. The verse was the following;—

“Look up, my soul, with glad surprise,
Towards the joyful coming day;
When Jesus shall descend the skies,
And form a bright—a glorious day.”

I afterward gave them the interpretation in Turkish as well as I could; and they have since repeated it with ten-fold pleasure.

They next requested me to teach them our devotions at the table. I told them we were not limited to a single form. “Teach me then,” said the bishop, “all you repeat in one week.” I told him we were not limited to one week; but that our prayers at the table, as in other cases, are varied according to our feel-

ings, wants, and circumstances. “Prepare us, then, at least one,” said the bishop. So I gave them a short form, which they wrote down in the same manner as the verse of the hymn, and they now repeat it, in a whisper, at the commencement of every meal. At the close of each meal the bishop repeats a short prayer in their own language.

Their zeal and success in beginning to learn English is most gratifying. The priest has a sterling mind. The bishop has less, though highly respectable talents; and his very amiable, conciliatory disposition naturally qualifies him for extensive influence.

My acquaintance with the Nestorians, though short, has already given me an interest in them, as you will readily suppose, not inconsiderable. When I think of the universal artlessness and friendliness, which I found among the people—and of the character and history of their patriarch—a man of the finest talents and most amiable disposition—born and educated a Catholic, (the patriarchate of El Koosh and all its adherents, had been Catholic from 50 to 100 years,) yet now, in the meridian of life, breaking entirely away from the cold deadly embraces of the “holy mother church” and toiling, with the zeal of a martyr, to rescue his people from the same thralldom—and especially, when I see before me a bishop and priest from that people—young, enterprising, eager for learning, and the most docile pupils I ever instructed, I cannot but regard the prospect of missionary usefulness, among the Nestorians, as altogether more encouraging than I had supposed could be found in any field in Asia.

I deeply feel, however, that the work is all of God. Though we may plant and water, and though there may be promise of abundant harvest, unless He “give the increase,” we shall in the end reap nothing but blasting and mildew. And, standing as I do, “single-handed and alone,” I am often ready to sink under the responsibility which my work imposes, until I find relief in casting my care upon an almighty arm.

5. Yesterday intelligence of the death of the king of Persia, Feth Aly Shah, reached Tabreez. The same arrival reports, also, that a usurper, a prince who had been governor of Tabreez, has got possession of the royal treasury and the throne. It was most fortunate—I should say it was a very merciful arrangement of Providence, that I should make my journey to Oormiah, and safely reach home, just in time to escape the fury of

the impending storm. The intelligence is like unchaining tigers all over the country. In many parts, as we already hear, there is general anarchy; and, in numberless others the most cold-blooded atrocities, as robbery, murder, and assassination are perpetrated. There is much greater security in Tabreez than in any other place in Persia; though here we are every hour apprehending commotion.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT, IN ROOMELIA.

ROOMELIA is a portion of European Turkey, embracing the ancient Macedonia and Thrace. The tour was performed by Messrs. Dwight and Schaffner in the summer of 1834. The extracts to be made here from the journal relate almost wholly to the

Number and State of the Native Christians.

Salonica.—At *Salonica* the number of Greeks is probably about ten thousand souls. I state this estimate, however, with diffidence, since scarcely any two persons whom we consulted agreed in their opinions on the subject. Some years ago the Greeks were estimated at twenty thousand. The circumstances of the Greek revolution are quite sufficient to account for this large reduction. And it is easy to believe that such a population once existed there, when it is known that there are eighteen large Greek churches, besides several smaller ones. The Greek bishop of *Salonica* is a Metropolitan, having seven bishoprics depending on his see. The present incumbent is a good-natured, indifferent sort of a man. He seemed to take no particular interest in schools, or in the illumination of the people. He had with him, however, a young bishop from *Cassandria*, who is altogether a different man. He had no appearance of seriousness, but his sprightliness and intelligence rendered him agreeable in conversation, and we could not but regret that we had not further opportunities of intercourse with him.

I had heard that the Greeks in *Salonica* had established, of their own accord, a school on the mutual-instruction plan, and I one day took a guide to conduct me to it. Here were benches with sand, and a few cards hanging upon the wall, the

only indications of the Lancasterian system. I soon found that this was not the school of which we were in search, but a private establishment, in which the teacher is paid by the parents, a small pittance, and left to adopt his own system of instruction. I asked him why, since he had partially adopted the Lancasterian plan, he did not carry it through? He replied by asking me who would pay the expenses of fitting up a room with seats, purchasing cards, etc., saying at the same time, that he was not able to do it himself, and that the people were too poor to undertake it. I then inquired if the people generally were in favor of this system of instruction, to which he said it was a new thing to them, and that few of them knew any thing about it; but he thought they would approve, provided schools were supported for them by somebody. He said there were a few other private schools like his in other parts of the city, besides the two supported by public expense, viz. the Hellenic school and the Lancasterian. To these we now repaired. The former is held in a large building, erected, I suppose, for the purpose, having, besides lecture or class-rooms, some smaller ones for the accommodation of pupils whose parents reside in other towns. The present number of scholars, if I remember right, is about one hundred.

We entered one of the lecture-rooms where the head teacher was lecturing to a class of twenty or more young men, in metaphysics. He is an elderly man, rather coarse in his manners, but of a solid and intelligent appearance. As we entered he gave us the accustomed salutations and then requested us to be seated, begging that we would excuse him for continuing his lecture in our presence, which he did, with all the earnestness and abstractedness of the ancient philosophers. His text-book was Plato, from which he read a passage and then expounded and illustrated in language familiar to his pupils. I was carried back in my imagination some two thousand years, and fancied myself sitting in a school of one of the old Greek philosophers, listening to his metaphysical discussions. The class was, as I said, composed of young men, from fifteen to twenty-five years of age and some older. Most of them were in the Frank dress, and the costume of some of the others indicated that they were in the holy orders. I could not interrupt the old gentleman in his absorbing occupation, for his whole soul was in it; and perceiving

that his lecture was likely to be protracted I silently took my leave.

We now found our way to the Lancasterian school, which had been the object of our search. The room was large and appropriate, arranged with seats, etc., all in due order. The present number of scholars is about eighty, though the room is capable of holding twice that number. The deficiency will no doubt be supplied, when the people have become better acquainted with the system. The teacher was a bright and active young man, lately come from Syra. Here is an indication that there are some, at least, who take a lively interest in this new system of instruction, of which indeed the existence of a school here is sufficient evidence, for as far as I could learn, it was put in operation by the people themselves without any aid or impulse from abroad. Behind the teacher's seat were rows of shelves which I was pleased to see filled with books from the Malta press, including also a large number of the *Alphabetarion* printed at Andover, and the Modern Greek Testament of the British and Foreign Bible Society's edition.

It is very surprising, that in such a commercial place as Salonica, no Armenians are to be found. But so it is. Not a single Armenian family resides there among a population of an hundred thousand.

Before taking leave of the city I would recommend it as a promising field for missionary labor—first, on account of its large population; second, because of its central position; third, because the expense would be comparatively small. Another thing I will mention in passing, and that is that no permanent missionary of any society has ever settled at Salonica. The missionary should be left to direct his effort to Greeks, Jews, or Mussulmans, as the providence of God shall describe.

Seres.—I have included within the range of a missionary's influence at Salonica, the town of Seres. The Greek bishop, at that place estimated the number of Greek houses at three or four hundred. Others told us that the whole population amounts to thirty thousand, half of whom are Greeks and half Turks. It is certainly a large and flourishing town, having a large proportion of Greek residents. There are, moreover, twenty large Greek churches in which the usual services are held daily, besides about as many more smaller ones. It is however probable that, like Salonica, its Greek

population has been much diminished since the Greek revolution, although the same number of churches remains open.

The bishop of Seres, whom we visited, seemed a truly liberal and enlightened man. We mentioned the Lancasterian system of instruction as one well adapted to the state of society there, where elementary schools are so much needed. He replied, by informing us that they have long desired such schools but have not known how to set themselves about establishing them. But that, recently, a room has been prepared, and a young man of their own has been sent to Greece to learn the system and qualify himself to become a teacher. This is very promising; and I am always encouraged when I find these people moving of their own accord, and endeavoring to introduce improvements. We offered to furnish him with cards, slates, etc., from Constantinople if he wished, but he replied that the young man who had been sent, and whose return was daily expected, would undoubtedly bring all the necessary apparatus with him.

We took our leave of this bishop with very favorable impressions, and with sincere regret that we could not have further intercourse with him. May the Lord shine into his heart with the light of his truth, and make him a faithful watchman and bishop of souls.

Pravista.—Pravista, or Pravoosta, as it is sometimes spelled, would also come fairly within the range of a missionary's influence at Salonica. Its population is not large, amounting to only about 1,500 souls, but it is the residence of a Greek bishop, and the present incumbent seemed interested in the subject of education, and even entered into serious religious conversation with us with apparent feeling. He remarked that the Turks are becoming far more liberal in their feelings towards Christians of late. The younger class always treat their Greek subjects with respect. They do not call them *gaoor* (infidel) and *donmoos* (hog), as formerly, but *rayah* (subjects).

There is another Greek bishop at Xanthé, a town not far from Yenijy, in the mountains, where there is a Greek population of about 3,000 souls. I am not able to give you any further particulars as we did not leave our road to visit it.

Yoomoorjina.—At Yoomoorjina we found the first Armenians in our tour. Owing to the prevalence of the plague there, we stopped only a few hours, and had no intercourse with the people. We

learned, however, that there are only about forty families of Armenians. They have no school, and are, for the first time, just building a church. None of them speak the Armenian language, not even the priest.

As to the rest of our route to Adrianople I have nothing to state. The valley of the Manitzo is inhabited by many Greeks and few Armenians. But though the appearance of many of the villages indicates enterprise and prosperity, there are few schools and little disposition to moral and intellectual improvement.

Adrianople.—Adrianople itself is a field for missionary labor that ought not to be neglected. With a Greek population of from thirty to forty thousand, and an Armenian of from five to ten thousand, to say nothing of the Turks and Jews, and with a local situation surpassed by few other towns, I hesitate not to recommend it as worthy of immediate attention. I will mention a few reasons which give to Adrianople peculiar claims.

1. It is sufficiently near the capital to render communication easy, being only forty-eight hours distant.

2. Missionaries there would enjoy protection.

3. It will be an important first step towards getting access to cities and countries beyond, which have not yet been explored by missionaries.—As this is the most important consideration, you will permit me to enlarge upon it a little. One of the countries alluded to is Servia, which, according to the report of all modern travellers, is fast rising in civilization and intelligence. It is now virtually independent of the sultan and governed by its own prince (Milosh), who is endeavoring to introduce every European improvement. Not many months ago he sent a deputation to Constantinople for the express purpose of making inquiries in reference to schools, and procuring such aid as was available in the improvement of education among his people. I cannot express to you my desire to have that country thoroughly explored by a missionary.

An equally favorable opening seems to be presented to us in Wallachia and Moldavia, countries now once more governed by Greek princes, under the mutual protection of Turkey and Russia.

These princes are enlightened men, and are represented as being particularly desirous of introducing improvements in education, from infant schools upwards. In Moldavia there is a large interesting

Armenian population, who have already, by their own efforts, made some progress in improvement, and who seem ready to be directed and assisted from abroad.

Both the Greek and Armenian bishops of Adrianople seem to be good natured men. Of the latter I saw the most. My dragoman, Senekerem, had a long and spirited conversation with him, in which he urged him to make his people acquainted with the Scriptures, the word of life, and to introduce the study of the Scriptures into the school; to all which he assented as being very good.

The Armenian school here consists of three or four hundred boys, stowed away as thickly as possible upon the floor. The Armenian language only is used in the school, though it is not at all spoken or known by the people here. The Armenians speak only the Turkish. This is the third place I have visited, in all my travels, where the Armenians have forgotten their own language. The two former were Gallipoli and Yoomoorjina. The head teacher of the school received us with much attention and kindness, and he seemed a serious good sort of man.

The Greeks have several schools, one which they call the Hellenic school, we visited; but it was not then in session. It has, I think, about eighty scholars. It has a large library containing many French books, which neither teacher nor scholar can read. And this is perhaps well, for they seem to have been selected without discrimination, infidel as well as others. Probably they were purchased under the administration of some former teacher, who knew the French language, and who perhaps was not overstocked with faith in the sacred Scriptures.

We inquired for a Lancasterian school and were directed to a quarter called Jultan Yulderim, which we found was a long walk out of the city. Our disappointment was great, when we found that nothing remained of the Lancasterian system, but the benches and a few disfigured cards and broken slates. The old teacher was dead, and the present incumbent knew nothing of the system, and was therefore going on in the old way, or rather in a middle path between them both, which, like most other half-way things, was worse than nothing. He had a hundred boys crowded together in a room large enough for fifty—all in the most complete disorder.

There is a depot of the British and Foreign Bible Society at Adrianople, superintended by a Mr. Snell, an Englishman, who was absent while we were there.

Rodosto.—From Adrianople to Rodosto we proceeded too rapidly to admit of many inquiries by the way; though without much loss, as the intervening country is comparatively destitute of interest. Our Sabbath at Rodosto, at the Armenian monastery, was truly refreshing—I trust I can say spiritually as well as bodily. Our old friend, Boghos Vartabed,* seems to approach nearer to a spiritual knowledge of the truth, than any Armenian ecclesiastic with whom I have been acquainted. He has since visited Constantinople, where he called several times upon us, and our intercourse with him is more and more satisfactory. His school-house is nearly finished, and it is a beautifully constructed edifice, capable of containing two hundred and fifty or three hundred scholars, on the Lancasterian plan, which he is determined to introduce here.

On Sabbath afternoon my dragoman had a dispute with a Papist who called at the monastery, in the presence of Boghos, another Armenian, and ourselves. The main points were, the supremacy of Peter, submission to the pope, confession to a priest, and fasting. On at least two of these points, you will perceive that the Armenian church is equally involved with the papal, and yet Boghos enjoyed the dispute mightily, and contributed his share towards helping to defeat the papist, which, however, was no difficult task. I will not here repeat this discussion, but as a specimen I will give what was said on the supremacy of Peter.

Dragoman.—Where are we taught that?

Papist.—So our church say, and what the church says is true.

D. I don't care what the church says, or what any man or body of men say, I want proof from the Bible.

P. The church derive this doctrine from the Bible.

D. Where is it taught? Show me the chapter and verse.

P. I do not know, but I have no doubt it is there.

D. No, it is not there; but I will tell you what is there. When the disciples disputed among themselves who should be greatest, our Savior decided the case thus—"If any man of you desire to be first, the same shall be last of all and servant of all—Mark ix, 35. Now if the pope, or any body else, comes to me claiming to be chief among the ministers of Christ, I will say to him in the lan-

guage of Christ, "Let him be the last of all and the servant of all."

We took no part in the discussion, but left it wholly with our dragoman, the bishop and the papist. The latter was silenced, and then our Armenian said to him, "My friend I am not in the habit of disputing in this way in regard to the doctrines and ceremonies of the church—I was led into discussion by yourself; and now I would advise you, as one that careth for your soul, to go home and take your Bible and study it for yourself; ask no priest to interpret it for you, but ask God to give you wisdom, and try to find out yourself what the Scripture saith, and I am sure you will give up all these notions, which are mere human inventions, and which I assure you are not found in the word of God." The papist departed, apparently pleased with the advice, and it is our prayer that he may be led in the right way.

I will add no more as we have before explored the ground between this and Constantinople and given you our report.*

Ceylon.

JOURNAL OF MR. SPAULDING, ON THE CONTINENT.

[Continued from p. 146.]

SINCE this journal was written, Messrs. Hoisington and Todd, members of the reinforcement which left this country in July 1833, have removed from the island of Ceylon, and opened a new station at *Madura*, a large town among the Tamul people on the adjacent continent. The place was visited by Mr. Spaulding, during this tour, and is mentioned on a subsequent page.

Palamcottah.

January 30, 1834. Again at Palamcottah. This afternoon went with Mr. Rhenius to Tinnevely, a town which is very large, containing, it is said, twenty-two thousand inhabitants. On the Palamcottah side of the river there are perhaps six thousand. I intended to visit more of this town or city before leaving it, but find that I shall not be able. The town is really very large, and for a native place, bears the marks of wealth. Many of the houses are two stories high with small and grated windows. In this town the missionaries have one chapel

and two or three other places where they have schools.

February 3. Preached yesterday at eight o'clock in Tamul to all the catechists, schoolmasters, seminarists, etc. House full and all very attentive. At eleven o'clock heard brother Rhenius preach to English officers, civilians, etc. A good congregation. At four I preached again in Tamul. All seemed much interested.

At about ten to-day went with Mr. Rhenius to the church, where the catechists, eighty-five in number, including seven head catechists, were assembled. Most of these are situated in villages at from ten to one hundred and twenty miles distant; are middle-aged and fine looking men. All, it is hoped, are truly converted and followers of Christ. I was much gratified with the sight; heard several of them give an account of their labors, trials, joys, and sorrows for the past month. They have each several villages to visit, and in each a native congregation mostly nominal Christians. The head catechists are captains of fifties, as the others are of tens; and over all is John Dewasagayam, the native priest, a good man. He takes his *bullock bardy*, and with wife and children visits each division and each village. Staying two or three or ten days in a place, as he finds it necessary. Above all, are the missionaries, of whom Mr. Rhenius is the oldest. I preached twice to the catechists and schoolmasters, besides addressing them in private and separate meetings. Most of the masters are heathen and wear their ashes. A feeling of gratitude and responsibility stole over my heart as I spoke to the catechists, who are in fact so many evangelists sent through the length and breadth of the land to preach the glad news of salvation through Christ. Such a sight I never before enjoyed, and something of a self-application bore on my own heart, as I tried to bring to their mind the duties and responsibilities suggested by the passage, "As my father hath sent me even so send I you."

This evening Mr. Rhenius administered the sacrament to those belonging to the church, in which ordinance my helpers and myself participated. I was pleased with a new mode of administering this ordinance. The bread was first broken and put upon a plate of which brother Rhenius first partook, then handed it to his wife, and so from hand to hand until it went the round. The wine also was in one cup and went round in the same way, each taking, partaking

and passing it in rapid succession until the last, who passed it to the table. As soon as any one had passed the bread or the cup, he kneeled down, or prostrated himself (which was the more common,) and continued in this posture two or three minutes, so that six or ten were prostrated at the same time—all was still as the house of death, and as all was dark and still without, the scene was very impressive. After this we retired to the house, where, with a few christian friends, we took some refreshments. Just before leaving I read two hymns, "Come ye disconsolate," and "Daughter of Zion awake," etc., and then took leave of all.

4. On my way to Madras. I have looked out every way this afternoon, but have seen very few houses and but little cultivation. The soil is very barren.

5. This morning at Kovil Patta, forty miles from Palamcottah. This afternoon, while the bearers rested, I walked about a mile east of the road to the high grounds to see if there might be any cultivation or people. Passed a little cluster of thirty houses and a temple, but when on the high lands could see no villages and but little cultivation as far as the eye could reach, even till the round heavens like an umbrella shut down upon the horizon.

I do not wonder that people who sit quietly in their studies and cast their eyes upon the little island of Ceylon, and then upon the still smaller speck of Jaffna, exclaim against the undue proportion of missionaries in that place. It is really a wonderful fact. But when I travel the southern part of the continent of India several hundred miles, in different directions, and see only two or three large towns and here and there a village of any size—when I pass ten, twenty, and forty miles, without seeing as many people as may be found in one little parish in Jaffna, I am convinced that Jaffna has far greater claims than the same surface on any of the southern part of the India continent.

8. Arrived at this place, Madura, about seven, A. M., but shall omit any account of it until I have been here longer.

Dindegah—Madura.

13. I have been out this afternoon and ascended to the top of the round rock, which gives the name of Dindegah to the place. This rock, a quarter of a mile in diameter, rises out of a level and fertile soil and in one solid and almost round mass without ledge or bush, towers

up about two hundred feet. You ascend this by about seven hundred steps and slats, and the best way to keep your head from being dizzy is to fix your eye steadily on the steps and count them. If you look about you begin to feel in danger. On the top are two or three small temples and out houses. A little more than half way up there is a fort built round almost three sides, the other being perpendicular and inaccessible. The fort is said to be large enough for the accommodation of two thousand soldiers. Above the walls of the fort, and below the temples, are two or three tanks of good water which never fail, though all the water in the country dries up. Dindegall is a very pretty village, with a population of about six thousand. Villages in the vicinity are small and distant, if we speak in reference to schools. The ground is elevated, and has mountains near on the south and west, and more distant on the north and east. The soil is strong and water in the dry season scarce and a little brackish. Winds uncertain and sometimes chilly from the mountains, which induce colds and fevers. Thermometer ranges from 60 to 99.

17. *Madura*. A week ago yesterday I preached to a small congregation in the Tamul language, and yesterday I preached to a small congregation in English. Both these seasons I enjoyed, and hope that the sound of the gospel in these and other common languages at Madura may never cease until all shall know Jesus, and acknowledge him to be Lord to the glory of God the Father. The thoughts of commencing a new missionary station in such a large and populous place, the city of the ancient Tamul kings, the seat of brahminical pride in this part of India, where the Roman Catholics have also labored and gained many converts, (converts from bad to worse in many respects,) and where no permanent missionary labor has been bestowed—all unite to make me feel that unless the Lord build the house all my labors are in vain. What am I that I should stand on such ground in such circumstances? Goodness and mercy are manifest in all the ways of my Heavenly Father towards me.

The town or fort of Madura is very large, say inclosing a mile and a half square, the walls of which are in ruins. In the southeast part stands the cluster of buildings composing the palaces of the former kings. These are fast going to ruins, not being built of solid stones as are the temples. The walls and arches are all of brick. They stand in

the genuine Tamul style of a square of houses with a compound in the middle. The buildings are very extensive; the arches of the first story, standing on large and heavy stone pillars, are elliptically pointed, and lofty, and the works on the second floor are heavy and spacious. The whole is in a word indescribable. Connected with the great temple, into which I was not permitted to enter, are very extensive choultries, or rest-houses, for the accommodation of the people. One of these stands on a thousand stone pillars, covering a square of two hundred and fifty feet on a side, according to my measurement by steps. The choultry in front of the temple stands on four rows of stone pillars, in each of which are twenty-seven pillars. The middle rows, including capping, etc., are about thirty-six feet high. Each pillar consists of two stones so exactly fitted together as to appear like one solid stone pillar four and a half feet wide and three feet thick. These are carved into various shapes, and adorned with every kind of native ornament from bottom to top, so that, as you walk along, you are surrounded and stared at by cows, monkeys, tigers, lions, elephants, women, men, monsters, giants, and gods, as much in a state of nudity and self-complacency as native taste could wish. At one end of this choultry there is a raised platform, about twelve feet square, including a small one, all covered by a kind of awning of mason-work. The larger one is supported by eight, and the smaller one by four, round pillars of most beautifully polished black granite. Two pillars of the same material and size stand in front reaching to the top of the building.

Another choultry has six rows of pillars in width, and in each row are sixteen pillars; a fourth has six rows, with ten pillars in each; a fifth has four rows, each having fifteen pillars. All these are covered with mason-work of stone and chunam. There are many other buildings connected with these, and within them, in different directions, are five or six temples. Before the door of the great temple, and in the outer court, is a large black bullock, in a reclining posture, made of solid granite and looking into the temple. Round this I saw many worshippers, among whom was one devotee creeping round and worshipping on his hands and knees.

About two miles east of the fort is a large tank, six hundred and twenty-five cubits, or about one thousand feet square, with a large high tower in the centre,

which, with the cultivated grounds around, must be two hundred and fifty feet square. This tank, I am told, is sunk about twelve feet below the surface and has constantly eight or ten feet of water; and in the rainy seasons it rises as high as the wall which is considerably raised. The wall is made of large and thick hewn stones and raised to the top of the earth; then a walk of six feet wide all round made of the same stone, hewn, and each stone as long as the walk is wide. Inclosing this is another wall of four feet high and two and a half thick, the top stone made of solid blocks of two and a half feet square, and eight or ten long, rounded a little on the top. In this tank, on the great festival days, they construct a great raft or ship, instead of a car, on which they draw by long and strong ropes the god with all his suite of brahmins and people. They call such tanks raft tanks.

On the whole I am pleased with Madura as a place, and the people are quite ready to receive tracts and books and to assent to the plain truths of the Bible.

26. Left Madura Monday morning at two o'clock and am now in Tondy, distant sixty miles. The country flat, and though cultivated near the villages, still there is much barren jungle. I passed only ten villages, in all of which there might be sixteen or eighteen thousand people.

27. On board a boat—wind so strong did not leave Tondy until one o'clock this morning and from light and contrary winds to-day have made but very little progress. In no situation have I been more uncomfortable in India, than in a little tossing rocky doney, with no room to sit or lie, baked by the sun, headache, hunger and yet no appetite, thirsting and yet no good water, food half cooked and the other half spoiled.

March 3. A week ago, I hoped to be in Jaffna in three or four days, but here I am still a prisoner of the wind, moving on very slowly, sometimes rowing, sometimes pulling, and sometimes sailing towards point Calymera. The wind still almost ahead, and when we shall see home is uncertain, nor is it in my feelings of so much consequence as it was a week ago. I begin to feel resigned and happy in the hands of my heavenly Father, who, I am sure, has been thus chastening us for our impatience and sins. Yesterday was a precious day. I felt thankful for kind and paternal chastisement. I did not leave the boat but spent the whole day with my Bible and hymn-book in

singing and prayer and in praise. This morning is the first Monday in March. I feel thankful that we are all well, and that I can lift up my heart in unison with the thousands through the world, and with my dear brethren and sisters in Jaffna, for great and special blessings on Zion, and on the world. Thus my prison, which four days ago I so much disliked, is become my bethel. Praise the Lord.

5. Although the distance between Ceylon and the continent is only about twenty-five or thirty miles, it often happens that boats are unable to cross and are obliged to wait and beat about ten or fifteen days before they can effect their object.

7. Last evening we again laid our course for Jaffna but this morning found ourselves so far to the leeward that it took us all day with hard rowing to get to Kaits. I there took a little boat and passed over to the Batticotta shore and after taking a cup of tea with my friends at Batticotta, got home at ten o'clock—having been gone about two months.

EXTRACTS FROM A LETTER OF MR. ECKARD, DATED FEB. 1834.

Mission Station at Cotta—Temple of Budha.

MR. Eckard and his companions, after a passage of nearly four months, from their native land, arrived at Cotta, a town situated a little south of Colombo, on the western coast of the island of Ceylon. At that place is a station of the Church Missionary Society. Respecting it Mr. Eckard writes—

It was on the evening of the 18th of February that we all reached Cotta, gladly exchanging the confinement of the ship for dry land, although sorry to leave our excellent friend, capt. Ward. The missionary premises at Cotta are very beautiful. The grounds are well planted with trees, shrubs, and flowers. Amidst these are various buildings in the oriental style, with broad verandahs and low, tiled roofs. From Mr. Lambrick's house the ground slopes to a river, here expanded into a small lake. Beyond this are rice fields, which look like meadows. The still life of this picture is sometimes varied by natives at work on the fields. A dense forest closes all in its embrace, and completely excludes the busy world beyond from destroying the repose—the Sabbath stillness, which seems resting upon all continually.

Cotta was formerly believed by the Cingalese to be a *devil hill*. It was, of course, a well selected residence for those who conduct a warfare "against spiritual wickedness in high places." Even now it is with trepidation that some of the natives venture upon this high place. Devils are to them the objects of much fear. They regard the small-pox as caused entirely by diabolical influence. If a man dies of this disease, they dare not say "He is dead," lest the devil who caused it should be angry. They merely say, "A thorn has sprung up."

One day Mrs. Lambrick and the Rev. Mr. Selkirk accompanied us to a temple of Budha. After proceeding some distance along a rugged road, we turned into the jungle and proceeded on a narrow foot path until we reached a flight of a few steps terminated by a gateway. We ascended the steps, passed the gate, and were within the precincts of the temple. It seemed like a spacious and moderately well cultivated garden, with a number of houses scattered amidst the trees. In the largest house was the image of the false god, and into this we entered. The interior walls were painted with grotesque figures representing scenes from their sacred books. When the doors from the outer to the inner room were unlocked, two large, greasy, black lamps were lighted, for the sun is never suffered to shine into this dark den of idolatry. We then saw a thin veil partially concealing an immense clay image of Budha. It was in a reclining position, the head resting on the right hand, and that on a pillow. This image is said to be forty feet long, and is painted of various colors. We were not the only visitors to the temple. A decrepit woman, close on the borders of the grave, came in with a basket of yellow flowers, which she slowly laid before the enormous idol. She prayed in a tremulous voice. A converted Cingalese, who stood near, told us that her supplication was for happiness after death, because of her merit in bringing flowers to Budha. This prayer was addressed to the lump of clay before her. None, however, but the most ignorant worship the image itself. The more enlightened and the priests profess to worship the being represented by the image. Mrs. Eckard found the odor of the offering intolerable in the close room. We left the gloomy scene, where every thing was indicative of misery and error; where ignorant and feeble old age was strewing flowers, already beginning to wither; be-

fore a lifeless idol half concealed in darkness. Evening was coming on as we left the house. We walked towards the shadiest part of the grounds, and found that we were drawing near to the habitations of the priests. Not knowing how they would regard an intrusion on their homes, we rejoined our friends and soon after returned to Cotta.

On Sabbath, Feb. 23d, three young men came from Colombo. They had been educated by the American missionaries at Batticotta. Two were employed as medical assistants at the hospital at Colombo, the other was a tutor in a private family there. They apologised for coming on the Sabbath, but said they had no other time at their command, adding that they could not hear of American missionaries being within their reach without trying to see them. After giving such advice as I supposed they needed, I asked if they had any message for Mr. Poor at Batticotta. Mr. Minor told them to express it in their own words. They sent an artless but warm message of gratitude. One said that the missionaries had been fathers and mothers to them far more than their own parents. They attended divine worship at Cotta, and late in the afternoon returned home.

The exertions of our friend captain Ward and the influence of J. Read, Esq. of Colombo, procured us a passage to Manaar in the government ship Wellington. She is a small, armed vessel, employed to guard the pearl banks in the gulf of Manaar, and also to suppress smuggling. On the 25th of February we went on board after dusk. Several of our estimable friends from Cotta, with captain Ward, accompanied us and remained until nine o'clock. We had taken leave of Mr. and Mrs. Lambrick at Cotta. Their kindness had been extreme, all the time while we were under their roof. I trust that no lapse of time will efface my recollection of their hospitality, nor the christian refinement and cultivation of mind and manner visible in each.

LETTER FROM DOCT. SCUDDER, DATED
APRIL 1, 1834.

New Station at Chavagacherry.

ON the arrival of additional missionaries in Jafna, Doct. Scudder commenced a new station at Chavagacherry, leaving Panditeripo, where he had formerly resided, to be occupied by one of the brethren newly arrived.

Dr. S. has four native assistants associated with him.

On the little map published in the *Missionary Herald* for October 1833, it will be seen that Chavagacherry is to the east and southeast of the stations heretofore occupied by our mission. It is about ten miles distant from Jaffnapattam, on the road to Trincomalee. When the Portuguese had possession of the island, they built a church and house in this, as in each of the other parishes. The house is now occupied by the magistrate of the district. The old church of which his excellency, sir R. W. Horton, has kindly given us possession, and which I found in ruins, is one hundred and seventy feet in length and sixty-two feet wide. Of this building a part will, with divine leave, become a church, and the remainder be taken for a dwelling-house. That designed for a church is so far repaired that I hope to dedicate it to my ever adorable Master in the course of the coming month. Within a stone's cast from the church is one of the largest markets in this part of the island.

Remarks on the Importance of Christian Schools.

Very soon after my arrival here I set about what I consider as one of the most important departments of missionary labor. I allude to the establishment of schools. I say one of the most important;—for after having labored among the heathen until nearly half a generation has gone down to the grave, I am constrained to say that my missionary operations would have been comparatively weak had it not been for schools. In a country like this, as it appears to me, schools cannot be dispensed with. Of course I cannot but deprecate the opinion which has been advanced, that missionaries ought not to have schools. They are important for various reasons. In the first place, to teach children the art of reading, and thus prepare them to be benefitted by the various publications we send abroad. These remarks apply with peculiar force to females; who must, unless taught in missionary schools, be ever ignorant of the art of reading. If we do not teach them, their parents will not, as it is considered a disgrace for a female to read. Indeed it is said that such knowledge will be followed by some calamity.

In the second place schools are necessary to keep children from idleness, the parent of all mischief; and even if they

could not receive more than a very partial supervision, or in other words, a monthly visit from the missionary, I am sure they ought to be kept.

In the third place, they are necessary that an opportunity may be offered to imbue the minds of the children with a thorough knowledge of Christianity. That such an opportunity will be offered must be plain to all, provided the schools are well taught, well superintended, and supplied with suitable christian books. If half of the time the children spend in school is taken up with learning christian lessons, it is impossible for them not to have their minds stored with much, and a great variety of that instruction which may, through the influence of the ever blessed Spirit, make them wise to salvation. Of course that vacancy of mind in respect to all moral good, with which heathen children grow up, who are not the subjects of religious culture, and of which men in christian countries can have scarcely any idea, is prevented. Indeed, every hour they spend in acquiring a knowledge of Christianity has the most important bearings. They cannot, even for this short season, be the subjects of moral culture, without being impressed and elevated as moral beings. Such a culture, too, is the best preventive to that opposition to and hatred of Christianity which they would have, were they to grow in ignorance of its blessed precepts. In a word, it prepares them, even if they are unsanctified in early life, for the influence of the Spirit after they have grown up, should they at any time be privileged to hear the preached gospel, or have the volume of inspiration put into their hands. They are under circumstances to become heirs of the kingdom of heaven, which, humanly speaking, under other circumstances would not be the case.

In the fourth place, schools afford the best congregations on the Sabbath and at other times. I was almost ready to say that if such a case should occur, that we could not have the permission to introduce our christian books, yet, if we could have the privilege of preaching the gospel to them at all times, we should be justified in paying schoolmasters for such an opportunity. I have, as I mentioned before, been among the heathen until nearly half a generation have gone down to the grave, and though I consider it my duty to preach the gospel to every creature to whom I can have access, and distribute it, and believe that in a number of cases people have been converted by these means, yet, as a general thing, it

will never produce a sanctifying effect upon them, unless they are willing to attend our houses of worship, which has never to a great extent been the fact with the people here.

Of my schools, which are seventeen in number, three are in Navetcooley, ten in Chavagacherry, and four in Cutchay. I do not know the exact number belonging to these; perhaps not far from six hundred. I have built two large bungalows for the accommodation of the Sabbath congregation at the first and last of these places; one of which I supply in addition to preaching at Chavagacherry; and the other is supplied by one of my native helpers.

When I take into consideration that these beloved friends who support this mission have enabled me to collect together so many hundreds of the rising generation, who two months ago had never learned a line of Christianity, and most of whom had probably never even heard of the name of Jesus, but to whom the beloved name is now proclaimed, I cannot but lift up my heart to God, who has induced them to contribute of their substance for so good a cause. You have done well my beloved fathers and mothers in Israel: you have done well my beloved brothers and sisters: you have done well ye little children who have made sacrifices to bring these little children under instruction. May the Lord Jesus reward you a thousand fold and afford you the unspeakable privilege in the last day, to see some of these little ones brought to heaven through your instrumentality.

I mentioned that in my immediate vicinity there is a large market. In this I spend a considerable portion of my time on the great market days, Tuesdays, Thursdays, and Saturdays, in distributing tracts. It is the business of my medical assistant, when not engaged in preparing medicines and administering to the sick, to attend daily, Sunday's excepted, for the purpose of reading tracts to the people, and distributing them, when I am not present. A large number of these little messengers of mercy have gone through the market into various parts of the district. Ten thousand of these may perhaps be judiciously given away in it yearly. On the borders of the market I have just been erecting a bungalow, which, when finished with mud walls and a floor, will afford a good resting place to those who come to it without any special business, and to whom it will be my sole object to have the everlasting gospel made known. With regard to

the distribution of tracts I have long felt abundant encouragement to proceed, from what I had seen in Panditeripo. New encouragement has presented itself since I have been here. A very interesting man wished to be united to the church, who had thrown off heathenism before my arrival, in consequence of having read the tracts which had been given him. It may perhaps be well, however, to say but little, until I have seen and known more of him. Suffice it for the present to say that he appears well and openly defends Christianity.

My congregations on the Sabbath are composed principally of children. At the two to which I preached on the day before yesterday nearly four hundred were present.

EXTENSION OF THE MISSION TO THE TAMUL PEOPLE.

Commencement of a new Station at Madura.

NEARLY a year ago the Prudential Committee adopted the following resolutions—

"1. Whereas Providence indicates that the time has come when a mission among the Tamul people on the Coromandel coast should be commenced,—

"Resolved, That the mission in Ceylon be instructed to send two of their own number to the coast opposite to Jaffna, for the purpose of commencing the mission.

"2. And whereas it is of importance to facilitate the printing of Bibles and tracts for the benefit of the Tamul people in southern India, and whereas Jaffna is comparatively difficult of access from this country, on account of its insular position, while Madras is conveniently situated for the operations of a Tamul printing establishment,—

"Resolved, That while it is expedient to maintain a printing establishment in Jaffna for the immediate use of the mission in that district, it is proper, should Providence permit, that another establishment be placed in Madras; and that such an establishment be attempted on the return of Mr. Winalow to India."

As this portion of Hindoostan falls within the Madras Presidency, application was made to the governor at that place for leave to extend the mission to the continent, and his excellency kindly granted permission immediately to open stations in any part of the district. This service was performed by Mr. Woodward, while on his visit to the Neilgherry Hills, shortly before his decease.

Some statements respecting *Madura*, as a suitable place for a missionary station, were

made in the journal of Mr. Spaulding, p. 174. It is expected that other stations will be occupied in the southern parts of the peninsula of Hindoostan, in the course of the present year. Under date of August 13th, 1834, Mr. Meigs writes from Tillipally—

Agreeable to their intentions brethren Spaulding, Hoisington, and Todd, with Mrs. Todd, left Jaffna on Monday afternoon, the 21st of July, and reached Madura on the 31st of the same month, all well. Mr. Spaulding expects to return soon. Mrs. Hoisington is not able to leave Jaffna at present. Francis Ashbury, Edward Warren 1st, and Edward Warren 2d, accompanied them as native helpers, to serve as teachers, interpreters and catechists to the mission. They are all members of our church, and give good evidence of piety. They have been connected with our boarding-school and seminary almost from the commencement of our mission, and are very interesting young men, possessed of a good degree of knowledge and zeal to qualify them for the situation in which they are placed. It is a subject of unfeigned joy and thanksgiving to God, that we are able to furnish our brethren of the Madura mission with so many well qualified native assistants. They will commence their mission in that place under very favorable auspices, as they are well supplied with books, tracts, and native helpers. By letters already received from them, we learn that the people are very ready to hear as well as eager to receive books and tracts.

It is our intention to maintain a most intimate union with that mission. Our brethren and sisters have been long enough in our circle to become intimately acquainted with us and our missionary operations. They have become very much endeared to us all, and we part with them with regret. Still, as they go from us on an errand of love and mercy, we bid them God speed, and rejoice to send them forth under such favorable circumstances to occupy that great field of labor. May the great Lord of missions go with them, protect them by day and by night, and grant them abundant success in their attempts to win souls to Christ.

The distance from Jaffna district, to which the mission has hitherto been confined, to Madura, on the shortest route, is about 120 miles. Under date of August 1st, immediately after his arrival, Mr. Hoisington writes, describing the—

*Country through which he travelled—
City of Madura.*

I was much disappointed in the country through which we have passed. I had heard of the plains of India, and was prepared to expect a very different state of things from what actually exists. The amount of population is very small compared with the extent of country—probably not one twentieth what the country might be made to support. The people are poor and dispirited. All who do not compose the population of the few large towns, live in small villages, consisting of from fifteen to a hundred houses of the rudest construction. These villages are often separated by the distance of several miles. The largest town we passed on our way hither contained perhaps three thousand inhabitants. There were two or three others of perhaps a thousand inhabitants each. One of these is within twenty miles of this place, and in which we hope soon to have some interest, by occupying it either by schools, or a catechist, or both. The principal towns were formerly walled in, or in some cases defended by large forts. In either case they include several temples, which are sometimes of immense size, and superior structure.

The whole city of Madura is incircled by walls—and the city may be emphatically termed “a city of temples.” I have just visited the largest temple establishment. It is beyond description. Its principal wall, which, however, excludes one large apartment, is not less than three quarters of a mile in circumference. The structure within astonishes at every turn. It has at least ten thousand massy pillars of stone, presenting on every side, in full relief, curiously wrought images of every description—men, women, and children, beasts, and creatures of the wildest fancy—and these holding every imaginable position and relation, and whose supposed conduct in many cases must not be told. Its vast and varied departments, some retiring far into dark and untold recesses, and some into spacious and splendid rooms, a kind of choultries, occupied only by the almost numberless pillars which support the covering of beautiful carved and polished stone. Its “holy place,” stretching off almost as far as the eye can reach, aided by the glimmer of lamps at the opposite side; and this again followed by the “holiest of holies”—all are but too well calculated to foster the impure spirit of heathenism, to captivate and hold the mind in the most debasing

servitude. It seems indeed the strong hold of the devil. But we are also reminded of Him who is "mighty to the pulling down of strong holds." May his strength be made perfect in our weakness.

As I have contemplated these monuments of wealth and power, in connection with the impoverished state of the country generally, my mind has been convinced of the truth of one of two things;—either the wealth and power of the people must have been in former ages incalculably greater than they are at the present time; or else, the streams which once flowed into these places, and made them what they are, have been diverted into other channels and conveyed out of the land. Both may be true in part.

As I have said of the people, so might I say, with about the same propriety, of their religion, their system of idolatry. Its spirit has fled; its glory has departed. I would not be understood, however, by this to say that the people are more moral, or nearer the spirit of Christianity than formerly. There is probably less thought now among the people generally, less conscience, less elevation in almost every respect, than when idolatry reigned in power and life. With the spirit of their religion, the spirit of the people seems also to have fled. The spectacle is painful, but interesting in the highest degree. What is to be the issue of the present course of things? Who can tell when this desolating progress will be staid, if the redeeming spirit of Christianity be not speedily brought in? It seems to me that what we are taught, as to the bearing of all this upon the missionary enterprise, is, not that the work is *almost accomplished*, but that *now* is the time to work; that the most painful necessity urges us to prompt and mighty and persevering effort in behalf of perishing people. Will not others come speedily to our help? We are few and small.

The population of this city is estimated at 50,000. The population of the district of Madura is estimated at 1,300,000. There are several large villages within fifteen or twenty miles of this place. These for the present must form a part of our field of labor. After larger places are furnished with missionaries, some one of these villages, or several of them united, may, perhaps, be occupied by a missionary. Leave of residence in any part of the district has been granted to American missionaries by the governor in council at Madras. So a wide, and

we trust, an effectual door is opened unto us. We are not straitened in this respect, nor in the Lord, but if at all, it must be in ourselves.

Respecting Manepy, where Mr. Hoisington resided previous to his removal to Madura, he remarks—

I left Manepy in a pleasant state. The schools were prosperous. They number eighteen, nine of which are composed of boys, six of girls, and three of boys and girls together. One of the boys' schools is denominated an English, or central school. One of the girls' schools is also a central school, recently established there. The number of boys in the schools is six hundred, the number of girls three hundred. There was nothing of special interest in the church during the last quarter, except the addition of ten new members, five by letter, and five by the confession of their faith, these being from a class of inquirers named in a former communication.

Singapore.

JOURNAL OF MR. TRACY DURING THE MONTH OF AUGUST, 1834.

AT p. 310, of the last volume, it was mentioned that an extensive printing establishment at Singapore, formerly under the direction of the London Missionary Society, had been purchased for the Board, and that the Rev. Ira Tracy, then at Canton, had been instructed to remove to Singapore, commence a station there, and temporarily take the superintendence of the press. He arrived there, as stated in the last number, on the 24th of July, 1834. Singapore is situated on a small island near the southeastern extremity of the peninsula of Malacca. It is subject to the British government, is a free port, and has a favorable climate. It is frequented by vessels from almost every port of southern Asia, from Bombay to the eastern extremity of China, as well as from the numberless islands in those seas; amounting to 1,600 native vessels in a year. On this account it probably affords better facilities than any other port for circulating books and tracts along the whole coast of southeastern Asia and the islands of the Indian Archipelago. The island of Singapore is about twenty-five miles long by twelve broad. The town contains a mixed population of about 25,000, speaking not less than twenty or

thirty different languages. Eight or ten thousand are Chinese.

Aug. 2, 1834. Arrived here on the 24th ult. In consequence of an unexpected delay of nearly three weeks in China, at Lintin and Macao, and a long passage of forty-seven days, I failed of meeting brothers Robinson and Johnson, who had sailed for Siam two or three weeks before. Found kind obliging friends in J. H. Moor and J. Balistier, Esqs., with the former of whom I took up my lodgings for a few days. For the purpose of acquiring the language more speedily, I soon resolved to obtain a residence in a Chinese family; but hitherto my efforts have been unsuccessful. During the delay which my circumstances caused, I often looked at the field of labor to which the Lord, my master, has called me, with mingled feelings of desire and fear. It is a wide and vastly important sphere, and affords an opportunity of doing much for the salvation of all the nations in this quarter of the world. But on the other hand, what am I, that I should dare to hope to exert any considerable influence upon them?

This evening I succeeded in commencing my work. I took a parcel of tracts and of the gospel of Luke, and went with my teacher, who understands English and acts as interpreter for me, and began to distribute them in the first Chinese shops I came to. Many had seen the tracts, but few the gospel. Both were received with gladness by almost every man to whom they were offered. It was not indeed, judging from their actions and countenances, and the few words I could understand of their language, that deep and serious gladness with which the devoted Christian receives the bread of life; but more like the joy of children at the reception of gifts that they like. We soon disposed of our whole bundle among such persons. They seemed glad that another missionary had come to distribute books and live among them. Only one individual, an aged man, manifested dislike. I called him friend and wished him good bye immediately.

3. Sabbath. Went with my teacher to a remote part of the town early in the morning and distributed another bundle of books. Met with the same welcome reception as last evening.

At church was pleased to see a Malay and his family of little children seated with the worshippers of God, thus early teaching them to act as Christians. In

the afternoon my teacher called at my request, and I inquired into his history and designs. He was educated at Malacca, in the Anglo-Chinese College; speaks better English than any other Chinese I have ever seen; and has considerable knowledge of the gospel, and of various countries which he has visited. He might be very useful, if his heart were filled with love to God and man. I urged him to resolve to-day on making the salvation of his own soul and doing good to his countrymen, the object of his life. He had spent most of the day in reading Leang Afa's account of his conversion and subsequent life, by which he seemed to be affected in some degree; and he appeared to feel the solemn import of the resolutions which I urged upon him to form.

5. Despatched four boxes of "Scripture Lessons," lately received from China to Siam. It not being convenient for me to go on board the junk that carries them, I sent a few books by my teacher, who, on returning, said the people on board received them most gladly, and almost quarrelled for the right of possession. They wish for more, and urge that I come on board early in the morning, as they sail tomorrow.

In the afternoon went among the Chinese shops with books. They were received with more apparent pleasure and approbation than where I had called before. Many have read some christian books; and such, I believe, are generally more desirous of them than those who have seen none. Many are unable to read, though a large majority can. But though they receive the books with pleasure, and some come to us and ask for them; yet there is a levity in their manner that it is painful to witness. They do not feel that it is for the soul—for eternity. I could but pray earnestly, as I gave these precious volumes to one and another, that they may learn from them truths that shall put an end to their supreme devotion to this world, and make them live for heaven.

To-day a Chinese sent by my teacher for a set of Leang Afa's tracts.

6. Rain in the morning prevented my going out. Removed to my new abode, I shall now be among the Chinese all day; shall eat with them in their style; and hope thus to make more rapid progress in learning, not only their language, but also their manners, habits of thinking and feeling, and their whole character. The sacrifice of feeling and comfort may be something; but not much in comparison with his who became th

"friend of publicans and sinners" for the sake of doing them good. My evenings and nights I shall spend in a more healthy and pleasant situation.

7. Went out and distributed a few books in the morning; met with nothing different from what I have in preceding excursions, except that one man showed me a well-worn book which he had received from some former missionary here.—As I sat in my room I saw a man on the other side of the street reading a book given him a few days ago.

At four o'clock, P. M., went on board the junks in the harbor, of which there are now only five, all bound to Siam. Books were received very gladly. Three or four of the captains were absent on shore. I left a Gospel or a set of the "Scripture Lessons," with compliments for each.

11. Few Chinese called. One came for a book he had seen a day or two since; said they all rejoice at my coming, and in the hope of a school being opened. On this point they are quite urgent; but circumstances seem to require a little delay in complying with their wishes.

12. Went early to the book depository to procure books for distribution, and took occasion to ascertain what books it contained; found and counted about thirty different works. Some of these are indeed only sheet tracts, but others consist of two or three volumes. Add to these the entire Bible, and many other books published by Dr. Morrison, Mr. Medhurst, Mr. Gutzlaff, and others, it would seem that books enough have been written, if they were but read and obeyed, to fill all China with light and holiness.—After spending the day with my teacher, went out at evening to distribute books. Well received as usual. In one case met individuals who seemed not to care for any of these things; found that I could make a few sentences of Chinese intelligible to those I met, and could thus begin to convey religious instruction to them *viva voce*.

13. Distributed a few books, morning and evening, my teacher unable to go with me. At evening had walked but a short distance, when, stopping at the door of a Chinese, they came from other shops and houses, and surrounded me, eager for books. I gave them three or four, and pressed forward a few rods and stopped at another house, where they became more numerous than before, and almost wrenched the books from my hands; I soon disposed of the few I had, and left them. As I passed where I had

left books in the morning, saw one man at least reading a book I gave him.

14. A Chinese living near me, with whom I conversed yesterday, called, and among other things, said he had been thinking all day of what we talked of—the folly of worshipping idols. He says he saw others do it, and therefore he did it. But there is one great difficulty in the way of embracing our doctrines: they require honesty and truth, but if a man does not cheat and lie he cannot get a living! Sad indeed, thought I as I left him, if all have become so corrupt, that no one can take the lead in becoming better without starving in consequence of it.

16. Visited *Campong Glam*, which is properly a part of Singapore, and about a mile from the central, business part of the settlement. It contains not far from 2,000 Chinese. Went first to Miss W.'s school. There I saw about twenty children, Chinese, Portuguese, and Malay, all learning to read their several languages, and reading in a voice as loud as they could well raise. They were not the most agreeable children that I ever saw, nor are they dressed in the best way; one of them had not a rag of cloth upon the body. How little, thought I as I left the room, do those females who sit in quiet around their own pleasant fire-sides, and enjoy the sweet intercourse of a christian family, and christian and refined society, know what self-denial is practised by some of their sex for the sake of doing good! Here among these noisy, ignorant, half naked children, a lady accustomed to the enjoyment of civilized society, and able still to enjoy them, if she preferred her own interest to those of Christ's kingdom, spends her days. Miss W. has been here but a short time, and has still to contend with the peculiar difficulties which attend the commencement of schools, especially for girls, among the heathen. But she is not discouraged and seems happy in her work.

19. A great festival among the Chinese, on which they burn paper cloth to the deceased friends, and present them offerings of a great variety of articles of food, etc. They end the day with feasting and drunkenness: for as one of them told me to-day, "they *must get drunk* once a year."—I walked out three times to see what was passing, each time taking a parcel of books under my arm. I offered them only to two individuals, choosing rather that they should ask for them, if they wished to read them. I had about thirty applicants—some per-

sons saw me giving them to others who had stopped me to ask for them, others who came running after me to obtain them, as I walked along the street. Thus the good seed is daily sown, and daily, though feeble, testimony is given to the truth, and idolatry is denounced as useless and wrong. They at least perceive that I disapprove of it, and would have them worship the God that made them. But words are powerless, even Scripture words, without the Holy Spirit's enlightening influence. For this I pray, and pray that I and all that know how to pray, may pray more fervently and with stronger faith.

20. Was grieved exceedingly to-day at learning that my teacher who has enjoyed many advantages for improvement in knowledge and religion, has been led a willing captive in the way of vice and ruin. Oh for the Spirit to sanctify the hearts of these wretched, wicked men.

21. Distributed books in those parts of Singapore which had not been previously visited. Nothing peculiar in their reception. I have now shown myself as a distributor of sacred books in all parts of the settlement, and probably it is pretty generally known that such books may be had at any time by applying to me. If any are anxious to learn the way of salvation, they will probably come to inquire respecting it.

24. Preached again in the chapel. At three, P. M., went to my Chinese room to seek opportunities to declare the glad news of salvation, and had the satisfaction of speaking with two or three who said they had never heard of the Savior, and telling them something of his love to us inducing him to suffer for us. Gave them a few books.

28. A man who called yesterday or day before, and received a book or two, came again to-day, and said he and several friends had been reading the books, and wished for more. I conversed with him a little and gave him more books. In about two hours he returned again, with two friends, saying that on going home his friends each seized a book and began to read it, and he had none left for himself. After a little conversation he inquired respecting prayer, on which I pointed him to the Lord's prayer in Matthew 6th. When he had heard it read, he said he would come tomorrow and learn more about it, expressing a wish to come every day and learn respecting these things. On these men going away, my mind was agitated with a variety of emotions. I raised my eyes and my hands to heaven and thanked God for

this my first opportunity to teach a heathen, who seemed desirous of learning, the truth as it is in Jesus. But I felt and still feel conscious that I am not only unworthy, but unfit and unprepared, to guide souls to the Savior. I want faith to wrestle with God in prayer for them; I want wisdom to guide me in directing their thoughts in the way best adapted to bring them speedily to a knowledge of salvation by the cross of Christ.

Being prevented from going out to distribute books by their calling, I sat down to converse a little with my teacher. He knows his sinfulness and danger; but is like many in christian countries, in the bondage of sin; thinking he desires deliverance, but ignorant of the way to obtain it. I urged immediate surrender of himself to Christ, for life or death; but encouraged confident trust of pardon and salvation.

31. Preached again on the example of Christ in doing good; had considerable freedom and pleasure. Went to my house at four, P. M., earnestly wishing to speak with these poor heathen respecting their souls, the Savior, and heaven. But none came, although several promised to do so. Talking with my teacher and boy. The latter refused to burn incense to-day, when desired by his father to do it. On my asking the reason of his refusal, he said he used to do it, but now he has heard a little from me about God, and thinks it very improper. But he has, I fear, no seriousness—no conviction of sin. My heart sinks within me—it aches, when I remember how long books have been distributed here by missionaries, and see no good effects resulting from what they have done. Perhaps, however, there may be some good in the general impression made on the minds of the people respecting Christianity; but no souls have been converted, so far as I know; no, not one. They are all going on in the way of death: and where—how—shall I apply my hand to stay their fatal progress? At Malacca, also, where able men, and fluent speakers of the language have labored nearly twenty years, scarce two or three have been converted. One thing is wanting in this mission: it is the powerful impulse of the Holy Spirit, as experienced in American revivals. Oh may Christians plead for this in behalf of China—great, but perishing China. I am sometimes half resolved to give up every other employment and give myself to fasting and prayer to God for this gift till I obtain it.

Siam.

LETTER FROM MESSRS. JOHNSON AND ROBINSON, DATED AT BANGKOK, SEPTEMBER 3, 1834.

Messrs. Johnson and Robinson remained at Singapore, on their way to Siam, about nine months, prosecuting the study of the Siamese language, and performing such missionary labor as their circumstances would permit.

Arrival and Commencement of Labors at Bangkok.

In our last communication we mentioned that we were about to embark for Siam. We left Singapore July 9th, and reached this place on the 25th, and were kindly received by Mr. Jones, our Baptist brother here. The Lord has graciously preserved our life and health, and provided for our wants; and we feel encouraged by his past faithfulness to go forward in the great work to which we hope he has called us among this people. We have as yet explored but a small portion of this immense city; but wherever we have been, we have found the people inquisitive and eager to receive tracts. We shall need a large number both in Chinese and Siamese, as soon as they can be obtained. Numbers call almost daily for books, many of whom are priests. Our medicines, too, are in great demand, and a considerable portion of our time is daily occupied in administering to the wants of the afflicted. We, however, by this means have many opportunities to point them to the great Physician of souls, by tracts and otherwise; and we are often cheered in this part of our work by witnessing the gratitude of those poor pagans. They not unfrequently bring small presents of eggs, fruits, sweetmeats, etc., though they know the books and medicines are gratuitous.

On the 30th we called upon the *prah-klang*. Mr. Jones, who accompanied us, acted as interpreter. He received us very cordially, and invited us to take a seat near him, (which is esteemed a particular honor) while his principal men prostrated themselves at some distance before him. He asked a variety of questions respecting us and our country:—Who we were? What was the object of our coming? Whether we were sent out and supported by government?—When told that we came to teach and heal the people; that we were not supported by government; but by all classes

of good people, the rich and the poor, he replied, "This is very remarkable." He appeared quite at a loss to know why Americans should come so far—one or two at different times, for such an object. He seemed, however, very friendly, and talked freely about the different countries which were pointed out to him on the small globe we presented him. He then ordered his secretary to read the book we brought—the Gospel of Luke in Siamese.

One of the *prah-klang's* sons, Luang-Nai-Sit, who is one of the chief princes in the nation, was present. He speaks some English, and desires to have his wife and children instructed in that language. He accompanied us to the boat, and with a cordial shake of the hand bade us good evening.

The little company of Chinese, who have so long met on the Sabbath to pray and read the Scriptures, still continue to meet. Many things at first view seem to be encouraging. Still gross darkness covers this people. They have prejudices to be overcome that have been strengthened for ages; hearts totally averse to the precepts of the gospel; and they are the willing slaves to the most debasing vices. With scarcely any knowledge of their language, what can two or three feeble missionaries do for the 500,000 souls in this city that are ready to perish? But in the Lord Jehovah is everlasting strength. He is our only hope, and in his promise we find abundant encouragement. We know that a great multitude are yet to be redeemed out of every nation. The church will arise, and heralds of the gospel will be sent out into every dark portion of the world. The Lord hasten this day.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

SINCE Mr. Allen's return to Bombay, in the autumn of 1833, he has been principally occupied in itinerating as a Bible and tract distributor, and preaching the gospel and conversing with the people in the various towns through which he passed. The following extracts from his journal while on one of these tours in the interior of the Mahratta country, will give some view of the condition of the people, of his labors, and the reception which the gospel meets with among the idolatrous population.

Worship of Deceased Men.

February 21, 1833. At Kooldhurrun. Having observed in a temple not far from us, an image, in a human form and in the attire of a man, with a face of brass, we inquired of a brahmin what god it was designed to represent. He said that the disciple of a distinguished *gooroo* (religious teacher), who lived many years ago in that village, caused an image of him to be made after his decease to cherish a lively remembrance of his appearance and a veneration for his doctrines; and that this image gradually became an object of worship; the people believing that the man it represented had been exalted among the gods. Thus a man, who was a deceiver while he lived, has been deified since his death. This image has become an idol, and is now the principal object of worship in this village.

The proneness of the Hindoos to idolatry would appear incredible to people who have always lived in christian countries, and whose views of the attributes of God and the nature of religious worship have been formed from the Scriptures. A striking instance of this superstition came within my observation a few weeks ago. While on my way from Bombay to Ahmednuggur I stopped one day to rest a few hours in the village of Seroor; and while there I went into the burying-ground belonging to the cantonment near that place. I remembered having heard it mentioned two or three years before, that natives were in the habit of worshipping at the tomb of a British officer buried there. On approaching the monument erected where he was buried, I observed several of the usual emblems of idolatrous worship, as flowers apparently fresh and just placed there, vessels for burning incense, &c. I inquired of some persons standing near, why these things were placed there; and they replied that the flowers were the offerings of some who had been there to worship, and that the vessels were for burning incense. On further inquiry I was told that a number of people came there every day for this purpose. A man who was employed in erecting a monument over a grave near, and who appeared to be well acquainted with the place, having erected most of the monuments for many years past, said he had often seen fifteen or twenty persons assembled there for worship at once; and sometimes a hundred came there for this purpose in the course of a day. He zealously defended the prac-

tice, saying, that the people fully believed that colonel W. had been exalted among the gods; and he urged as evidence of this, that those who came and worshipped here succeeded as well in their business, and as often realized the fulfilment of their vows, as those who worshipped and made their vows at any of the temples around. I told him I had no doubt they did, for the idols in those temples were only wood and stone, having neither life nor power; and that the gods whom their idols were intended to represent were only imaginary beings; and that the worship of all such, as well as of dead men, was not only useless and vain, but exceedingly offensive to the true God. Similar to this was probably the origin of most of the heathen gods of antiquity, as well as of those whose worship continues until the present time.

Arrived at *Rosseen*, a village containing two or three hundred houses. There are here three large temples, which were built by one individual, a native merchant of this village, who died a few years ago. They are built entirely of stone, and seem fitted as far as possible to resist the effects of time. They are consecrated to Sheeva. The workmanship in many parts of them is of a very superior kind, and the expense of erecting them must have been great—enough to erect several large convenient chapels in our native land. Such works show the strong influence which error and superstition exercise over the minds of men in this dark part of the world. And might we not expect yet more from men in christian lands, who have, at least, equal ability, and whose understandings are enlightened by the word of God; who cherish the hope of eternal happiness through the Redeemer, and who daily pray that the people of this, as well as of other heathen lands, may be given to him for his inheritance.

At *Wangee*, a village of two or three hundred houses. Near our meeting-place an assembly of fifty or sixty persons, including the most intelligent men in the village, were engaged in discussing and transacting some business of a public nature. To some who appeared to be less engaged than the rest we remarked that after their business should be finished, we should like to talk with them on religious subjects. Accordingly, having finished their business about noon, nearly all of them came to the meeting-place, and the conversation was continued, though carried on chiefly on our part, in the way of inquiry, remarks,

and addresses, till we were quite exhausted. We then distributed some books among them, and said that we would hold another talk with any who would come there a little before sunset. At the time mentioned we had the satisfaction of seeing nearly or quite as many assemble as before, though many of them were different persons. They continued about as long as the first meeting, and listened with a good degree of attention.

Punderpoor—Its Idols and Temples.

27. Arrived at Punderpoor. This village, or rather city, as it is more frequently and not improperly called, is pleasantly situated on the north side of the river Bhema, the banks of which are seven or eight hundred yards wide. The city is compactly built, and the streets are paved with large flat stones. Many of the houses are very solid structures, three or four stories high, the lower story of stone and the others of brick.

March 1. We have now been here three days. Our meeting-place has frequently been thronged with a crowd attracted by novelty and a desire to obtain books. Sometimes they would listen attentively for considerable time to what was addressed to them. At other times they soon became uneasy and clamorous, when we found it best to stop addressing them collectively, and engage in conversation with some one or two, who were apparently among the most intelligent and respectable persons in the crowd. We went into the city several times, our resting place being just outside, and generally found opportunities of speaking to people and engaging in religious conversation. At such times, however, we always found people more unwilling to listen to the truth of the gospel, and more irritable when any thing was said against the rites and practice of idolatry, than when they assembled at our meeting place. We have here distributed a great quantity of tracts and parts of the Scriptures. We have seen no instance of their being abused or destroyed, and we have been gratified in knowing that many are engaged in reading them.

This is truly one of the strong holds of the prince of darkness. The temple containing the celebrated idol is surrounded with a high wall of hewn stone, inclosing two or three acres of ground. We were not allowed to enter the several inclosures, but an officer of the government politely conducted us up to the terrace of one of the buildings, from which we had a view of this high place

of iniquity. There are several buildings besides the principal temple, which are appropriated to idolatrous purposes. In one place was a crowd of brahmins busily engaged in performing their idolatrous ceremonies, while near them was a circle of devotees, who, from their conduct and appearance, one would have believed in a former age to be possessed with evil spirits. In another part of the inclosure was a large crowd of persons celebrating in songs the praises of the gods, while others near them were prostrating themselves on the ground before the idol. In no place have we seen the rites of idolatry performed and exhibited in a manner so much fitted to arrest the attention and impress the feelings of those who follow such delusions.

The wonderful things reported to have been done by the god here worshipped, during his incarnation, and the miracles wrought at various times since to preserve his temple and idol from being destroyed or polluted, make a book of considerable size. Miracles are reported to be wrought here still, though we saw no person who had witnessed any. These things, however, are confidently asserted by the interested brahmins, and as implicitly believed by the credulous, deluded multitude. There is here a semi-annual festival which is attended by multitudes of people from all places on this side of India. The festival continues for fifteen days; and during this time, it is said, the place is visited by more than 100,000 persons, who come on pilgrimage, many from a distance of several hundred miles. The offerings made at such times are very numerous and often valuable.

2. *Yellapoor.* Sabbath. Passed the day in a small temple dedicated to Hunnomun, a fabled monkey, who acted a conspicuous part in the early history of this country. Few of the Hindoo gods are more worshipped by the lower classes of people on this side of India. His worship, however, is not confined to the lower classes. Soon after we arrived at the temple, which was on Saturday, a brahmin, whom we afterwards found to be a shrewd and intelligent man, came in and went through the usual rites of idolatrous worship before the hideous and disgusting image of a monkey! The general appearance of this village is desolate and melancholy. The people say it formerly contained more than two thousand houses, which appears not improbable. At present there may be two hundred occupied houses.

Several large companies of people passed by our resting place on their pilgrimage to Pundapoor. Some of these had been travelling for ten and others for fifteen days. How hard and expensive is the service of idolatry, when compared with the gospel of Christ.

In all their religious notions the Hindoos have respect to merit and demerit; and every person is believed to be deserving of good or evil, just in proportion as his meritorious actions exceed those of the opposite kind, or the reverse. It is also believed that the merit, which any person acquires by a course of virtuous actions, is at his own disposal, and that he can make it the ground of asking, and even of demanding, of the gods any desirable thing which does not exceed this merit in value. Brahmins, religious mendicants, and all who profess to be much employed in the rites and forms of religion, are supposed in this way to have acquired a stock or quantity of merit which enables them to procure favor for whom they please. With this view many resort to them for relief in time of distress, and for assistance of various kinds. They first encourage the hopes of the deluded creatures, exact a sum of money in pay for the merit they pretend to expend on their account, and direct them to perform some rite, or to repeat some formula of words, containing the names of the gods, a certain number of times, with the promise that they shall then obtain the object they desire. The deluded persons obey the instructions they have thus paid for, but soon find their hopes terminate in disappointment and vexation. Meantime the artful impostor passes on to practice the same deception on the credulous inhabitants of some other village.

[To be continued.]

Sandwich Islands.

**LETTER FROM MR. SMITH, DATED
NOV. 5TH, 1833.**

THE station at Kaluzaaha, on the island of Molokai, was first occupied during the summer of 1832, a little more than a year previous to the date of this letter. The missionaries from the other islands had occasionally visited this, and had established schools and preached the gospel to some extent; still the inhabitants had enjoyed no regular means of religious instruction and improvement; and were, at the time when Mr. Smith writes, very nearly in

the same situation, as they were, and as were the entire population of all those islands, before the introduction of Christianity. It may be well to recal to our minds the moral picture of those islands, as it was fifteen years ago.

Condition and Character of the Inhabitants of Molokai.

Molokai is from forty to fifty miles long, from east to west, and about seven wide from north to south. It is little else than an entire mountain rising on the north side almost perpendicularly from the sea to its summit, a height of between five and six thousand feet. The ascent on the south side is more gradual, though very steep. Much of the distance on this side there is a narrow plain skirting the ocean, from one hundred to three hundred yards wide. On this plain reside the principal part of the inhabitants of this side of the island—few or none residing on the mountains. On both sides there are numerous vallies and deep ravines, the soil of which is rich and very productive. There is little timber on the island, and that little is difficult of access, as it is found only on the summit of the mountain, or far back in the deep and rugged valleys. On the north side nothing is to be seen on the main body of the mountain but small shrubbery; and on the south, nothing but a hard wild grass, with here and there a stunted shrub.

The soil is of an excellent quality, and with proper cultivation would support four fold its present number of inhabitants; but owing to the indolence of the people, only a small portion is rendered serviceable either to man or beast. The productions are the sweet potato in abundance and of the first quality, kalo, yams, bread-fruit, bananas, plantains, citrons, melons, onions, squashes, beans, cocoa-nuts, ohias or native apples, sugarcane, and cotton. The two last mentioned articles may be raised to any extent. Most of the tropical fruits and vegetables would probably flourish here.

The climate is cooler than at most of the stations. We are almost constantly fanned by the trade winds, which so mitigate the heat of the sun that we are rarely oppressed by it; and most of the time during the year we are comfortable in our woollen clothes. Were we to choose a station simply for health, we should choose no other than this.

The population is six hundred. The census has been recently taken, and

though the number proves to be less than was supposed, yet it cannot be far from the true one. The people reside mostly on the eastern part of the island, on the north and south sides; but the greater number are on the latter. We have not been able to ascertain the proportion of children, but it has been remarked by others, and we think the remark true, that the proportion is unusually great.

The people are poor and wretched. There is no high chief on the island, but on no place do the oppressive exactions of the chiefs fall with more weight than on this. It is truly distressing to witness the burdens that are laid upon them. It is absolutely impossible for a man on Molokai to amass property, it being out of the question for him to gain more by all the efforts he may make, than barely to pay the frequent and exorbitant taxes which the merciless chiefs continue to demand. Hence the indolence and idleness of almost every man on the island. If a man earn a dollar by hard labor, he has not the least security that it will not be rapaciously demanded of him by his superiors in rank. If he sells a hog or other productions to the value of two or more dollars, one of these dollars goes to his chief. If he is almost naked and purchase by hard labor a kapa or pau, he is liable to be called upon to give it up for taxes. In addition to all the other taxes, the lands of the chief must be cultivated by the people. For this purpose they are obliged to labor one or more days every week, or they forfeit the little spot of ground they cultivate for the maintenance of their families.

Living under a system so oppressive as this, it is not surprising that the mass of them are heathen still in all but the name. And such in fact they are, heathen in knowledge, heathen in feeling, and, in all but the worship of idols, heathen in practice. You would ask for no other confirmation of the truth of this remark than a sight of the manner in which they live. Their houses, many of them, are no more than five or six feet long by four wide and five feet from the ridge-pole to the ground; and these are not unfrequently the habitations of two, three, and sometimes more individuals of both sexes. And when the houses are more spacious, as most of them are, the state of things is no less distressing. But one apartment, no floor, no window, no chimney, except the humble door at which you enter. In this one apartment you may usually see at one and the same time, men with no clothing but the wretched malo, which covers less of the

surface of their bodies than the shoes on a man's feet; women perfectly naked above the loins; children in many instances with no clothing at all; cats, dogs, swine, fowls, and goats, and in addition to all these, lice and fleas without number. We are tortured by the strict community which exists among the above mentioned animals, and which seems to reduce them all to nearly the same level.

With this state of things perfectly agrees the conversation of the people. All those restrictions which decency has imposed upon civilized communities are wholly unknown here. We know of no word or phrase in the language which is proscribed by their views of delicacy, to either sex, in any company or circumstances whatever.

Such being the circumstances of this people, and such the habits and manners of life, you will not need to be informed of the state of morals among them, but will perceive at once that it must be very low. And so indeed it is. The laws indeed prevent many of the outbreaks crimes which in former times were perpetrated with impunity; but with regard to moral principle, it is scarcely to be found, and the consequence is indulgence in all those sins which fall not immediately under the cognizance of the laws of the land.

The people are credulous to the last degree. We are never asked the why or the wherefore of what we tell them. It is all assented to. This credulity, as it is the result of mental indolence, is by no means a benefit to the cause. They are of a pacific disposition. But this, arising from fear, rather than from principle, adds little interest to their character. So far as our observation extends, the people are almost universally addicted to lying, fraud, and deception. So prevalent are these vices among them, that there are few indeed on whose word we can place the least reliance, when interest prompts to falsehood; and as to our dealings with them, we expect to be defrauded.

The religious character of the people is precisely what might be expected from what is true of the state of their morals. Whatever influence the gospel had upon the mass of them at its first introduction, at present they live almost entirely regardless of its claims. They have learned that the christian religion, unlike the old pagan system, inflicts not immediate death on the man who complies not with its holy requisitions. Fear has, therefore, ceased, and the constrained obe-

dience which it produces has given place to the most shocking stupidity. Few motives could have less influence with the mass of the people on Molokai than those of death and a future retribution. Sermons, which would cause a congregation in New England to quake with forebodings of eternal death, would produce no emotions in the hearts of this people.

The above remarks apply to the inhabitants of this island, in general, and not to all its individuals. We rejoice to say that there are not a few precious exceptions to many of them.

The name of the station is Kaluaaha; it is owned by the best and one of the most pious high chiefs on the islands, who desired us to take it as our station, assuring us at the same time, that she would act the part of a parent to us. We have fenced off about two acres of land as a door yard and garden, and might have extended our limits much farther had we chosen. There is a delightful cluster of shade trees before our door, which was formerly a favorite resort of the chiefs; and under it, for several successive weeks, we met for the worship of Him who dwelleth not in temples made with hands. On our arrival, there was no house of any importance, and few of any kind in the vicinity. During the year, however, many comfortable houses have been built, with sleeping apartments, and other accommodations which give to them an air of neatness and comfort hitherto unknown on the island. A meeting-house has been built 120 feet by 30, accommodating a thousand persons. A spacious school-house is nearly completed, so that the station begins to assume the appearance of a small village.

Cherokees.

EXTRACTS FROM A LETTER OF MR. BUTRICK, DATED AT CARMEL, DEC. 6TH, 1834.

MR. BUTRICK is the only missionary of the Board now residing among that portion of the Cherokees occupying the country over which the jurisdiction of the State of Georgia has been extended.

Admissions to the Church—Desire for Christian Instruction.

Thus far the Lord hath helped us. I do not recollect attending a more interesting meeting at this place, than we

had on the last Sabbath, both as respects numbers and a happy state of feeling. The house was crowded with Cherokees, many from twenty, thirty, forty, and some near fifty miles. We had the happiness of receiving three new members, and of restoring to the privileges of the church one who has been long suspended. Two of those received were of mixed blood, one man and one woman, and the other a full Cherokee man. Mr. Foreman, [a Cherokee preacher] preached, and brother Epenetus also had a very interesting meeting towards evening. The eclipse of the sun, which was nearly total at the time of administering the Lord's supper, added to the solemnity of the scene. Three Cherokees from Cabintown, about twenty miles distant, expected to unite with the church. Two of these were men who had each two wives, and the third was a wife of one of them. One of these requested information on the subject of having two wives some time ago, but I told him he had better devote his heart entirely to God, and then he would be able more clearly to understand the propriety of the requisitions of the gospel. This man and the two persons above mentioned seem to think they have now truly devoted themselves to God. I requested Mr. Foreman to take the Bible and instruct them on the subject of matrimony—the duties of husband and wife, and the reason why we supposed the man should retain only the wife he had lived with the longest, in case he had two when he became a Christian. We were much rejoiced in having such assistance; and we trust he was able to bring the subject clearly to their understandings. We then advised them to defer uniting with the church till they could well consider the important subject before them, consult their wives, and regulate their domestic concerns. To this they readily assented, though with the apparent desire and determination that nothing should keep them from the service and enjoyment of God. Their situation calls for special prayer in their behalf.

The call for missionary labors in this part of the nation seems as great as any former period. A number of very pressing invitations have been sent, urging us to hold meetings in distant towns, with which we have not been able, as yet, to comply. The circumstances of one of these I will state, as it will show the importance of books in the Cherokee language. A very wicked dissipated Cherokee, living at Long Savanna, forty or fifty miles from here, having an old

Cherokee book, probably the gospel of Matthew, took it one day to read a few words; but his eyes suddenly fastened on a certain passage which affected him, and gave him much anxiety of mind. He applied to a Cherokee at Rolling Water, where we have sometimes held meetings, for instruction; but this man told him that he himself was a sinner, and therefore incapable of explaining the Bible. On this the man sent an urgent request for Mr. Sanders and myself to come to his house and hold meetings. But that being a little before our sacramental meeting, we could not consistently go; and as we have to go soon to another distant place, I proposed to Johnson Pridget, one of our native brethren, to visit his and several other settlements in that vicinity this week and next.—As Mr. Sanders and myself can do but little towards supplying the people with instruction in this part of the country, the church have agreed with Elijah, another native brother, to ride a part of the time this winter, and visit distant places, for which they agree to give him a certain compensation; and I have requested brother Johnson Pridget and Epenetus to visit and hold meetings with the people, more or less, in the neighborhoods where they reside. By this arrangement, should no missionary be permitted to reside here, yet the instruction of the people need not immediately cease. How long things may continue in their present state here, no human foresight can determine. Should we be removed from this place in a week, it would not be surprising, and should we be permitted to continue here a year longer, it would only be through the indulgence of our kind Heavenly Father, whose power and grace are all beyond conception.

Under date of March 5th, 1835, Mr. Butrick writes—

Through a kind providence I am permitted to address you again from this place. Our church, congregation, and school meet, as yet, with no interruption, except from cold and stormy weather. Sabbath before last we celebrated the Lord's supper. On the Saturday previous between thirty and forty Cherokees came and continued with us till morning. All these, with the of one, live at distances varying to 40 or 45 miles. Mr. A. obtained about half of them. so relieved in another unexpected arrival of Mr.

Worcester. On the Sabbath we had the privilege of receiving to the church, by baptism, three persons. Two of them were the men mentioned in my last. They have put away their wives as directed. The other was the wife of one who was baptised at our last communion. The above three do not talk English, and appear nearly like full Cherokees. Besides these, we conversed individually with nearly thirty persons from distant towns, among whom we found five who expressed a hope in the saving mercy of God. On the whole, I think we have never had a more interesting meeting at this place. The Lord is a God of wonders. He frequently chooses to display his grace where it is least deserved, and at a time when all human expectations fail.

Here permit me to introduce a line from our brother Clauder (Moravian missionary). "On the 6th of January we had an accession of four Cherokees to our little congregation [church], and several others, young persons, are candidates for holy baptism. I have felt very much ashamed of this manifestation of divine blessing upon our labors, as I had given too much place to discouraging reflections, and felt inclined to hang up my harp upon the willows, and sit down and weep and mourn over the destruction with which our beloved Cherokees were threatened. But I begin to see that the Lord has many of his dear ones—sheep of his fold, who are to be saved and brought to him. Our meetings are generally well attended; and last Sabbath I went for the first time to Elleculla, (a town of Indians,) and I believe the divine Spirit is working in the hearts of these hitherto benighted heathen. I had a very attentive congregation of Indians exclusively, at the village, and intend, by divine permission, to continue visiting them."

I introduce the above remarks to show that the success of missionary efforts does not depend on external circumstances, but simply on the grace of God, in the effusions of the Holy Spirit. We have much to do for the eternal salvation of the Cherokees; and the more overwhelming their temptations, and the more severe their trials, the more imperative the call for immediate and unremitting exertions on our part.

Thus far the labors of those native brethren, who, as I mentioned in my last, had been employed to visit the people and hold meetings in remote settlements, seem to have had a very happy effect in calling the attention of the people to

religion, in confuting false and evil reports concerning missions, and in assisting the people with regard to singing, reading, etc. Wherever they go they hold meetings for prayer and religious worship, and converse with individuals respecting the state of their souls.

EXTRACTS FROM A LETTER OF MR. STEPHEN FOREMAN, DATED AT CANDY'S CREEK, JAN. 7TH, 1835.

THE writer of this letter received the elements of his education in the mission-school at Candy's Creek. His father's family being of mixed blood, both the English and Cherokee languages were understood and spoken in it. In such families the males generally use the English in their common intercourse, and the females the Cherokee. The latter often refuse to speak the English at all, though they well understand what is said to them in it. Mr. Foreman was averse to using the language of his people, until convinced that duty required him to do it, that he might become useful as an interpreter. He subsequently spent some time in study with Mr. Worcester; and afterwards prosecuted the study of theology two years at the Union and Princeton Theological Seminaries. In the fall of 1833 he was licensed to preach the gospel by the Union Presbytery in Tennessee. Since that period he has been employed under the patronage of the Board, partly as a preacher, and partly as an itinerant teacher of schools in the Cherokee language.

Statement of his Labors in Preaching.

I commenced preaching about the 1st of October, 1833, a short time after I was licensed. During the ensuing winter and spring, I was in the lower part of the nation preaching and teaching Cherokee schools. Most of the time I was at either one or the other of the stations of Haweis, New Echota, or Creek Path. While at Haweis, I taught a Cherokee school, in which I prepared *Jesse*, an active member of that church, for teaching a similar school in which he is now very actively engaged. I commenced a similar school at Creek Path, but for the want of a competent teacher, it has since fallen through. What time I spent at New Echota I was chiefly engaged in correcting a tract which I had translated into Cherokee.

Early in January 1834, I came into this neighborhood. Here and at Brainerd I

preached during the months of January and February and the former part of March. The latter part of March and the whole of April, I preached at Racoon town, Willstown, and Creek Path. Since May my labors have been almost entirely confined to the Candy's Creek station and vicinity. When, however, there has been a communion season at Brainerd, I have made it my business to attend. I spent a couple of weeks also last summer with Mr. Worcester in visiting the members of the Brainerd church. These are the only times, I believe, that I have been absent from this neighborhood during last summer. In September last I for the first time visited the Valley Towns. Mr. Jones and the Cherokee members of the church gave me a cordial welcome. When I first arrived they all stared at me as if some *yo-wi-ne-gu* had come: but as soon as those with whom I was acquainted came and shook hands with me, they mistrusted who I was, and immediately one after another began to leave their seats until the whole congregation had left their seats and shaken hands with me. (I ought to have mentioned that a *camp-meeting* was holding near Mr. Jones' at this time, and the morning I arrived they had all assembled for divine worship.) I returned from the Valley Towns about the first of October. And here I have remained and preached nearly every Sabbath since. The third Sabbath in November I expected to have been at Brainerd, to assist Mr. Worcester at the communion season, and to spend a week or two in teaching a Cherokee school; but was prevented.

The last Sabbath in November, according to previous engagements, I spent at Carmel in assisting Mr. Butrick at a communion season. From Carmel I went to Creek Path and fulfilled an appointment the first Sabbath in December. The second Sabbath in December I preached in this neighborhood; and here also I have preached every Sabbath since. During the week, while about home, I am engaged in reading, translating a few hymns into the Cherokee language, and doing a little work about the house.

This hasty sketch will give you a view of the manner in which I have spent my time since I have been in the service of the Board. During all this time, not including exhortations, addresses, nor the sermons extempore, I have preached in all, as well as I recollect, sixty sermons. Thirty-five times I

have preached at Candy's Creek; eight times at Brainerd; twice at Willstown; five times at Creek Path; five times at Haweis and vicinity; once at Carmel; once at New Town; and three times at the Valley Towns.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE WESTERN FOREIGN MISSIONARY SOCIETY IN NORTHERN INDIA.

MESSRS. John C. Lowrie and William Reed left this country in May 1833, and proceeded to Calcutta. While detained there Mrs Lowrie, who had been ill during the voyage, was removed by death. Soon after, the health of Mr. Reed became impaired, and ultimately the disease assumed so threatening an aspect that it was deemed expedient for himself and wife to return to this country, and accordingly took passage for Philadelphia. He did not, however, survive long enough to reach his native land. After much inquiry, Loodianeh, in Lahore, a country of Northern India, inhabited by the Seiks, in latitude about 30 degrees north, was selected as the seat of the contemplated mission. Last autumn Mr. Lowrie left Calcutta and proceeded up the Ganges towards the field of his future labors.—The embarkation of a reinforcement of this mission was mentioned at p. 465 of the last volume.

On the 22d of September Mr. Lowrie writes, in the Foreign Missionary Chronicle, respecting—

Missionaries North of Calcutta.

It may afford you some satisfaction to hear how the small missionary force in the Mofupil (or country part, as distinguished from Calcutta,) of this Presidency is disposed of. At Burdwan, 60 miles from Calcutta, are two or three Church missionaries, and at Chinsurah, 25 miles, is one London missionary. Them I have not seen, all the others I have, and have been greatly indebted for their christian kindness. The others are at Cutwa, 35 miles, Serampore Baptist, one; at Berhampore, 100 miles, two London missionaries; at Monghyr, 275 miles, two Baptist missionaries; at Patna and Digah, (one continued city almost) two Baptist, and one Independent; at Benares, three Church, three London, and one Serampore Baptist; at Chunar, 18 miles from Benares, two Church. There are two Serampore Baptists farther up the country, and the Church catechists, form the of nearly all the Beugal other missionaries, not enumerated at Calcutta and

vicinity, and do not, including Serampore, where there are now two besides Dr. Marabman, amount to 20 ministers of the gospel. "The laborers are few." Altogether they do not number more than 40 or 45 persons, among 60 or 70 millions, and even all of these, owing to various causes, are not effective missionaries.

In the Mofupil their plan of operation is substantially the same. They usually reside at English stations, which are commonly near a large native population, and every day they go out into the bazars, or market places, to talk with, or preach to, as circumstances render expedient, all who will hear, and usually they distribute some tracts or parts of sacred Scriptures at the close of their service. Their congregations present a curious aspect to one accustomed to the grave and waiting assembly of an American church. The missionary stands under the shade of a tree, or at the side of a street, and begins to read a tract, or to talk with the first person passing by. Others stop to see what is going on, and perhaps stay a few minutes, and then proceed on their way. Few stay all the time, yet few go away without hearing some of the words of life. Usually they are respectful and attentive, and the missionaries all say they notice an increasing seriousness; particularly was this remark made at Benares, the Athens and Jerusalem of India, a city whose immense population may with literal truth be described as "wholly given to idolatry." There have not been many converts, yet there are a few native churches. In addition, the missionaries generally visit the large *Melas*, or fairs, where often from 100,000 to 400,000 and 500,000 people are collected; and they have also, the greater part of them, *elementary* schools, but they do not feel much encouraged by these.

Two days later he adds—

The junction of the Ganges and Jumna, you know, is regarded by the Hindoos as one of the most holy places in the sacred river. As the Jumna is not, I believe, an object of worship, I hardly know how the opinion has originated that the god Gunga, or Ganges, should derive an accession of holiness from the union with that river. Till a few years ago, it was quite common for the deluded worshippers, many of them, to drown themselves at this place, supposing that thereby the possession of heaven was rendered certain. The boat in which they were accustomed to go to the proper place to take their departure, came at last into the possession of an old woman, sometime before the English authorities interfered to put a stop to the custom, and she "by that craft had her wealth." Of course she did

not relish a change which would take away her income, and earnestly contended that people had a right to drown themselves if they pleased. The magistrate was firm, and while he did not directly oppose the custom, he informed all concerned that he should punish with death any who should, in any way, be accessory to the drowning of such persons. This simple measure brought the custom to an end. This occurred but a few years ago. I could not but feel sad at heart while sailing over the place where many of our fellow creatures "rushed unbidden" into the presence of their final Judge, hoping to secure his favor by an act of sin, assured of heaven while on the way to a widely different destiny. And though the practice no longer exists, yet the creed does, in all its blighting influence. Oh soon may the knowledge of the true way of happiness be spread amongst this people! Incidents like these sacrifices, and like the swinging by hooks inserted in the muscles of the back, (of which I saw an example last spring,) would seem to show that the promptings of natural conscience are very strong, even where great ignorance exists. However, much may be ascribed to motives of vain glory in the applause of men, and to the influence of stupifying doses of opium; yet the foundation of these customs lies much deeper. Their origin and continued existence shows that the witness, which God has created in the bosom of every man, (see Acts xiv, 17, compared with Romans i, 20,) still performs its duty. Such proofs of the power of natural conscience, I am inclined to think, should encourage missionaries in their addresses to the heathen to make pointed appeals to it—in the same way that ministers do in American congregations.

Journey on the Ganges.

October 7th, Mr. Lowrie writes—

A journey on this river affords many opportunities of usefulness to the natives on the part of those who can speak the language. Villages are thickly studded along the banks—often many boats are moored at the same place with yours, generally during day light, and often at night too; the people live "*sub dio*," in the open air, and are very willing to attend to what you may wish to say, and to receive the tracts you may have to give. I greatly regretted that I could not speak to them about the true salvation. However, I distributed a good many tracts, and at times under circumstances which affected my mind very much. On one Sabbath, a venerable aged brahmin, the chief man in the village where I was lying too, came to ask for a tract. He could not read himself, but said he would get his little grandson to read it for him, and he listened with much attention while I read a few pages. Will he ever enjoy another opportunity of learning about the things which make for his peace? On another Sunday, I was followed by a crowd of people, and amongst them were several as fine looking,

interesting boys, of 10 or 12 years of age, as I ever saw. They seemed to prize the tracts more than the elder people, running to carry them to their parents. At the same place, a brahmin brought several of his friends to receive also. When will we hear of a Roman Catholic priest thus willing to learn himself, and to have others learn about our way of salvation? We cannot hope in all cases, nor even in many cases, that these people are influenced by proper motives in desiring our books; but the fact that the door is open for effort is very encouraging, and should lead us to pray that God would open also their hearts to receive the truth. The latter is as easy to him as the former. I made it a general rule not to give, except to those who could read—a very small portion of the whole. In coming up this river, a person should have some Bengalee, and as many Hindoo and Hindoostanee tracts as he can obtain, and also separate books of the sacred Scriptures.

A journey of this kind affords much leisure for personal improvement. There is something also in this kind of life to aid in a higher kind of improvement than merely mental—the improvement of the heart in piety. Certainly the presence of so many visible dangers, and the preserving care of the Lord, so often too obvious to be overlooked, "in perils of waters in perils by the heathen," should lead to unfeigned gratitude, no less than to the exercise of humble confidence in the providence and grace of God, and also to entire consecration to his service.

There are few objects of interest to be seen in a journey on this river. The Rajmahal, and the Gorruckpore Hills, and the city of Benares, appeared to me more interesting than any thing else—the former by reminding me of our "lovely native land"—the latter because so perfectly unique, for I suppose it would be difficult to find another city with so many features peculiar to itself. In general the country is very level, the banks of the river low and monotonous in appearance,—the river itself is muddy as high rivers usually are, and less impetuous, and apparently quite unconscious of its divine character, and equally regardless of the worship it receives. As to the native villages and towns, when you have seen one, you have seen a specimen of nearly all. The great part of the houses are low mud cottages, with two low doors, and covered with thatch coming so low down in front as to form a sort of verandah, or open portico. Usually they have a great many low shady trees planted in their villages, and one or two large peepul trees, a fine shady species, around the foot of which a clay platform is erected, and there, under the wide spreading branches, of an afternoon, you may see most of the respectable villagers, smoking their *hookas*, and probably discussing the politics and news of the village. These are the places for a missionary to take his station at, and direct their thoughts to hearing themes. If he were prudent and kind in his manner, he would hardly ever fail to obtain a patient, respectful hearing. One is much struck with

the good taste these people have displayed in choosing the sites of their temples. These latter, in the country and in villages, are commonly small, four, six, or eight sided buildings, of brick, covered with plaister, about 10 or 12 feet high, surmounted by a dome, and a short spire. They have seldom any other furniture than the idol, or emblems peculiar to the particular deity worshipped, though these are most frequently of the most indecent description—too much so to be named openly, much less described. But I have often admired the situation of the temples. Where there happens to be a high, bluff bank to the river, you will very often see one of these small buildings standing, white and conspicuous, in the midst of two or three small trees, of little more than its own height. At other times you see them in low places, under an overspreading peepul, close by the water's edge, with a flight of steps, leading down into the water. Perhaps a fine grove of open, round topped trees, may form a back view of peculiar beauty, and coolness of appearance in this burning sun. One view of the Hindoo temples is often presented to my mind, their entire want of any thing to improve either the intellect or the heart. As to the latter object, every association, every thought awakened by the great majority of heathen temples, is depraving and ruinous to the soul. But as to the former, the most that any of these places of worship accomplish, is to furnish occasionally a place for the reading of *shastras*, which, in many cases, neither reader or hearer understands. But even this is seldom done—there is no stated assembling of the people to receive instruction—there is neither scribe nor teacher—neither book nor manuscript. The worshippers, after saying over by rote some dry names of gods, sprinkling a little water, and offering perhaps a few flowers to the idol, and if a follower of Siva, daubing his face with some mud, not forgetting sundry ablutions in the Ganges, when the temple is near it—then goes away as ignorant as he came, and more depraved.

I ought to notice one other feature of a journey on this river—the intercourse with missionaries. At Serampore, Chinsurah, Cutwa, Berhampore, Monghyr, Patna, Digah, Benares, and Buxar, there are missionaries, either of the Baptist, London, or Church Societies. It is necessary to stop at most of these places to obtain provisions, and the Christian kindness of these good people is very refreshing, while a knowledge of their plans and operations and experience will be of great service. Every where I think it will be found that God regards the kind of heart with which he is served more than the kind of missionary organization. Here are the agents of voluntary and ecclesiastical societies—all have been blessed, and the former certainly more than the latter. But all can labor in the same room and need for all, and

to be occupied by Mr. Lowrie is
and hitherto almost entirely neg-
some respects peculiarly in-

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

A missionary meeting was held at Cape Town, South Africa, June 21, 1834, at which Mr. Baker, a missionary from Madagascar made the following statement respecting the mission on that island. The extract is from the *Missionary Chronicle* for December 1834.

In 1818, when our first missionary reached the isle of Madagascar, only two or three persons were found at the court of Radama, the king, capable of writing, and that in so imperfect a way, in the difficult Arabic characters, as to leave their documents scarcely legible. And now about 20,000 have been instructed in reading and writing; and the native government itself employs 2,000 young men, taken from the schools, as writers in various departments of government, that have sprung up under the fostering care of knowledge, thus newly introduced. At first the missionary brethren had to contend with a general unbelief amongst the elder and more influential natives, that paper would (as they said) speak. It was not till after a lapse of about two years that they were able to hold their first meeting of scholars, to convince such opposers of the nature and value of knowledge. It was a memorable day; many intelligent and confident faces were seen waiting to be examined. At one end sat the principal judges, the senior of whom called to the bench a scholar, and, after having dictated a sentence in a whisper, took it to the other end of the room to be read by another scholar. This was an important experiment: the child read off the sentence readily; and the old judge, at once convinced and delighted, exclaimed, '*Solombava tokoa*'—a substitute of the mouth indeed! And to this day a letter is called in the Madagascar language, 'the mouth substitute.' Arithmetic created still greater surprise. The native mode of reckoning is either by stones of different sizes, or by cutting pieces of rush of various lengths, and using the shortest as units, the next length as tens, the next as hundreds, and so on. At the meeting referred to, the senior judge put a specific question, which he had previously calculated in his own tedious way: 'If 500 of my bullocks be sent to Tamatave, and sold, say 100 at five dollars, 80 at four dollars, and so forth, what number of dollars must my slaves deliver up to me on their return?' This simple question was instantly answered correctly by many of the children, when all agreed that the children had become wiser than the old people; the judges protested it was like magic and conjuring; and the schools immediately became popular. And not only is there no inability on the part of the heathen, but oftentimes remarkable superiority of intellect is manifested. He (Mr. Baker) had known an instance of a little girl only six or eight years of age, learning to read the Testament in the native language in three months, and that without the preparatory aid of infant schools, which promise to make such

instances common in our own happy land of liberty and knowledge.

It was twelve years before the missionaries of Madagascar saw any explicit profession of Christianity. Ordinary perseverance may impart the elements of useful knowledge to a few uncivilized heathen, but it requires missionary perseverance to overcome the aversion of a heathen mind to the purifying truths of Christianity. At present, however, there are not less than 500 natives who have maintained a constant profession of religion amidst persecution and danger. It has often been said, 'You should instruct and civilize a people, before you introduce religion.' But actual observation and experience had convinced him that the arts of civilized life will always follow in the footsteps of religion. Teach a semi-barbarian to believe in the future existence of his soul, to feel conscious of the relation in which he stands to his Creator, a relation with which no man has a right to interfere, and he will imperceptibly imbibe the sentiments of religious liberty, and immediately transfer these sentiments to the affairs of civil society, when the arts and sciences will not fail to follow in the track of religious and civil liberty. We find in Madagascar that just in proportion as a native becomes enlightened on the subjects of inquiry, he endeavors to conform to the habits and customs of his teachers. We find among them, as among all the heathen, the civil inseparably connected with the religious state of the people. The whole scheme of barbarous customs and cruel practices is built upon the country's superstition, and if we undermine the foundation, the whole fabric speedily falls to the ground.

UNITED BRETHREN'S MISSIONS.

THE London Church Missionary Register for January contains the letter of the Synodical Committee of the Brethren, dated at Bethelsdorf, in Germany, October 21st, 1834, giving the following

Summary View of the Missions for 1833.

South Africa.—The mission experienced a large measure of the divine blessing throughout the whole of the extended field which it occupies. The evident success which attended the infant school at Gnadenhal led to the establishment of similar institutions at Groenekloof and Elim. In almost every quarter, the colonists manifested an increasingly favorable disposition; and, in their turn, partook of the religious advantages presented by our missionary institutions. Among the 300 Tambookie settlers at Shiloh, were several who had been led earnestly to inquire what they must do to be saved. An incursion of plundering Corannas, which took place on the 9th of August, occasioned the inhabitants the loss of 400 head of cattle; and created such alarm in the minds of many that they fled from the place. The school for the Tambookie children was attended by the average number of

fifty scholars, and brother Bonatz was making satisfactory progress in the difficult Tambookie language.

British West Indies.—The abolition of slavery throughout the colonial dependencies of Great Britain having been decreed by the imperial parliament in the course of this year, our missionaries in the British West Indies looked forward to the immediate consequences of this benevolent enactment with the deepest interest; not, however, unmingled with anxiety. Through the merciful direction of the Lord, every thing appeared, however, to turn out into the furtherance of his gospel. The excitement prevailing among all classes in Jamaica gradually subsided; our brethren found opportunities of extending their labors; and of establishing an eighth station near Malvern, which has been called New Bethlehem. The mission in Antigua proceeded in an undisturbed course, and the blessing of the Lord continued to rest upon it. The restoration of the settlements of Sharon and Mount Tabor, in Barbadoes, was followed by an increased desire on the part of the surrounding negro population to hear the word of salvation, whereby the missionaries were greatly encouraged. The frequent earthquakes experienced in the island of St. Kitt's produced a similar effect on the inhabitants of all classes; and the auditories at the new station of Bethel, as well as at the two older settlements, were numerous beyond former experience. The unexpected departure of brother S. Wright, at Montgomery, in Tobago, tended in some measure to impede the progress of the mission in that island, as only one brother could be stationed there during the remainder of the year.

Danish West Indies.—Our brethren in the Danish West Indies were cheered in their work, by the concurrence of new people, who thronged to the seven settlements; and by the return of many excluded persons, who gave signs of true penitence: this circumstance they could not but consider as among the blessed results of the jubilee celebration in August of the preceding year. They had, however, to mourn over the loss of several of their number, who were called into eternal rest, by means of the yellow fever. The departure of brother Klingenberg, a member of the superintending conference, was a subject of universal regret.

Surinam.—Similar attacks of fever, though of a less serious description, prevented our brethren in Surinam from availing themselves, as often and extensively as they wished, of the facilities afforded them by the Netherland Society for the spread of the gospel, for visiting the negroes on the more distant plantations.

North America.—The determination of the authorities of Upper Canada to distribute in future their annual government allowance to the members of the small congregation of Delaware Indians at New Fairfield, was a subject of great satisfaction to the missionaries, inasmuch as it promised to obviate many temptations to sensual indulgence. The mis-

sionaries, who had been compelled to quit their interesting settlements in the territory of Georgia, found a suitable place of refuge on the confines of the neighboring state of Tennessee; whence they were able, to their great joy, to visit the members of their dispersed flocks of believing Cherokees.

Labrador.—The winter was of unusual severity and duration, and distress of various kinds was hereby occasioned. An additional source of anxiety to our brethren was the effect produced upon the unstable minds of some of the christian Esquimaux, by the seductive or malicious representations of the Southlanders, who intruded into the neighborhood of the settlements of Nain and Hopedale. Considerable progress was made toward the completion of the buildings at Hebron; but the missionaries at that station had still to lament the comparative indifference of their northern visitors to the message of salvation.

Greenland.—The centenary jubilee of the mission in Greenland was celebrated on the 19th and 20th of January in all our four congregations, with evident blessing to both old and young; although many Greenlanders residing at the out-places were deprived of a share in the solemnities of the festival, by the extreme inclemency of the season. Many tokens of christian affection, received from their brethren and friends in Europe, were distributed on this occasion; and filled the hearts, both of missionaries and converts, with thankfulness and joy. The impression made on those who took part in the celebration will not easily be effaced.

General Summary of the Missions.

Stations, 42—missionaries, including females, 214—converts, 44,479; of whom 3,099 are Hottentots and other natives of South Africa, 38,316 are negroes and persons of color, 349 are Indians, and 2,715 are Esquimaux and Greenlanders: of the whole number 15,518 are communicants.

DOMESTIC.

ELEVENTH ANNUAL REPORT OF THE BAPTIST GENERAL TRACT SOCIETY.

THE report brings down the proceedings of the society to the 31st of December, 1834. The annual meeting was held on the 7th of January, in Philadelphia, at which Rev. William T. Brantly presided, and Rev. C. C. P. Crosby, Rev. J. H. Kenard, Rev. A. D. Gillett, and Rev. I. M. Allen, addressed the meeting.

Publications.—Seven tracts have been added during the year just closed, making in all 140 pages of new matter. Six of these have been added to the regular series, which now embraces 142 separate and distinct publications in permanent type. The total number of

pages in the regular series, including covers, is 2,336, making six volumes, and 160 pages of the 7th volume. Besides these, the Society has ten other publications, including the Scripture Manual on Baptism in the German language, embracing in all 750 pages. Of these, 308 pages are stereotyped, making the total number of stereotype plates owned by the Society, 2,638.

For the accommodation of such as wish to receive the publications of the society by mail, the Board continue to issue them in the form of a monthly periodical. In this form 2,500 copies have been sent out, embracing 60,000 pages, being equivalent to ten monthly numbers.

The tracts printed during the year amount to 248,312 copies: making 5,324,636 pages; being an increase of 2,549,636 pages beyond the preceding year.

The number of pages issued from the depository is 4,378,382, being an increase of 1,702,128 pages beyond the preceding year.

The number of tracts remaining on hand is 124,415; making 2,186,410 pages.

The gratuitous issues amount to 533,000.

Auxiliaries, &c.—The number of auxiliary societies formed the past year is 159, being an increase of 106 beyond the preceding year. Three branch societies have been established during the past year; making in all ten branches which own depositories. The number of depositories established during the year is fourteen; five of them owned by the parent society, and the remainder purchased by societies or individuals: making the total number of depositories fifty-six, twenty-five of which are owned by the parent society.

Pecuniary Accounts.—The total income from the above sources the preceding year, was \$6,126 97; for the present, including the sum of \$347 77 received for the tract house, which is in the hands of the committee for investment, it is \$6,383 51, being an increase of \$256 54. The expenditures during the year have been \$5,996 51.

AMERICAN COLONIZATION SOCIETY.

Proceedings at the Annual Meeting.

THE eighteenth annual meeting was held in the Hall of the House of the House of Representatives, January 19th. Hon. C. F. Mercer, of Virginia, one of the vice presidents, took the chair, which he afterwards yielded to Hon. Henry Clay, of Kentucky. Rev. Dr. Laurie led in prayer. Rev. R. R. Gurley, the secretary, read extracts from the annual report; after which resolutions were moved and seconded, and addresses were made by G. W. P. Custis, Esq., of the District of Columbia, Hon. S. L. Southard, of New Jersey, B. B. Thatcher, Esq., of Massachusetts, Rev. Cyrus Mason and Doct. Reese, of New York. At an adjourned meeting in the meeting-

house of Rev. Mr. Post, addresses on various topics were delivered by the Rev. R. R. Gurley, Col. Stone, of New York, Rev. W. M. Atkinson, of Virginia, Hon. T. Frelinghuysen, and others. The officers elected are the same as those of last year.

Annual Report of the Society.

Great effort has been made by the managers during the past year to diminish the large debt with which it was burdened at the previous annual meeting. The expenses of the society at home and at the colony have been considerably reduced; some generous donations have been obtained; and a stock has been created for the purpose, by which the treasury is relieved from immediate pressure.

By the exertions of the governor the condition of the colony has been in many respects improved, though owing to sickness and other causes all improvements which were needed have not been made. Doct. Todsen's connection with the society has ceased, and his

place at the colony has been supplied by Doct. E. Skinner, and Dr. R. McDowell. A new currency has been prepared for the colonists instead of the inconvenient method of conducting trade by barter.

The society has sent only fourteen emigrants to the colony during the past year. One of its auxiliaries, The Young Men's Society of Philadelphia, has, however, sent 110 in addition.

Twelve auxiliaries have been reported since the last meeting.—The colony has suffered severely by the death of three missionaries and the wife of one of them, and of two colored preachers, who have been removed from their labors during the year.

The receipts of the society by donations, etc., were \$23,044 40; and the expenditures, without including what was paid on the debt, were 17,665 56. The sum of \$12,511 70 was received for the stock of the society sold; and about \$17,538 54 was paid on the society's debt.

Miscellaneous.

CHINESE LANGUAGE AND DIALECTS.

THE following article is taken from the Chinese Repository, published at Canton, and will give the reader some correct apprehension of the character and value of a language which is one of the wonders of the literary world, and is the medium through which the truths of the Scriptures are to be communicated to more than half of the whole unevangelized population of the globe.

Antiquity and Extensive Use.

Originality is a striking characteristic of the Chinese language. Its origin, like that of the people who speak it, is lost in the earliest periods of postdiluvian history. In its form and structure, as presented to us in modern times, it stands peerless, an object of wonder, having no consort or relationship with the other languages of the earth. The Hebrew lives only in the oracles of the Most High; it long since ceased to be a spoken language. The Greek and Roman languages are found in great purity and perfection in books; yet wherever they are spoken among the descendants of those ancient nations, they, at the present time, differ widely from their original. The Sanskrit and Pali, if ever spoken by whole nations, have shared the same fate. And the Arabic never rose into importance, until the conquests of Mohammed carried it beyond the

confines of Arabia. Among all these ancient languages, in point of antiquity, if we except perhaps the Hebrew, the Chinese is unrivaled. It seems to have sprung up soon after the confusion of tongues, and has always formed a broad line of demarcation between this and all the other branches of the human race. Ages have elapsed; the face of the globe has been changed; new tribes have appeared; and new languages have been formed: yet amidst all these changes, the Chinese language has undergone few alterations; and since the commencement of our era, its written idioms have mostly remained unchanged, and the style of standard works which were published at that period differs very little from the common language now used in books throughout all the provinces of the empire.

It will enable us to form more correct ideas of the nature and importance of this language, if we pause here for a moment to view the extent to which it is now used. The language at the present time is not only spoken throughout the whole of the dominions of an empire embracing three hundred and sixty millions of human beings, but is also extensively used in adjacent kingdoms and colonies, where it has become the standard language. In Lewchew many of the people speak and read Chinese fluently. In Corea, the Chinese classics are studied by multitudes, and exert no inconsiderable influence on the character of a nation which is proud of imitating in manners, customs, and laws, the inhabitants of the celestial empire. In their state papers, their books,

and in all the correspondence between persons of the higher classes, the Japanese also use the Chinese language. On the south, in Tungking and CochinChina, it is still more extensively employed, and a knowledge of it is deemed indispensable for all persons of rank or influence in society; it seems to be indeed the only language used in some parts of the latter country. In Cambodia, Siam, among the Laos, and in various islands of the Indian Archipelago, there are many thousands of inhabitants, chiefly emigrants from China, who speak the same language. Including then in our survey all the people of these several countries, who employ this one language, the number may be safely estimated at four hundred millions, scattered over an extent of country which is more than equal to the whole of Europe.

Variety of its Dialects.

It is very natural to suppose that in passing down through such a long series of ages and being used over such a wide extent of territory, the language must have undergone many changes and be found at the present time to differ widely in different places: such to a certain extent is the fact. It will be seen in another article, when we come to speak of the progress of the language and exhibit specimens of its ancient and modern forms, that it underwent various modifications in its infancy and youth. In particular the pronunciation of the language has varied greatly in different periods and places. Though the same standard works are used from one extremity of the empire to the other, yet there are a great number of dialects, more or less different, now spoken by the Chinese within their own dominions. Those dialects, however, in common use among the people, are usually confined to very narrow limits and have scarcely any influence on the body of the language. These two facts—the diversity of dialects, and the permanency of the main body of the language—are easily accounted for by a reference to the history of China and the system of education which is established throughout the land: in the first instance, during the early part of her history, China was often divided into small states, which being hostile to each other, free intercourse between the remote parts of the nation was prevented; in this way local phrases and sounds originated and became established; hence the diversity of dialects. In the second instance, every individual who aspires to office must become familiar with the ancient classics, and acquire some knowledge of the style and the pronunciation which prevail at court and in all the public provincial offices throughout the empire; hence the permanency of the national language. There is another fact which has had no inconsiderable influence in multiplying the number of dialects and in increasing their dissimilarity:—the language being destitute of an alphabet, there are no means, by the mere inspection of the characters on any page, of ascertaining the sounds which ought to be

given to those characters. That method, introduced by foreigners, probably the Buddhists, of employing two known characters in order to exhibit the sound of a third, is rarely employed by the Chinese; and every boy and almost all of those too who have made considerable progress in the knowledge of the language, learn from the lips of a teacher the sound of every new character they find.

Among the dialects of which we speak there is not the same difference as there is among the languages of Hindoostan. In some instances they differ very much from the common language of the empire; but often the difference is very slight. It should be observed here that in considering the dialects of this country, we must keep in mind the differences in pronunciation as well as those which result from the choice of characters and the structure of sentences; indeed in many instances the chief peculiarities of a dialect are found to consist in the pronunciation. In the northern provinces of the empire, the pure Chinese, commonly called the mandarin dialect, prevails extensively. It is not to be understood, however, that there are no local words and phrases even in those places. On the north of China, in districts bordering on Tartary, a modification of the language occasioned by the domination of the Manchous is apparent. And doubtless something of the same kind of influence may be exerted along all the frontiers of the empire. In Chekeang and Keangnan the difference between the pure Chinese, (which is there spoken by a very considerable part of the people,) and the local dialects is very striking. In Fuhkeen and the eastern part of this province the difference is still more remarkable: to an individual who was only acquainted with the standard language, the dialect of Fuhkeen as it is usually spoken would be utterly unintelligible. In the south-western provinces of the empire there is less deviation from the pure Chinese. The dialect that prevails in this city bears considerable resemblance to that which prevails in the public courts; and a person who has a knowledge of the one with a little attention to the subject will soon be able to understand much of the other. Beyond the frontiers of the empire, in CochinChina, Corea, Japan, etc., where the Chinese language is used, the local dialects differ from the standard even more than in Fuhkeen.

Estimation in which it is held by Foreigners and the Chinese.

The simple fact that the language is used by so great a number of human beings, inhabiting so large a portion of the earth, is in itself a motive which must arrest the attention of enterprising men. Hitherto foreigners have neglected this language far too much, even for their own interests in a commercial point of view; they have generally regarded it as either too difficult to be acquired, or as not possessing sufficient value to be made an object of their thought and study. It has, however, been far otherwise with the Chinese; like the

ancient Greeks and Romans—and some of the moderns too—they regard their own language as vastly superior to all others, not less for its intrinsic beauty and excellence than for the stores of knowledge and wisdom which it contains. A thorough acquaintance with it constitutes with them the highway to honors, emoluments, and power. Hence they study it with unwearied diligence. In comparison with it the language of foreigners (of which they know almost absolutely nothing,) is a mere unintelligible jargon, unworthy of their notice. The rules of propriety and the true principles of governing and tranquilizing the world are found only in their language; in it the renovating doctrines of the sages have come down from the remote ages of antiquity; and in it they must be transmitted to future generations; and all who refuse to study and admire it, must forever be regarded as unlearned, uncivilized, cruel, and barbarous! We may smile at this national vanity; but at the same time we are constrained to admit that on account of its antiquity and extensive use, the language has a strong claim to our attention. And it is not without value when viewed merely as the repository of ancient historical facts. Moreover, when contemplated as a curious medium of communicating thought, and as opening a wide untrodden field for philosophical research, it cannot be regarded as unworthy of our notice, or as holding out no promise of reward, to those who study it and make it as familiar as their own. In attempting to give our readers an account of the Chinese language, we would not be so charmed with its peculiarities, however novel or striking they may be, as to overlook its defects; nor yet so unmindful of its real merits as to depreciate in the slightest degree its just and lawful claims.

Its Characters and Sounds.

We have already named the grand characteristics of the Chinese language, which distinguishes it from all the other tongues and dialects of the earth; we alluded to the formation of the characters, which are not tramed from the materials of an alphabet, but consists of simple lines which are not the representatives of sounds. A person accustomed only to the alphabetic systems of the west can scarcely conceive of the possibility of employing in writing a separate character for every idea, or imagine how ingenuity could ever devise such a system, and construct for every new object and idea a corresponding character or symbol. In its present form, the language is very far from being a system of hieroglyphics; and in vain do we undertake to compare it with the Egyptian or Mexican systems; for hitherto there have not been found in these systems such marks of resemblance as will enable us to conclude that they are formed on the same principles.

The Chinese reduce the number of lines which form their characters to as few as seven or eight. The number of characters under which, as heads of classes, they arrange all

others, is only two hundred and fourteen; and of these 214 elementary characters not a few are confessedly compounded of other primary characters. This arrangement into classes is not strictly philosophical; but having been once adopted by the Chinese in their national dictionaries, it remains still in use. The whole number of characters in the language is very great, amounting to several tens of thousands, and probably is not less than sixty or eighty thousand; but those in common use scarcely exceed six or eight thousand; while those which are to be found in any work of moderate size often amount to no more than two or three thousand. That part of the Chinese penal code, which has been translated into English, was found by its translator to contain less than two thousand characters in variety. We have been assured on good authority, that in ten volumes of the famous *San kwo che*, the number of different characters amounts to only 3,342; and that in the version of the Bible by Morrison and Milne, consisting of twenty-one volumes, the number is only about 3,600. If each of the characters in Chinese expressed only one idea, and was always confined to that one, the difficulty of acquiring a thorough knowledge of them would be comparatively small; but now most of them by being placed in new positions are made to convey different shades of meaning, and sometimes an entirely new idea. Occasionally two or even three characters are synonymous, and are used for the sake of perspicuity; in other cases the characters lose their original meaning and express a meaning entirely new. If to all this we add the fact, that the characters are often differently written, it will not appear surprising if the language is affirmed to be difficult, and that years are necessary to enable one to acquire such a knowledge of it as to be able to read, write, and speak it with ease and correctness.

In the spoken language of China, consisting of only about four hundred and fifty of what have usually been considered monosyllables, there are less than two thousand sounds, and the greatest part of these can be distinguished only by tones or inflections of the voice. This topic, which requires a very full illustration in order to be distinctly understood, must also be reserved for a subsequent article; it is however obvious, and to our purpose to remark here, that this characteristic of the language increases very much the difficulty of acquiring a thorough knowledge of it, and shows it to be very defective. When there exists so small a number of words, (if we may so denominate the syllables and marks which foreigners have adopted to express the sounds of the Chinese language, and these are distinguished by nice and very slight intonations, mistakes in understanding the language when spoken will frequently occur. The great number of homophonous characters, which, though differing wholly from each other in their meaning and form, require to be expressed by precisely the same English orthography, is a serious impediment in speaking the language. This difficulty is in part removed by joining together

two words, which have the same meaning but different sounds to express a single idea or object. Yet notwithstanding this expedient, the language still remains an imperfect colloquial medium. In acquiring a knowledge of the pronunciation, foreigners are greatly embarrassed; for without a considerable experience they find it difficult to catch with the ear the nice distinctions in the sounds, and on the other hand to enunciate so accurately as to be readily understood by the native.

Grammatical Structure—Rhythm—Phrases.

The grammatical structure of this language is very simple. It is not trammelled with the forms and accidents of etymology; and the number, case, mood, tense, etc., are expressed by particles without any change in the noun or verb. And recourse is not had even to this method in many cases where the genius of western languages requires it, but the grammatical distinctions or relations are indicated solely by the position of the several parts of the sentence or paragraph. This sometimes renders the meaning of a passage or phrase vague and obscure. To a native who is accustomed to express his thoughts in this and in no other way, few difficulties occur from this method: to a foreigner, however, it is otherwise; and unless he has made considerable proficiency in his knowledge of the language, or has a learned native at hand to aid him in his investigations, he is liable frequently to mistake the meaning of his author. The syntax of the language is very peculiar, and unlike that of the alphabetic languages of the west. The facility with which a character may be changed in its meaning from a noun to a verb, or to an adverb, etc., often occasions the foreigner much difficulty in ascertaining the meaning of the text. The Chinese writing, being thus destitute of these prominent features which in other cases have given rise to system of rules for the agreement and government of words, has occasioned some writers to designate it an asyntactic language.

In almost all Chinese composition measured periods, not unlike blank verse, abound, and are esteemed by the Chinese as a capital beauty of their language. No author can lay claim to excellence in writing who cannot produce these periods, fill his pages with antitheses, and so round his sentences that they shall correspond with each other in the number of characters of which they are composed. Books which are written in the conversational style have usually fewer of these ornaments than those of a higher order, such as government proclamations and those essays which are produced at the literary examinations. Still more or less of this characteristic is retained in every kind of composition, and constitutes an essential feature of the Chinese language. It is very evident that where so much attention is paid to the form in which ideas are expressed, the free flow of thought is greatly checked. Often indeed, ideas

secondary object of consideration the mode in which they are to be

expressed claims the first attention in Chinese composition.

There is yet another distinguishing mark of this language, which is rarely to be met with in that of any other nation. Set phrases, not unlike our law terms, which are often repeated and always in the same sense, abound in the writings of the Chinese. In fact, their books are filled with apothegms, which are wrought into composition according to the pleasure of the writer. Thought is stereotyped, and all the ideas which the Chinese wish to cherish or inculcate are contained in those records which have come down to them from the venerable sages of antiquity. Excellence in composition therefore consists in arranging anew those orthodox phrases which are to be found only in their ancient classics. This is true of all kinds of their literature. Even poetry, which delights in freedom and glories in invention, is bound down by these iron rules. Wo to the poet, or the writer of any description, who should dare to deviate from the beaten tract which is pointed out to him by the worthies of antiquity! Such an one would be looked on as a heretic, and would be denounced as an unfilial and rebellious subject!

Excellencies—Extent of Chinese Literature.

Having now adverted to the principal defects of the Chinese language, we ought in justice to speak also of its prominent excellencies. Though less full and sonorous than most of the Indochinese languages, yet when its measured periods and its tones are carefully observed, it is grateful to the ear. There is sometimes, on account of the choice and position of the characters which form a sentence, a degree of power and beauty in the style of the language which define translation; and very often there is a pith and terseness in the expressions which are rarely equalled in any language. We ought not perhaps to expect to find in the writings of this singular people, the same beauties of style as those which have been produced by the most eminent scholars of Greece and Rome or modern Europe; nevertheless, the Chinese have their own claim to excellence, a claim which should not and by the impartial judge, will not be rejected. Chinese books abound in ingenious expressions, striking illustrations, curious comparisons, and bold metaphors.

The literature of this nation is exceedingly multifarious, and in some departments it is rich. Few of the old Greek and Roman writers have produced such copious and extensive works as the Chinese. The number and variety of authors which have appeared since the days of Confucius are very great. But in the present degenerate age, new productions are rare, and those which are put forth are light and trivial, calculated to afford very little instruction or real entertainment. The Chinese need a new literature, rich in thought, correct in sentiment, and pure and elegant in style. But it is a difficult task so to imitate their idiom as to make new thoughts and sentiments interesting and instructive to

readers who have always been accustomed to the formalities of this language. Much study and a thorough knowledge of their standard works will be necessary, therefore, to enable the foreigner to write in such a style as to please and benefit the Chinese. It should be always kept in mind, that before a stranger can exercise any control over their taste and sentiments, he must be able to couch his thoughts in such language as may not only be clearly and easily understood, but as shall gain for him a patient and an attentive hearing. This will appear very difficult, especially when we consider their national pride and their contempt of foreigners. We may rest assured, however, that treatises which do not conform to their idioms will find very few readers. But if new and interesting thoughts, pure and elevated sentiments, and above all

the sublime truths of divine revelation are rightly exhibited in a native costume, then they may have a charm and a power which will rouse the mind, sway the passions, correct the judgment, and eventually work a mental and moral revolution throughout the empire. The Chinese need strong excitements to induce them to read the works of foreigners; and great care will be requisite in order to adapt new treatises to their capacities and wants. Their language differs so widely from all others, that mere translations, except of the sacred Scriptures, cannot be recommended. But this language is rich in the variety of its characters and phrases, and capable of conveying to the minds of men a great diversity of ideas and facts on subjects of every description.

American Board of Commissioners for Foreign Missions.

BOMBAY.

REV. Allen Graves and wife, on their return to the Mahratta mission, and the reinforcement, consisting of Rev. S. B. Munger and wife, Messrs. G. W. Hubbard and Amos Abbott and their wives, with Miss O. Graves, and Miss A. H. Kimball, arrived at Bombay, in the ship *Corvo*, capt. Gale, on the 10th of September. The passage, which was 116 days, was uncommonly pleasant, and the mission family experienced constant and marked kindness from capt. Gale and his officers.

The health of Mr. Graves continued to improve till the ship reached the Cape of Good Hope, after which he became ill and continued so till his arrival at Bombay. In conformity with the advice of physicians and the missionary brethren there, he soon departed for the Mahabulishwur Hills, where, or in some other part of the hill country of that vicinity, he will probably reside in future, employed in translating the Scriptures and other missionary labors for which that field affords facilities.

The Missionary Union, embracing the missionaries of various societies in the Bombay Presidency, commenced its session about the 20th of November.

The meetings of various religious and benevolent societies were held last November, and attended by great numbers of all classes of persons and of both sexes; and were rendered very interesting by addresses, etc. A temperance meeting, consisting of some hundred persons was held in the Town Hall, at which the origin and progress of the temperance reformation in this country was narrated.

The commencement of the society was most auspicious.

Mr. Stone and Miss Kimball were united in marriage on the 23d of October.

The latest dates from this mission are November 22d.

CHEROKEES.

DURING the last winter two delegations were sent by the Cherokees east of the Mississippi to the city of Washington, with a view to make some arrangements with the government of the United States for the protection and preservation of their rights as a people. The one was appointed by the council of the nation, and represented that portion of the tribe which is opposed to removing from their present country, which is understood to embrace a large majority of the whole. Their object was to obtain some stipulation from the United States, by which, if they could not be reinstated in all their former privileges and immunities as an independent people, they might secure a guarantee of the lands which they now have in possession, and relief from various evils which they suffer.—The other delegation was appointed by that portion of the tribe who, although opposed to removal if they could be restored to their former state, think that, under existing circumstances, this is not to be expected, and that, therefore, it is expedient for them to remove to the west of the Mississippi, rather than occupy their present country under the laws of the State of Georgia. The object of this delegation was, therefore, to secure for themselves and those in be-

half of whom they acted, suitable remuneration for the property which they must leave behind, adequate provision for their comfortable removal, a good title to a sufficient quantity of land in their new country, etc.

With this latter delegation articles of a treaty were agreed upon on the 14th of March, Rev. J. F. Schermerhorn acting as commissioner on the part of the United States. This treaty is, by the direction of the President of the United States, to be submitted to the whole tribe by Mr. Schermerhorn, during the ensuing summer, for their consideration and approbation; and when it shall have been approved and signed by a majority of the chiefs, head-men, and warriors, and ratified by the President, it will become binding. The result is, of course, doubtful.

The following is a schedule of the pecuniary grants to be made by the United States to the Cherokees, in case the proposed treaty should be ratified and carried into effect.

For Removal,	\$955,000 00
Subsistence,	400,000 00
Improvements and ferries,	1,000,000 00
Claims and spoiliations,	250,000 00
Domestic animals,	10,000 00
National debts,	60,000 00
Public buildings,	30,000 00
Printing press, etc.	5,000 00
Blankets,	36,000 00
Kilns,	37,000 00
Kettles,	7,000 00
Per capita allowance,	1,800,000 00
General fund,	400,000 00
School fund,	160,000 00
Orphan's fund,	50,000 00
Additional territory,	500,000 00
	\$5,000,000 00
School fund already invested,	48,251 76
Commutation of perpetual annuity,	214,000 00
	\$5,262,251 76

PAWNEES.

THE commencement of the mission among the Pawnee tribe of Indians, between the Missouri and Platte rivers, was mentioned at p. 26, of the number for January. The only intelligence received from Messrs. Dunbar and Allis, since their arrival at their field of labor, is the following extract from the letter of the latter, dated among the Pawnee Loups, Upper Missouri, Nov. 11th, 1834.

Brother Dunbar and myself, by the advice of friends, as the Pawnees go out in the winter on their hunt, concluded it was best to go with them. The first chief of the Loups, finding that we had concluded to go with the Grand Pawnees, requested that one of us should accompany him. By the advice of the agent, Dougherty, we concluded to do so.

Brother D. has visited us to-day from the camp of the Grand Pawnees about five miles from us. They are about to go south, and we shall not probably meet each other again till spring. We travel about nine miles a day; have skin tents, which are very warm and comfortable; and have plenty of Buffalo meat, of which I am very fond. The Grand Pawnees and Pawnee Loups speak nearly the same language, though they pronounce some words differently. The Republicans and Tappas speak the same language as the Grand Pawnees.—More male missionaries are wanted to learn the language. There are about 12,000 Pawnees of the four towns, and the Rees, who are now with the Loups, number more than 2,000. The language of the Rees is nearly the same: they are hostile to the whites, but since they have been with the Pawnees have behaved very well. How long they will stay on the land of the Pawnees I know not. All other Indians in this region are hostile to them. The Pawnees say that enough of their number will stay at home next summer to protect missionaries, farmers, blacksmiths, etc., but I think it doubtful. They will return to their villages in March, plant and hoe their corn, and go out on their summer hunt about the first of July, and return about the first of September to gather their crops. The Pawnees are an interesting tribe of Indians, and much more friendly to the whites, and in favor of schools than I anticipated. I think this is a great field open for missionary labor, and trust it will soon be fully supplied. We are enjoying good health, and are well treated by the chiefs with whom we encamp. We need much your prayers that we may be guided aright in this land of darkness. I write this upon my knee, with about twenty Indians talking around me.

A postscript to the same letter, under date of January 9th, 1835, says—

Have not heard from brother Dunbar since November 11th. This people are engaged in taking Buffalo, and in two days killed about 600.

About two weeks since the Pawnees danced before the Rees, for two or three scalps of the Rapenhoos, and gave them four or five horses, ten guns, two tents, dogs, blankets, kettles, hoes, axes, pipes, etc. Then you could see the Indian in his true character. It was a horrible sight.

Donations,

FROM MARCH 11TH, TO APRIL 10TH,
INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>		
W. R. Thompson, New York, Tr.		
Caroline, Ref. D. chh. by Rev. S. P.		11 38
<i>Central Board of Foreign Missions,</i>		
James Gray, Richmond, Va. Tr.		700 00
Boston and vic. Ms. Aux. So. C. Sted-		
dard, Tr.		2,354 48

Central aux. so. of Western New York, Rev. A. D. Eddy, Tr.	
Canadaigua, La. 107; mon. con.	
60,30; Miss E. Chapin, 50; for support of a missionary,	817 36
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Bellville, La.	26 50
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Essex, La.	37 63
Salem, La. in S. so. 46,55; a friend, 10;	56 55—94 18
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	
Elizabethtown, 2d presb. chh.	125 00
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	10 00
East Durham, S. part, Mon. con.	
46; coll. by J. B. 44; Eunice Strong, 12;	104 00
Hunter, Mon. con. in presb. chh.	
16,50; indiv. 33,50;	50 00—164 00
Hampden co. Ms. Aux. So. S. Warriner, Tr.	
Longmeadow, Rev. GIDROW BURT, which constitutes him an Hon- orary Member of the Board,	100 00
Springfield, Mon. con. in Rev. Mr. Baldwin's co.	15 17—115 17
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
East Windsor North, Gent.	22 31
Glastenbury, J. Hubbard,	63
Grisby East, Gent. 21; la. 15; mon. con. 6,35;	49 35
Wethersfield, Newington so. A friend, 1 50—66 79	
Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.	
Hellis, Gent. (of which to consti- tute Rev. SAMUEL H. TOLMAN an Honorary Member of the Board, 50;) 87,38; la. 65,30; mon. con. (of which to consti- tute Rev. ELI SMITH an Hon- orary Member of the Board, 50;) 74,18;	226 66
Lyndeboro', La.	30 04
Temple, Gent. 14,92; la. 21;	35 92—292 62
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	250 00
Merrimack co. N. H. Aux. So. S. Evans, Tr.	
Boscawen, E. par. Gent.	39 34
W. par. Gent. 25,87; la. 18,26;	44 15
Concord, Mon. con. 98,12; gent. for Ceylon miss. 55,90; la. for do. 60,11; H. D. 25c.	144 38
Danbury, Gent.	3 00
Dunbarton, Gent. 14,50; la. 14,31; Rev. W. Harris, for Africa, 5; an indiv. for S. E. Africa, 2,50;	36 31
Pembroke, Gent. 14,37; la. 16,32;	
Mrs. E. B. 1;	31 49
Peterboro', Mon. con.	13 00
	311 67
Ded. expenses paid by aux. so.	13—311 54
New York city and Brooklyn, Aux. So.	
W. W. Chester, Tr.	67 99
Oswego co. N. Y., Aux. So. A. Thomas, Tr.	
Augusta, Young la. benev. so.	12 00
Aurelius, N. Gurney,	5 00
Camden, Mon. con. in cong. chh.	45 00
Carlisle, To constitute Rev. CHARLES WADSWORTH an Hon- orary Member of the Board,	50 00
Centre Lisle, Mon. con. 6; fem. miss. so. 4; Rev. S. Burt, 6;	
Mrs. Burt, 4;	20 00
Exeter,	40 00
Fairfield, Mon. con. in presb. chh.	110 00
Hamilton, 2d cong. chh. moa. con.	15 00
Lincklaen, Mon. con. in lat cong. so.	32 00
Litchfield, Norwich so.	31 60
Little Falls, Mon. con.	19 69
Manheim, ISAAC SHERWOOD, which constitutes him an Hon- orary Member of the Board,	100 00
Mount Vernon, So.	10 00
North Granville, Indiv. to consti- tute Rev. JONATHAN H. NOBLE an Honorary Member of the Board,	50 00
Oswego co. Welch people,	15 50
Paris Hill, Mon. con. in cong. so.	
45,41; a new year's off. 30; coll.	

40,39; (of which to constitute Rev. WILLIAM B. TOMPKINS an Honorary Member of the Board, 50;)	115 70
Pitcher, Mon. con. in Union cong. chh.	12 00
Rome; lat presb. so. 95,31; J. W. Bloomfield, to constitute Rev. ISRAEL BRAINERD, of Verona, an Honorary Member of the Board, 60; A. and H. G. a thank. off. 5; 9d chh. coll. 27,50; sab. sch. in do. for scrip. for orphan chil. in Greece, 1,85;	189 06
Russia, C. Preston,	5 00
Sandy Creek, Coll.	7 16
Sangersfield, Cong. chh.	30 00
Springfield, Mon. con. 15; do. 8,45; coll. 38,37;	61 82
Western, Mary Bailey,	2 00—978 53
Oxford co. Ms. Aux. So. L. Whitman, Tr.	70 00
Pilgrim Aux. So. Ms. Rev. E. C. Howe, Tr.	
Kingston, Mon. con. in evang. so.	12 36
Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
West Taunton, La.	49 25
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	
Cincinnati, Av. of jewelry,	11 00
Jacksonville, Mon. con. etc.	93 00—104 00
Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Brattleboro' West, Mon. con.	26 06
Dummerston, Widow J. Boyden, (of which to constitute Rev. HOSIA BRUCKLY of do. and Rev. AMOS FOSTER of Putney, Hon- orary Members of the Board, 100;)	200 00—226 06
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	
Ashford, lat so. Gent.	26 00
Plainfield, Gent. 11,84; la. 31,86; mon. con. 25,30; (of which to constitute Rev. SAMUEL ROCK- WELL an Honorary Member of the Board, 50;)	69 00
Willimantic Village, W. C. Clark,	2 00—97 00
Worcester co. relig. char. so. Ms. H. Mills, Tr.	
Northbridge, Char. so.	4 00
West Milbury, Mon. con.	48 13—52 13
Total from the above sources,	\$7,886 36

VARIOUS COLLECTIONS AND DONATIONS.

Andover, W. par. Ms. Chil. in fam. of Mr. F.	2 00
Arkport, N. Y. 20; Almond, 39,48; Hornells- ville, 22,74; (of which to constitute Rev. MOSES HUNTER an Honorary Member of the Board, 50;)	82 22
Augusta, Me. Juv. so. for schools in Ceylon, 9,50; for a child in Greece, 12;	21 50
Bangor, Me. Mon. con. in Hammond-st. cong. so.	65 00
Berkley, Ms. B. Crane,	5 00
Bethlehem, N. Y. Mon. con. in presb. chh.	5 00
Blackstone Grove, Ill. Mon. con. in Union chh.	15 00
Boonton, N. J. Presb. chh.	13 00
Carlisle, Ms. Mon. con.	12 00
Charlotte, N. C. Cong.	17 42
Chester, N. H. Mon. con. in E. par. 55; la. asso. for Joel R. Arnold in Ceylon, 30;	85 00
Chicago, Ill. Mon. con. in presb. chh.	64 04
Derby, Ct. Sab. sch. for Harry Johnson in Ceylon,	20 00
East Gainsville, N. Y.	16 00
Elmira, N. Y. By Rev. S. P.	20 00
Gilbertsville, N. Y. Presb. chh.	21 95
Greenbush, N. Y. Presb. cong.	13 37
Hadley, Upper Mills, Ms. La. asso.	13 00
Hanover, N. J. Mon. con. in presb. chh.	3 00
Hardwick, Ms. Fem. char. so.	8 00
Horse Head, Elmira, N. Y. To constitute Rev. ETHAN PRATT an Honorary Member of the Board,	50 00
Huntington, N. Y. (Of which ft. mon. con. 27,25;)	57 46
Hunt's Hollow, Portage, N. Y. By Rev. S. P.	14 14

<i>Jamaica, N. Y. So. in fem. sem. for ed. females in Jerusalem,</i>	211 00
<i>Lexington, Va. Mon. con. in presb. chh.</i>	11 37
<i>Little Compton, R. I. Mon. con.</i>	15 00
<i>Livonia, N. Y.</i>	13 00
<i>Lowell, Ms. Chh. of mater. asso. in 2d cong. chh. for ed. hea. chh.</i>	3 75
<i>Lower Tuscarora, Pa. Coll. by Rev. W. R. Ladore, Vt. Mrs. T. Wetherbee,</i>	24 85
<i>Marshfield, Ms. A. Ames,</i>	10 00
<i>Mendham, N. J. Miss Thompson, for China,</i>	2 00
<i>Napoli, N. Y. Mon. con. in 1st cong. chh.</i>	8 00
<i>New Castle, Del. Aux. miss. so. 30; mon. con. in presb. chh. 10;</i>	40 00
<i>New Haven, Ct. NATHANIEL GARDINER, which constitutes him an Honorary Member of the Board, 100; ded. am't prev. rec'd, 50;</i>	50 00
<i>New Ipswich, N. H. Mrs. D. Everett,</i>	10 00
<i>New London, Ct. XX, for India, 10; for Greece, 10;</i>	20 00
<i>Newport, R. I. Fem. miss. so. of united cong. chh. 31.50; mon. con. in do. 68.50; to constitute WILLIAM GUILD an Honorary Member of the Board, (for miss to Brooma.)</i>	100 00
<i>New York city, Brothers and sisters of M. A. Durand, dec'd, for ed. and support of a child in Bombay. 20; clerks in Pearl-st. det. fr. mon. con. 1.50;</i>	21 50
<i>Onondaga Hollow, N. Y. Presb. cong.</i>	22 00
<i>Orta, U. C. Rev. J. Fairbairn,</i>	1 50
<i>Philadelphia, Pa. Mon. con. in 1st presb. chh. 262.69; youth's miss. so. in 11th presb. chh. for support of native trav. teacher among the Cherokees, 35;</i>	297 69
<i>Pertmouth, N. H. Fem. miss. so. in N. par.</i>	27 72
<i>Princeton, Ms. Mon. con. in Rev. Mr. Phillips's so.</i>	6 00
<i>Providence, R. I., A female,</i>	50
<i>Rehoboth, Ms. Miss. so. in Rev. Mr. Vernon's par.</i>	8 00
<i>Rockland co. N. Y. Mrs. A. E. D. for China,</i>	5 00
<i>Schenectady, N. Y. La. miss. so. 50; av. of beads, for bibles for China, 4;</i>	54 00
<i>Springfield, N. J. Mon. con.</i>	12 00
<i>St. Louis, Mo. Mon. con. in 2d presb. chh. 9.33; a lady, for China, 2;</i>	11 33
<i>Sudbury, Ms. Mon. con.</i>	70 00
<i>Walker's Grove, Illi. Rev. Mr. Greenwood,</i>	1 25
<i>Wappinger's Creek N. Y.</i>	9 00
<i>Westfield, N. J. Mon. con. 13.31; a young lady, 1;</i>	14 31
<i>West Gainesville, N. Y. Fem. mite so.</i>	16 00
<i>West Sparta, By Rev. S. P.</i>	31 37
<i>Wilkeson, Del. Fem. miss. so. of Hanover-st. chh. toward support of Rev. John J. Lawrence, 32; 2d presb. chh. (of which for Robert Adair in Ceylon, 20;) 37; infant sab. sch. for Ceylon miss. 1; Mrs. A. M. Jones, for tracts for do. 3; a mem. of Hanover-st. chh. 10;</i>	83 00
<i>Woodbridge, N. J. (Of which to constitute Rev WILLIAM B BARTON an Honorary Member of the Board, 50;)</i>	55 00

LEGACIES.

<i>Strong, Mo. Rev. J. Hardy. by W. Storer,</i>	50 00
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Amount of donations and legacies acknowledged in the preceding lists, \$9,836 60. Total from September 1st, to April 10th, \$104,762 11.

DONATIONS IN CLOTHING, &c.

<i>Antwerp, N. Y., A box,</i>	
<i>Boston, Ms. A box, fr. fem. benev. so.</i>	67 50
<i>Boston, Ms. A box, for Miss E. Clough, Bothabara.</i>	
<i>Camden, N. Y., A box, fr. fem. miss. so.</i>	27 36
<i>Hardwick, Ms. A box, fr. fem. char. so.</i>	12 49
<i>Livonia, N. Y., A box, fr. la. mite so.</i>	24 47
<i>North Adams, N. Y., A box, fr. fem. benev. so.</i>	20 00
<i>Philadelphia, Pa. Dymond on War, 50 copies, fr. a lady.</i>	
<i>Pomfret, Vt. Clothing, fr. la. asso.</i>	21 41

<i>Portland, Me. A box, fr. ladies, for Rev. L. Andrews, Sandw. Isl.</i>	
<i>Sullivan co. N. H. Aux. So. J. Breck, Tr. Lempeter, Clothing, fr. la. asso. 1.71;</i>	
<i>Meriden, 6 pr shoes, fr. gent. asso. 10;</i>	11 71
<i>Trumbull, Ct. A bundle,</i>	12 80
<i>Utica, N. Y., A hat, fr. S. Stocking, for Rev. S. Parker,</i>	4 00
<i>Wilmington, Del. Two boxes, fr. chhs. of presbytery.</i>	
<i>Worcester, Ms. Two bundles, fr. la. social benev. so. in Calv. chh. for Rev. J. J. Lawrence.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

<i>Fluvanna, Mrs. Cock, 10; Collected by Rev. W. J. Armstrong, viz. Alexandria, 2d chh. mon. con. 22.26; asso. (of which to constitute Rev. J. GRAFF an Honorary Member of the Board, 50); 68.25; George Town, Mon. con. in Bridge-st. chh. 18.47; contrib. (of which to constitute Rev. J. C. SMITH an Honorary Member of the Board, 50); 70; Washington city, 1st chh. Sub. 66.58; dona. 24.64; Miss H. Stebbins, 10; L. Coyle, 5; S. M. B. 2; four members, to constitute Rev. REUBEN POST an Honorary Member of the Board, 50; indiv. to constitute WILLIAM H. CAMPBELL an Honorary Member of the Board, 100; 2d chh. Asso. (of which to constitute Rev. E. D. SMITH an Honorary Member of the Board, 50); 88.20; F. at presb. chh. to constitute Rev. J. LAURIE, D. D. an Honorary Member of the Board, 50; 4th chh. Mon. con. 72.50; Newbern chh. N. C., E. H. 20; Raleigh, N. C. Mon. con. 45; Gloucester, Mrs. L. Davis, 2;</i>	724 91
<i>Peak's cong. Bedford co. A box, fr. ladies,</i>	50 00

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

<i>Charleston, Rev. JOHN A. MITCHELL, which constitutes him an Honorary Member of the Board, 61.34; mon. con. in 2d presb. chh. 41; do. in 3d do. 7.50; do. in Cir. chh. 13.75; Rev. T. BUIST, which constitutes him an Honorary Member of the Board, 50; juv. miss. so. 104.43; Chermw, Mon. con. in presb. chh. 130; Columbia, (vic. of) Miss. so. sab. sch. 1; Roberts's Meeting House, Coll. 23.19; Good Hope, Coll. 15; Winsboro', Mon. con. 43.50; Abbeville, I. Degernet, 2; Coll. by Rev. Mr. Ward, viz. Milledgeville, Chh. 30; Macon, Chh. (of which to constitute Rev. EDWIN HOLT and Rev. JOHN STRATTON Honorary Members of the Board, 100); 140; Columbus, Chh. 50; Hamilton, Chh. 3; Forsyth, Chh. 14; Greensboro', Chh. to constitute Rev. Mr. GOUNDRING an Honorary Member of the Board, 50; Madison, Chh. 6; Athens, Sunday sch. union, 10; Mrs. M. Nason, 5; chh. 57; (of which to constitute Rev. Mr. HOTT an Honorary Member of the Board, 50); Laurensville, Chh. 20; less discount on Georgia money, 2.28;</i>	
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THE MISSIONARY HERALD.

VOL. XXXI.

JUNE, 1835.

No. 6.

Biography.

VIEW OF THE LIFE AND LABORS OF THE REV. ROBERT MORRISON, D. D.

THE following biographical notice is taken from the Chinese Repository for August, 1834. Dr. Morrison died at Canton on the first of that month, in the fifty-third year of his age.

The disease which had preyed on his frame, had unobservedly undermined his constitution, and, irritated probably by exposure to rain and heat on his passage from Macao to Canton, removed him, as in a moment, from our sight. After his arrival at this place, about a week previous to his decease, he left his house but two or three times, though he continued to attend to his official duties almost till the day of his death. While suffering great weakness and pain, his mind was graciously kept clear and calm; his hope in the Lord whom he had served was steadfast; and his faith in the words of Scripture, which he often repeated, was firm to the last. A few hours before his death he was engaged in fervent prayer to God for himself, that his faith might not fail; for his absent family, that they might be provided for and blessed; and for the Chinese mission, that double grace might rest on his younger brethren, and success attend their work. While means were devising for his return to Macao, on the morrow, an earlier release was by the all-wise God destined for his servant;—that night he was gently removed from the ills of life, and forevermore exempted, we trust, from sorrow and pain.

We mourn the loss of a man of stern integrity, and public spirit, a tried and faithful friend, and more than all to us, the first and most experienced of protestant missionaries to China. In extent of knowledge, he was undoubtedly the first

Chinese scholar living; in efforts to make this language known to foreigners and chiefly to the English, he has done more than any other man living or dead; and in making known our holy religion to the Chinese, no one has done more. He lived to see all the chief objects on which were spent his labors and life, either accomplished, or in the way of accomplishment, and was then taken away. It may and it must encourage a similar spirit in others, who are depending on God and the talents which he has given them, to behold the very successful course of one who in early life was unknown and unpatronized as themselves.

Robert Morrison was of Scottish descent, but born at Morpeth in the north of England, on the 5th of January, 1782. He was blessed with pious parents, who early instilled into his mind the principles of that religion which was his guide and joy in life, and his hope in death. He appears, however, to have lived nearly sixteen years without hope and without God in the world. But about the age of fifteen, his mind became deeply impressed with religious sentiments, which led him to reading, meditation, and prayer. After alarming convictions of his sin and fear of the wrath to come, he was brought to rest his soul in Jesus Christ for salvation. He then found inexpressible happiness from committing to memory daily one or more sentences of the Scriptures; so early did the all-wise God, foreseeing in him the future

translator of the Bible, begin by this bias to prepare him to relish that holy but laborious task.

He united himself with the Scottish church in the year 1798. From this time he seems to have been constantly animated with that unconquerable spirit which raised him above a thousand early difficulties, and characterized his subsequent life. Hitherto he had followed the humble occupation of his father, that of a boot-tree maker in Newcastle upon Tyne. But about two years after his conversion to the Lord, prominent marks of the genuineness of that change began to appear. He felt springing up in his heart new and ardent desires to serve the Lord Jesus Christ, and promote the best interests of his fellow men. These desires he indulged till they became a part of his existence, ripening into a design so fixed, that neither the dissuasions of friends nor the impossibility of marking out any definite way of its accomplishment, could divert him from his purpose.

To compass this design of being useful, he saw it was necessary first to get knowledge; but his resources were small, his days were spent in manual labor, and his first application for instruction was discouraged by the clergyman to whom he applied. About 1801, he placed himself under the private instruction of the Rev. Mr. Laidler, of Newcastle, to acquire the Latin language. To this pursuit he devoted his mornings before six o'clock, and his evenings after seven or eight; and this course he continued for fourteen months. In the beginning of 1803, his situation was changed so as to promise the attainment of his wishes—he was received into the theological seminary at Hoxton on the north of London, where he spent a year and a half assiduously pursuing his studies. At this time, the first desire of his heart which had long been concealed from others and had scarcely been owned to himself, was declared;—this was to become a missionary of the gospel. The thought ever dwelt on his mind; he endeavored to weigh every side of the question; proposed it to his friends, but they pressed him to stay with them; his father wept and prayed over him, unwilling to part with him, yet afraid lest he was doing wrong in opposing his departure. Robert was his youngest child, the joy and rejoicing of his heart, and he lived to see him honored among the churches of Christ. But after the death of his mother, Robert obtained his father's consent to his wishes. Accordingly he now deter-

mined in the strength of the Lord to surrender himself to his service, was accepted by the London Missionary Society, and in 1804, at the age of twenty-two, was removed to their seminary at Gosport. There he continued under the instructions of that eminent man of God, the Rev. David Bogue, till January, 1807, when he was ordained as a missionary to China.

Many and many an age had the millions of this empire appeared on the stage of life, and groped their dark and cheerless way down to the gates of death, "having no hope, and without God in the world." Generation after generation here had risen, flourished, and passed away, quite unknown to the western world. Their exploits were recorded indeed, and their maxims treasured up, but in an unknown tongue. So distant and indistinct seemed they, that one could scarcely avoid imagining them the fabled inhabitants of another world, or of some fairy land. But the spirit of primitive missions was returning to the western churches, and enlightened Christians could not rest satisfied while the divine revelation was withheld from the first and the greatest of nations. The benevolent spirits of that day, who projected this mission, and most of whom now rest from their labors, did not suffer the general ignorance respecting China, nor the prevalent prejudices against missionaries, to divert them from their purpose, till they succeeded in planting their agent in Canton. The following extract from his instructions, dated London, January 20th, 1807, will exhibit the leading object of the Missionary Society in this enterprise.

"We trust that no objection will be made to your continuing in Canton, till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterwards begin to turn this attainment into a direction which may be of extensive use to the world; perhaps you may have the honor of forming a Chinese dictionary, more comprehensive and correct than any preceding one; or the still greater honor of translating the sacred Scriptures into a language spoken by a third part of the human race."

This extract records the origin of the first British establishment in China for religious and literary purposes; it was unofficial, voluntary, noiseless, devised and executed by a few pious and enterprising individuals. On the 31st of January, 1807, Mr. Morrison embarked for China by way of America, where he

stayed twenty days, and then re-embarked alone in the American ship *Trident* for Canton. During that brief stay, he made the acquaintance of some active Christian friends; which, together with his subsequent correspondence, contributed to that lively interest ever felt for him in America. He received from Mr. Madison, then secretary of state, a letter of introduction to Mr. Carrington, American consul at Canton, requesting for him all convenient aid in his literary pursuits. On the 4th of September he reached Macao, but had no sooner landed than he was ordered away by the Portuguese, through the jealousy of the Roman Catholics. Compelled to come to Canton at once, the letter alluded to procured him attentions from Mr. C. and several other gentlemen; and he was received into the factory of Messrs. Milner and Bull of New York. His first appearance in Canton, though not cited for imitation, cannot be uninteresting to all who knew him. At first he ate in the Chinese fashion, became an adept with the chopsticks, dining with his native teacher. He imitated the native dress also, let his nails grow long, cultivated a cue, and walked about the hong in a Chinese frock and thick shoes. His mode of living too, was rigidly economical; he lived in a go-down, which was his study, and dining and sleeping room; an earthen lamp gave him light, and a folio volume of Henry's Commentary set on end, screened this lamp from the wind. Here he studied day and night at the language, but, having little help from teacher or books, with success not proportionate to his toil. His Chinese habits were soon laid aside; for though he meant well, yet as he often afterwards said, he judged ill. At the close of 1808, with all the British he was obliged to go to Macao, in consequence of the arrival of troops from Bengal. Here he was so unwillng to expose himself to public notice, that he never walked out; in consequence of which his health began to suffer. The first time he ventured into the fields was by moonlight, under the escort of two Chinese. Yet during all this time he was silently studying the language: and so anxious was he to acquire it, that his secret prayers to the Almighty were offered in broken Chinese.

From the commencement of 1809, his circumstances were materially changed; on the 20th of February he was married to Miss Mary Morton, eldest daughter of John Morton, Esq. The same day he accepted the appointment of translator to the East India Company, as assistant

to sir G. T. Staunton, to whom he had been introduced by a letter from sir Joseph Banks. This arrangement secured for him a permanent residence in China, contributed to his own pecuniary support, and enabled him to devise liberal things for charitable objects, and public institutions. Henceforward his life and actions have been so public that little remains unknown, and withal so even and uniform as scarcely to leave any other marks of the lapse of time than those made by some domestic occurrence, or the publication of some new work.

The vicissitudes of domestic joy and sorrow fell to the lot of Dr. Morrison. With a heart eminently fitted to find happiness in the bosom of his family, he was for months annually separated from them, it being often necessary for him to be in Canton, while his family remained at Macao. Death early entered his family; and in 1811, he buried his first-born child on the day of its birth. He had to dig the grave with his own hands on a hill on the north of Macao, in doing which he was at first forcibly interrupted by the Chinese. In 1815, Mrs. Morrison was driven by lingering disease to seek a cooler climate, and leaving her husband in China she sailed with her two children for England. After an absence of five years she returned with health improved, but as it appeared, returned but to die in her husband's arms; for the next year she was suddenly taken from the world. Her two orphan children returned to England, whither the father followed them in 1824, having completed the dictionary of the Chinese language and the version of the Scriptures. He here enjoyed a grateful relief from his incessant labors, in the solaces of friendship and Christian communion. While in England he was married to Miss Eliza Armstrong, daughter of W. Armstrong, Esq., with whom he re-embarked in 1826 for China, which he was to leave no more.—With his own health declining, he was obliged by Mrs. M.'s continued debility to part once more and for the last time with his family. In December last, Mrs. M. and six children embarked for England, leaving his eldest son with him in China.

In his public capacity as connected with the East India Company, he ever sustained the character of an able and faithful translator. The duties were at first extremely oppressive, owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants. The perplexing hours spent in his new duties were not relieved

till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was early the only translator, and during twenty-five years till the late expiration of the company's charter, he held this station. Twenty-three years he was in actual service, in which time, amidst the occurrence of innumerable difficulties and collisions, he has sometimes been the only means of communication with the Chinese government, when property and life were at stake. In the embassy of Lord Amherst to Peking in 1816, Mr. Morrison was attached to the suite as one of the translators, in which duties he bore the principal part. And on the recent arrival of Lord Napier in China as chief British superintendent, he accepted the appointment of Chinese secretary and interpreter under his lordship. It was in the discharge of those new duties that he came to Canton, to die on the spot which had been the scene of his most important labors.

In the department of letters, the name of Morrison is extensively known. From the time when, in his youth, he sat down in the British Museum to copy a "Harmony of the gospels" in Chinese, till the day of his death, it may almost literally be said, the study of the language was his prime object. In the study or on a journey, on land or water, he hardly remitted this attention. While we stood looking on his just breathless body, next to personal grief for the loss of a revered friend, arose an insuppressible regret, that such long accumulating knowledge was to be of no more avail to the world. But we thank God that it is not all lost. He has left to us, in his dictionary, the results of many years of toil; and to the Chinese, a more imperishable memorial in the version of the Holy Scriptures. When Dr. M. began to study this language it is said there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian religion. Having no grammar, and but a partial copy of a manuscript Latin dictionary, he commenced the task, with the same spirit which had sustained him in mastering the Latin, during the hours due to repose and recreation. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students.

His great work in this department is his Chinese dictionary; not indeed a specimen of perfect lexicography, but an astonishing proof of abil-

ity and industry, and as all later students know, eminently useful. This extensive work was published at the expense of the East India company, reserving for themselves one hundred copies;—an expense of £12,000. It consists of three parts, comprising six large quarto volumes, and 4,595 pages. The Chinese and English part contains about 40,000 words. The first volume was issued at Macao in 1816, and the whole was completed in 1823.

Besides the dictionary, Dr. Morrison published several minor philological works. His grammar of the Chinese language was finished as early as 1811, and was also published under the patronage of the East India Company. There is also a volume of Chinese and English dialogues; View of China for philological purposes; with several minor works; and lastly, in 1828, a Vocabulary of the Canton dialect, in two volumes. These various works procured him the esteem of learned men, and the reputation of a benefactor of mankind. The University of Glasgow in 1817 gratuitously conferred upon him the degree of doctor in divinity. He was also a fellow of the Royal Society, member of the Royal Asiatic Society, etc.

The Anglo-chinese college at Malacca owes its origin to Dr. Morrison, who at first devoted £1,000 to it, and gave £100 annually for the first five years from its commencement. He was subsequently a liberal contributor to its funds. Since laying the foundation stone in 1818, the institution has found generous patrons in southeastern Asia, England, and elsewhere. Its chief object is the cultivation of Chinese and English literature, and the diffusion of Christianity in this part of the world. Dr. Morrison being then resident in China, it was the part of his beloved colleague, Dr. Milne, to superintend the erection of the college, and to carry into effect their mutual plans regarding its establishment. From the beginning of its operations till his death in 1822, Milne was principal of the institution, and its increasing success justified the cherished hopes of its departed founders. By his early death, the college sustained a loss at that time irreparable; though its usefulness, if not extended, has continued. But the present prospects are more favorable than ever, and we cannot but indulge the hope, that under the present experienced principal, the Rev. John Evans, this institution will exceed in usefulness the hopes of its benevolent founder. Dr. Morrison held the office of president

of the college from its commencement till his death.

But besides all these, there was another work in the completion of which our revered friend had more heartfelt delight than in all others; that is, the translation of the Bible into the Chinese language. Compared with this he regarded those only as subsidiary and preparatory; but this was connected with the dearest and best interests of men in this world and the next. Having early been blessed with an extraordinary relish for these holy oracles, and resting on them as his own and only hopes for eternity, he justly regarded the opening of divine revelation to the millions of the Chinese language nations, as a high honor to himself. Dr. Morrison brought with him to China, a Harmony of the gospel, and some other portions of the New Testament which had been translated into Chinese, probably by some Roman catholic missionary; the Acts of the Apostles he first revised and published in Canton. From these he proceeded through the whole New Testament, and revised it so early as 1813. His complete success in printing the Scriptures in China gladdened his heart; and the thrill of joy which he felt in his own bosom was immediately caught by thousands of Christians, who were praying for the good of China. In the translation of the Old Testament he bore the chief part, but his colleague, Dr. Milne, who ardently desired it, shared in this good work. In 1823 the whole Bible in Chinese, was printed at the mission-press at Malacca;—a work which all the Nestorians, and the hundreds of Catholic missionaries in China, during 240 years, had not accomplished. If it has the imperfections of a first attempt, yet experience proves it to be mainly intelligible; and God has honored it in communicating the saving knowledge of salvation to some for whom it was destined. Many editions of portions, and two editions of the whole Bible have been printed and distributed, through the liberality of private friends, and of the Bible Societies of England and America. In a letter dated a few days before his death, referring to a donation from the American Bible Society, he thus wrote: "I should wish the fact conveyed to the Bible Society, that their liberality in multiplying copies of the Scriptures in Chinese, affords great joy to one who labored late and early many years in translating

them; that by the union of Christian effort, glory to God and the salvation of men are promoted."

Though the press was his chief instrument for diffusing the knowledge of Christianity, yet he has not been limited to that alone. From first to last he maintained in his own house on the Sabbath, divine worship in the Chinese language. Long before the arrival of the company's chaplain in China, he performed one service in English, and two in Chinese on each Lord's day: the latter he never omitted, but the former has been more limited and occasional during late years. Preaching in Chinese has ever called for caution, more perhaps in past years than at present; but he was able to continue it during the violent measures adopted by the Chinese government against Roman catholics in 1814. On the last Sabbath before his death, he was peculiarly animated and solemn in his exhortations to his native audience, that they should give heed to the repeated instructions they had enjoyed, as if, and as it proved, they were to enjoy them no more. In singing, his favorite devotional exercise, he sung with them the hymn, which he had prepared and translated during the present summer, beginning with

"Jesus, lover of my soul,
Let me to thy bosom fly," etc.

Thus have we glanced at the leading events and labors in the life of one who lived for the benefit of mankind. "I have a few," so he wrote to a friend a few days before his death, "I have a few, and but a few seniors in service throughout the whole extent of Asia; Carey and Marshman are the only ones I know." But alas! the venerable Carey, father of the protestant mission in Bengal, had already gone. We would not eulogize these men, for their works live to praise them. But how changed their scenes of labor since they first became actors in them. In the one case, Christianity has risen above the prejudices which then enveloped her glory, and has assumed the attitude of blessing the many thousands of India. In the other, even in China, one of the strongest of the strong holds of the great adversary, a stand has been taken, a work commenced, which though but commenced, will yet lead surely on to victory.

American Board of Commissioners for Foreign Missions.

Singapore.

EXTRACTS FROM THE JOURNAL OF MR. TRACY.

[Continued from p. 183.]

THE facilities enjoyed at Singapore for a large printing establishment, and for circulating books and tracts extensively in all the countries of southeastern Asia and the islands in that quarter, were brought into view in the last number.

September 1, 1834. Went early to my room, praying that the new week and month might witness new zeal, serious earnestness, and love in my conversation with the people, and new effects of divine truth on their minds. About ten o'clock a man, who acts as a physician among the Chinese, and who formerly received some instruction at Macao and Malacca, came and requested instruction respecting the way of salvation for his soul by Jesus Christ, and that I would baptise him. He appeared serious and sincere. He has not worshipped images, he says, for several years. It is noticeable that his parents, though not Christians, sent him to Malacca to learn the English language, "and how his soul could be saved." I conversed with him some time, promised to comply with his request for instruction, and if I should find him a true believer in Jesus Christ, to baptise him. I then gave him a few tracts, and he left me. My teacher having occasion to pass his house soon after, saw eight or nine persons there, reading the books which he had received from me.—Afternoon went out to procure subscribers for the Chinese Magazine, and increased the number to twenty-three. The Lord make it the means of leading them to think of something besides self and selfish pleasures and interest.

2. Began my monthly distribution of tracts again; met with nothing peculiar; aim at more serious conversation with the people than I had last month, and endeavor to make them think of their souls. The Chinese doctor came to attend morning worship with us, and at evening a young friend of my boy.

3. In the morning went on board two Portuguese vessels—left a Bible for the captain, and several New Testaments for the Portuguese officers and crew of

each. On board the second were twenty or thirty Chinese, who soon took up the little bundle of books we had for them, containing twenty or thirty small volumes; rather unusually eager for them. Went then on board a native vessel from Borneo, near the river Sambas, on the western coast. I sat down among the people, asked about their cargo, etc., then inquired whether they could read and desired books. Six or eight readers were found, and a few tracts and two New Testaments gladly received. One of them remarked that their vessels were not good, far inferior to the English. I inquired what was the reason of this; they had good timber and iron, every thing necessary; why do not they build vessels like the English? He replied that they were very poor. I told them that was because they did not know how to gain property like the English. The latter are constantly reading and learning from their childhood; and the knowledge they acquire enables them to become rich. This is part of an idea which I think it important to keep before their minds—Europeans owe their superiority to their knowledge and religion.—I left them and went on board another vessel which I found came from the same neighborhood. After some conversation, and giving them a few tracts, I asked whether they would like to have a man go and live with them and teach them this religion and other useful things. They replied, as on board the other, to the same question, that they should be glad to have one. The supercargo then added, that the rajah is very much in favor of this religion, and would be glad to have such a man come and live with him. I gave him a New Testament to present to the rajah in my name, and requested that he would inform him, that I hoped some friend from America would come and live with and teach him and his people within two or three years. He wrote my name in the New Testament very carefully, that he might not fail to make a correct report of the matter to his master. I gave them several tracts for themselves and a small parcel to carry to their friends, and was going to take away the rest, when a man extended his hand and asked for a tract. I gave him one, and immediately another hand was extended, and another, and another, till I had not a book left. I re-

turned home glad and thankful, and praying that light from heaven may beam on the minds of those who read these books, and guide them in the way of life. I love this part of my work much; and should be happy in a high degree, if I could spend nearly all my time in going among the people and publishing the glad tidings of the gospel. But duty requires me to give my time to the dull and difficult work of acquiring the language.

4. The doctor with us at morning and evening worship. I am much pleased with his apparent seriousness and humility.—Distributed books, as often before, but with more serious address to those who received them respecting a careful perusal of them, and attention to the concerns of the soul and eternity. My interpreter tells me that he met in the street last evening about twenty of the people from Borneo who were going to my room for books. But I was out and they returned to their vessels.

5. Distributed books in the morning—met several individuals who said they thought the doctrines of these books true; but it was a cold heartless assent, and it chilled my heart, rather than warmed it, to hear them. I took occasion, however, from this concession to address to them a few words of solemn warning and exhortation. As usual they generally said “ho, ho,” i. e. “good, good,” when the books were offered.

The doctor with us at morning and evening worship, and at evening he brought a friend, a man residing in the same house, who also asks me to teach him the truth as it is in Jesus. I was engaged in preaching Jesus dying for us sinners, to the man who came twice on the 25th ult., (and not since) when he came in, and had not time to talk with him much; but it was cheering indeed to see another Chinese professing a desire for such instruction, and still more so to see the doctor acting in the spirit of the gospel, inviting his friends to come with him and learn the way of life. Several adult Chinese are anxious to learn English. I am thinking whether I ought to try to win their hearts to love me and listen to me by giving them instruction for an hour or half an hour a day.—Made an agreement with Rev. Mr. Darrah, by which a Chinese school will be opened next week, and as many boys received as can be induced to attend at the school-house.

6. Went out near my room with a few Portuguese Testaments, and gave away two or three: had two or three ap-

plications for others within an hour, also a request for French books of a similar description, and for Malay; of which last I gave away a few.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR. ALLEN.

[Continued from p. 187.]

As stated in the last number, this journal was written by Mr. Allen while on a tour for distributing books and tracts in the interior of the Mahratta country.

Rites and Festivals at the Temple of Shiva.

March 8, 1833. Jejoory. This is a large village, containing five or six hundred houses. Here is a celebrated temple of Khundobah, who is believed to be an incarnation of Sheeva. This incarnation, it is believed, took place in this vicinity; and after accomplishing the object for which it was assumed, the god ascended to heaven from the top of a hill immediately in front of the village. Hence this place becomes the principal place of his worship. Once in three months a festival is kept in honor of the god, which is attended by many thousand people.

A work on India published some years ago contains the following description of this temple:—“It is built of fine stone and situated on a high hill in a beautiful country, and has a very majestic appearance. Attached to it is an establishment of dancing girls amounting to two hundred and fifty in number.”—“This temple is very rich, six thousand pounds being annually expended on account of the idol, who has horses and elephants kept for him, and with his spouse is daily bathed in rose and ganges water, although the latter is brought from a distance of more than a thousand miles.”—Since this description was written, the temple has apparently suffered somewhat in its revenues and popularity by political and other changes. The rites of idolatry, however, are still performed here with much parade and pomp. The “dancing girls” are females who were dedicated to the god, generally by their parents, though sometimes children are purchased for this purpose. This dedication is always made professedly in the fulfilment of vows, though the true reason sometimes is the inability of the parents to form marriage con-

nections for their daughters. On arriving at a certain age, the unhappy girl is brought to the temple, and in a prescribed form dedicated, or presented as an offering, to the god. The customary ceremony of marriage is then performed between her and the idol, and this is the only marriage state she ever enters. This dedication to the god, with the succeeding ceremony of marrying the idol, is only an introduction to a life of prostitution, which is begun and followed without sense of sin or shame on the part of the unhappy person, or her connections:—her dedication to the god, instead of requiring holiness of heart and life, being regarded as a reason why she may follow such a course without incurring infamy or guilt. A few of them are employed in the temple, where they assist in performing the rites and ceremonies of worship, and a considerable number live in the village. But the greater part of them are scattered in the cities and large villages through the country, visiting the idol only at the festivals. The number of this wretched class of persons, who are introduced to such a course of life without any agency of their own, amounts to several hundred. Such is heathenism!

10. To-day the semi-annual ceremony of bathing the idol was performed. The idol of Khundobah, with one of his supposed wives and one of his sisters, was brought out of the temple and placed in palanquins. The idols were adorned with jewels, gems, and gaudy apparel. A large elephant and two fine horses were led before the palanquins. These animals were presented to the god by a native prince, who also defrays the expense of keeping them. They are only used on such occasions. The crowd of people who accompanied and followed the procession was very large. On arriving at a sacred place in a small river, about two miles distant, the idols were taken from their palanquins and bathed in the stream. This was intermixed with many ceremonies. They were then carried to receive the adoration of the people, which was expressed by prostrating, bowing the head, etc. The remainder of the day was spent in festivity and mirth. In the evening the idols were brought back to the temple (in the manner they were carried out) accompanied by a great number of persons, each carrying a lighted brass lamp of a peculiar form, the whole exhibiting a very brilliant appearance. During these ceremonies miracles are said to be wrought, and these are appealed to as

unequivocal evidence of the presence and the power of the god.

While here I have had frequent opportunities at my meeting-place in the village, and at the temple, to converse with them on the great things of salvation. Sometimes they have listened with attention, and at other times they have shown a disposition to cavil, dispute, and ridicule what was said. One day while walking in the village, several persons who were sitting apparently at leisure, invited me to take a seat among them. Accordingly I did so. In this company were two or three persons who had the principal management of the temple. They were forward to engage in conversation on religious subjects, but I soon saw they were determined as much as possible, to turn whatever was said into ridicule; especially whatever was said concerning the work and character of Jesus Christ. Perceiving their intention and knowing it would be useless to prolong conversation with them, as soon as I had an opportunity I addressed them thus:—Though you ridicule the doctrine of salvation through a crucified Redeemer, yet, be assured that Jesus Christ is the Savior of the world, and that he is the only name given under heaven whereby you, or any of the human race, can be saved. You now make light of his power and glory, yet, be assured that he has all power in heaven and on earth. He sustains all things in existence; he supports you also every day and every moment, and he can cut you off whenever it shall please him. He knows how lightly you speak of him, and how you despise the offers of salvation through him. He too is to be your final judge, and to him you must give an account of speaking thus lightly of him and despising his gospel, as well as for all your other conduct. I entreat you, therefore, no longer to ridicule such important truths but to turn to the true God and trust in Jesus Christ for salvation. They appeared embarrassed with these remarks, thus personally addressed to them, and while they were apparently thinking what to say in reply, I took leave of them and returned to my meeting-place. I find something like this to be the best way of closing an interview with such people.

Jejoory was visited by Mr. Stone in the following year, and a further account of the temples and superstitious worship of the place is contained in the journal from which the following article is extracted.

EXTRACTS FROM THE JOURNAL OF MR. STONE, DURING A TOUR ON THE CONTINENT.

Mahabulishwur and its Temples.

Feb. 12, 1834. Took an early morning excursion, through the shrubbery jungle, over hill and dale, till near eight o'clock. My whole system feels the influence of these cold mornings. Friends in New England will, perhaps, smile to hear me speaking of cold mornings and nights, when the thermometer stands at 70 degrees; but such is the fact. I shake as badly from the cold here, when the thermometer stands at 70 degrees as I did in New England when the thermometer was at 30 degrees.

In the afternoon I rode three miles to Mahabulishwur village; surveyed the ever splendid, but now decayed temples of that celebrated place. The sacred river Krishnu takes its rise here, springing up in the belly of a cow, and issuing from her mouth, as the brahmins say. The true state of the case is this,—The water springs from a hill back of the temple, runs under cover till it enters the belly of a stone carved in shape of a cow, spouts out of her mouth into a small tank in the centre of the temple; it then enters another graven stone cow, and issues from her mouth. Here profane eyes are permitted to see it for the first time, and the superstitious worshippers of the cow were taught to believe these sacred waters generated in her belly. From hence the water flows into a little rill about two hundred rods to the temple of Krishnu, which is situated on the brink of a precipice. In this temple are two other stone cows, through whom the waters flow. It has now become impregnated with all its sacred efficacy, and has sufficient virtue to purify from sin all who perform ablution in it, from this place till it empties into the ocean more than a thousand miles distant.

The prospect from Mahabulishwur is grand. The valley, which commences at the foot of the precipice on which the temple of Krishnu stands, extends eighteen or twenty miles between the table lands, at the depth of five hundred to a thousand feet, and from half a mile to a mile in breadth. Cultivated fields, sacred groves, and here and there a village, are scattered along on either side of the Krishnu, through the whole length of the valley. The view is truly impressive; it is neither simply sublime, nor romantic, nor beautiful; but is a fe-

licitous combination of them all. The mighty wisdom and goodness of Him who made and arranged the scenery are exhibited throughout.

On our arrival at the great temple, we found several young brahmins performing their ablutions in the sacred water in the tank in the temple. After making several inquiries respecting the origin of the river Krishnu, the ceremonies performed in the temple, the number of brahmins who reside there, etc., I commenced preaching to them the gospel of salvation. Some thirty or forty brahmins were assembled around, and for some time listened with considerable attention. Afterwards some of them manifested a disposition to cavil, rather than inquire. I distributed several books, which were received with the greatest eagerness, especially the one entitled Biblical Instruction, written in Mahratta Shlokes. They soon began to chant portions of it with flowing melody and with apparently rapturous feelings. I was happy to find that they readily understood what they read. They wished me to give them a copy of the Christian Shaster written in the same style. I told them we had none written in that manner, at which they seemed much surprised.

We visited the only school in the place—found only six scholars, all brahmin boys. It is kept in a kind of court without a roof. The teacher was a venerable looking brahmin. Spent about half an hour in conversing with him and in addressing the crowd which had assembled in the court, or school-place.

Sattara and the Surrounding Scenery.

Sattara is one of the native states of Hindoostan, under the government of its own rajah, and in alliance with the British power in India. It is situated east of the Ghauts, and southeast from Bombay. No missionaries have resided within the territories of the rajah, and of course very little christian instruction has ever been imparted to any portion of the people.

17. Started for Sattara. I proceeded on at pretty good speed, admiring the grand scenery on either hand, for about six miles, when the rain began to descend in torrents. On my arrival at the top of the Ghaut, the rain had nearly subsided, and the prospect which presented itself before me was exceedingly picturesque and grand. I had heard much of it, but my anticipations were far surpassed. Both the sublimity and beauty

of the scenery were greatly heightened by the fall of rain. At a vast depth before me was spread out a beautiful valley extending as far as the eye could reach between two ranges of mountains whose summits were caped with white clouds ascending like the waves of the ocean, and on whose verdant side the rainbow in its richest, brightest colors was dancing along. The valley appeared perfectly level, variegated with fields in living green; flowers and shrubbery, interspersed here and there with shady groves, amid which native huts and temples peeped their heads, and around which played the waters of a limpid stream.

18. Owing to the rain yesterday, it was cool and all things appeared fresh as a morning in early spring. On either hand were ripe harvest fields, and men, women, and children were placed over them to keep away the birds, which were very numerous. Where the crops had been gathered the husbandmen were ploughing up the fields for another sowing. The soil is so fertile and vegetation so rapid, that the same field yields three crops a year. On observing in every instance that each plough had five yoke of oxen or buffaloes, the passage in Luke xiv, 19, occurred to mind, "Another said I have bought five yoke of oxen and I go to prove them: I pray thee have me excused." There were two drivers to each team, one of whom sat on the yoke of the second pair, with his back forward and his face toward the plough, and drove the two forward yoke. The other driver sat on the yoke of the fourth pair, with his back forward, and drove the third and fourth pairs; and the hinder pair was governed by the person who held the plough. Why they set in this awkward position I cannot imagine. The ploughs consist of a great block of wood somewhat resembling a shoe with pointed toe, and were without a coulter and share, with one handle and a long curved tongue. One yoke of oxen with a plough of the New England model would plough more ground in a day, than five yoke with their native ploughs. I saw six yoke of bullocks dragging a cart with massy stone wheels, whose weight, I should think, was greater than the whole burden on the cart. Such is the disadvantage at which the natives of this country do their work. The only work which I observed as performed after the manner of New England farmers, was reaping with sickles. Grain is trode out by bullocks.

The whole valley from the foot of the Ghauts to Sattara, twenty miles, and which is from one to eight miles wide, is very fertile. More than thirty villages were scattered along beneath groves of beautiful wide spreading trees. The natives are mostly farmers, or as here called cultivators, and they appear as stout and athletic as the New England farmer, and are better clad than the natives in the villages in the region round Bombay. The females are better and more neatly attired than the common class of native females in Bombay.

After reaching the city of Sattara, on the 20th, Mr. Stone visited the native fortress situated on a hill near the city, respecting which and the view from it, he remarks—

20. Within this fortress there are fifteen or twenty pagodas of different sizes, (some of which were once splendid), two palaces, two tanks, and several wells and reservoirs of water. From this eminence we had a fine view of the village, or rather city, of Sattara, it being the capital of the rajah's dominions, which is stretched along at its base more than two miles and is a mile wide, shaded with beautiful trees in living green. In the centre of the city stands the rajah's palace, his college, and other public buildings of considerable magnificence. Pagodas, mosques, etc., were seen in different parts of the city. In every direction but one extended plain of rich fields, interspersed with beautiful groves and hamlets, is spread out, and is bounded by beautiful shaped ranges of hills, which seem to be the work of design and art, rather than of nature, at the distance of from eight to twenty or thirty miles. At Mowlee, three miles to the east of this mountain, the Yemma and Krishnu rivers unite. This is a spot deemed sacred by the natives, and is celebrated for its magnificent temples, and the ablutions performed in the sacred waters of Krishnu. At the juncture of two rivers the water is considered double sacred and efficacious in purifying from sin. Sattara is a lovely place, or rather would be so, if blessed with the mild influences of the Sun of Righteousness.

Schools of the Rajah.

Visited the rajah's school, or college, as it is called. On our arrival at the school buildings, the superintendent of the whole establishment, a brahmin, very

kindly received us. We were invited into the English school department, where we were introduced to the teacher, who is a brahmin, and to his scholars, and to several other teachers of the different departments. The best teacher of the English language was absent, and his brother had the charge of the school. He can scarcely speak an English sentence intelligibly, and understands still less. Under such a teacher and destitute of proper elementary books, I found the school as it might be expected. The only English books they had were a few English spelling-books not at all adapted to them. On asking the teacher if they had other books, he brought me a quarto volume of a splendid edition of Rees Encyclopedia, which the rajah had bought of some English gentleman. There were twenty-five very sprightly lads and youth in the school, most of whom were sons of the nobility. If a suitable teacher and books were furnished, the school would flourish, and the scholars would learn more in six months than they will now in six years. Having conversed with the scholars and teachers some time and explained to them the christian religion, I gave to each of the teachers a copy of the New Testament in Mahratta, and a few other books, and to each scholar some christian book, which were eagerly received, and which they promised to read. We then went into the Hindoo-stanee department, where we found twenty intelligent lads learning Hindoo-stanee. They all could read Mahratta fluently. Having addressed them and given each a book, we were introduced into the other departments. In these rooms we found a hundred and fifty scholars, most of whom could read. I gave to each a book, and addressed all the schools on the importance of improving their time well; the importance of learning, and of examining the evidences of the different religions which prevail here, in order to know and embrace the true one, etc. After this we were invited into a spacious room above, where twenty or twenty-five young men were studying the Persian and Sanscrit languages—a few were *Jasees* studying astrology. After some interesting conversation, and presenting each with a book, we took our leave.

We then visited the lithographic press, which had been in operation only twenty days. I found several sheets printed in the Mahratta and Persian character, which were very fair specimens of lithography; but was sorry to find that they consisted of heathen invocations. I ad-

vised them to print several elementary books, which I gave them, for the use of the school.

21. In the afternoon went to preach the gospel to the people in the bazars of Sattara city. I took my stand before the money-changers' shops, where the principal streets meet, and began to converse with the money changers. They spread a carpet and invited me to sit down. I thanked them for their politeness, but told them I preferred standing, as I could be better heard by the multitude who crowded around. I asked if any present could read, and wished for a book which would tell them about the true God and the only Savior of sinners. One of the money-changers said he wanted one of Jesus Christ's books. I asked, who is Jesus Christ. He replied "The beloved Son of God, who came into the world." For what, I asked. "To save sinners," he replied. On farther conversing with him I found he had acquired considerable knowledge of Christianity, and he was the only one present who seemed to have any knowledge of Christ. I preached to the multitude for nearly an hour, then my voice failed me, and Suckoba, my Jewish attendant, took up the subject and had a very interesting discussion with the brahmins on the wickedness of idolatry. I distributed all the books I had with me without half supplying their wants, and returned to my lodgings at dark. I would praise God that I have had strength to preach Christ crucified to so many pagans today. May the result be the glory of Christ in the salvation of souls.

22. Took a walk with Dr. Young, two miles, to see the mammoth mango-tree. It is truly a majestic tree. The trunk, three feet from the ground, measures thirty-nine feet in circumference. Its height and spreading branches are in proportion and in perfect symmetry with the trunk. The trunk is of a triangular shape. The appearance is, that there were originally three trees or branches from the same root; but for years, perhaps centuries, they must have been united in one tree. Dr. Young says, if originally but one tree, its age must be sixteen hundred years; if three trees, about seven or eight hundred years. In the cool of the evening visited the rajah's vineyard and the shrubbery and flower garden. The whole extent of the grounds is about one third of a mile square. The vines were full of clusters, ripe or ripening.

(To be continued.)

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR.
POOR AT BATTICOTTA.

AFTER mentioning various methods which had been devised by the mission to enable the members of the Seminary to earn money sufficient for purchasing the books requisite in the prosecution of their studies, Mr. Poor makes the following remarks illustrative of the character of the people, their poverty, and the embarrassment arising from the situation of the pupils in connection with their friends, which must be encountered in conducting the school system in Ceylon, and perhaps, among any other people.

Most of the inconveniences of these methods arise from the circumstance, that our seminarists generally are the children of poor parents, whose family connections begin to press upon them for assistance as soon as they are able to command a penny. On the other hand, the children, while placed under a course of christian instruction, become intimately acquainted with the whole system of social and relative duties, together with the motives which urge to the performance of them. It is peculiarly gratifying to be able to afford assistance to their friends. They at once become persons of consequence in the family circle, their desire to render assistance, and the importunities of their friends to receive it, continually increase. It is indeed contrary to our intentions to give them cash in hand. Their credit, obtained in the various methods mentioned, is barely sufficient to enable them to furnish themselves with class books, stationary, and a few other small articles for their own personal benefit. But what is to be done? A boy, coming to recitation without his book, which, as he says, was stolen, must either neglect his lesson or be furnished with another book. It is true the new book is charged in his account; but then comes the troublesome question. Was the book stolen, or was it sold by the owner? Could we always believe it was stolen, the inconvenience of furnishing another book might be easily borne. —Another student is sick, has a disease peculiar to the country, and it may be that no prescriptions but those of a native physician will benefit him. The charges of the native physicians are regulated by the supposed ability of the

patient to meet them. The sick boy, at the direction of the physician, comes for money to purchase materials for the requisite medicine; I remind him that we have the best of medicines and a skilful physician, and that he may receive all needed aid without money and without price. But this, I am aware, is a mere evasion, which neither meets the case of the applicant, nor furnishes me with a sufficient reason for refusing the needed assistance. I then inform him that, whereas we feed, clothe, and educate him gratuitously, his friends must attend to him when he is sick, and pay the doctor's bill, as they would be obliged to do, if the boy were at home and received no aid from the mission. In this way the application is sometimes successfully resisted. But in other cases this strain of remark would be serious mockery in the case of the boy. He must be furnished with money. If he be in credit, it happens favorably for him. But when the cash is given, I am in doubt, first, whether one half of it will reach the hands of the doctor; second, whether one half of it is not twice as much as he ought to receive; and thirdly, whether I am not, by giving money in this case, encouraging others to be sick, that they might make out a good case for applying for pecuniary aid.

Another is the only son of his mother, and she a widow, poor and desolate. The boy, who has learned and read of many good devices which others have made, devises a plan for getting a nice cloth for his mother. If he be in credit, it is difficult to resist his importunity, or to divert him from his purpose. Many humane considerations have induced me to comply with such requests. The boy receives the money that is due to him, and perhaps buys a cloth for his mother. This is not, however, that she may be decently clad, for the purpose of visiting the station, or attending our church; but is probably an inducement for her to attend a heathen temple, and to make an acknowledgment to some idol god for the favor she has received. The unfavorable bearings of thus assisting the boy and his mother are numerous. In admitting the mother to share the perquisites of the school-boy, I have admitted a principle that cannot be acted upon without encountering insuperable difficulties. The boy has found out a way of assisting his mother; and the subject is so engrossing as greatly to interrupt him in his studies. He loses sight of the object for which these small perquisites are given, and is importuned and pressed

by his mother and other relatives, in proportion to the assistance he may have rendered them. Under this pressure the boy is often induced to sell his books, penknife, etc., at a great discount, by which he is much impeded in his studies, and sometimes much disheartened.

The cases which I have mentioned, and which are but specimens of many that might be enumerated, are sufficient to give some idea of the difficulties we have to encounter, in rendering that assistance to our seminarists which we think it proper to bestow upon them in the prosecution of their studies. The favors bestowed upon them, and through them upon their friends and relatives, are, when rightly viewed, so many proofs of the truth and excellency of the christian system; and are, it is natural to suppose, admirably adapted to produce favorable impressions on the minds of all concerned.—But on this point we have ever been most painfully disappointed. Many of those who have been eight or ten years gratuitously boarded and educated, and have entered upon honorable and lucrative employments, manifest but little interest in the affairs of the mission. It seems difficult to awaken in them a sense of obligation that shall be attended with any practical results in aid of that cause to which they are indebted for their own education, and for their cheering prospects in life.—The parents of these youth are of course far more insensible to the kindness bestowed upon their children, and are, in most cases, as far removed from us in feeling and conduct, as those heathen who have received no such favors. There are, however, many very honorable exceptions among the seminarists themselves, though but few among their parents.

I trust I shall not be misunderstood by the strain of remark into which I have been quite unintentionally led. My object is to show the nature of the service, in which we are engaged, and to guard against mistakes in estimating the immediate results of our boarding establishment. The facts to which I have alluded, as well as many others of a similar nature, show in a striking manner the necessity of more vigorous and long continued efforts in behalf of the heathen. These same facts, also, often bring home to the feelings of our hearts the truth that none but God, who commanded the light to shine out of the darkness, can shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Suggestions to Patrons of Beneficiaries in the Seminary and Boarding-School.

The following suggestions, deemed important by those who have been taught by experience on the subject, cannot better be brought under the eye of those friends of missions for whom they were intended, than by inserting them in this work.—After mentioning the receipt of various presents, sent by benefactors in this country and designed for the young men in the Seminary, Mr. Poor remarks—

The receipt of these presents reminds me of the importance of making some observations on this subject for the information of our kind friends and helpers in America.

My first remark is, that we are under great obligations to them, not only for making stated provision for the support of the seminarists, but also for supplying them, unsolicited, with valuable books. We are indebted to them for six or eight sets of Scott's Commentary, which are now in the hands of those who are able to make a profitable use of them, and which they would not have possessed, had they not been gratuitously furnished by their benefactors.

The effects, however, of these presents upon the seminarists are not, in all respects, such as could be desired. Valuable books are sometimes sent to those who are not sufficiently advanced in their studies to make a profitable use of them, or to form a right estimate of their value; consequently they are under a temptation, that cannot be resisted, to dispose of them in an improper manner. The committee on the seminary do indeed endeavor to regulate this matter, but it is troublesome. The youth must come into possession of what has been kindly sent to him by his patrons. I have myself often been induced to purchase these books of the students, at their earnest request; sometimes because they were particularly needed in the seminary library, and sometimes because I have known the owners of the books had no other means of meeting some urgent demands made upon them for money.

It not unfrequently happens that presents are sent to those who are much less deserving than their class-mates. This naturally excites uncomfortable feelings in the minds of many who cannot well understand why they should not be equally favored. Without going into further particulars on the subject, I beg

leave to suggest for the information of the benefactors of our seminarists, that the most efficient method of rendering special assistance to their beneficiaries is to intrust money with the treasurer of the Board to be expended for individuals, either for books at the time of their being regularly dismissed from the seminary, or for aiding them in effecting a settlement in life, in case they are employed in the service of the mission. That money contributed, even for these purposes, may turn to the most account as a stimulus to exertion and good conduct, the wishes of the donors should be communicated to those who have the management of the Seminary, and not to the individual students. Much attention to circumstances is necessary in communicating to them the fact that any such provisions is made for them.*

The seminarists are much pleased to receive letters from their benefactors. Various advantages result from this method of intercourse.

In regard to books sent for the seminarists, I would observe that small books, in an alluring dress, are much more acceptable and useful than larger ones, even though the contents of the latter may be really more valuable. But it would be well to send all books to the seminary library, to be disposed of at the discretion of the missionaries, who will have a due regard to the design and wishes of the donors. This remark is particularly applicable to such valuable works as Scott's Commentary, Bible Dictionaries, etc., which are extremely useful to students of theology in the seminary.

* By way of giving an illustration of the subject a case that has occurred since the date of the paragraph written above may be stated. A young man, educated in the seminary and employed as a catechist, contracted an agreement of marriage with a young woman instructed in a female school at Mauepy, a member of our church, and employed in one of the mission families. But she was destitute of property, and her caste was inferior to his. She was, however, the person of his choice, with whom he was personally acquainted, and he patiently submitted to the reproaches and opposition which he knew were to be encountered from his relatives and acquaintances. Seeing the difficulties the young man was obliged to encounter, I showed him a letter from the Baltimore Female Mito Society, his benefactresses, informing me that they had sent a certain sum of money to the treasurer of the Board on his account. This I perceived was nearly twenty dollars more than had been expended for him during the year, and informed him that, with the consent of the mission, this sum should be appropriated to his use in addition to what is allowed to all in the service of the mission under similar circumstances. This was very inspiring to the young man's mind, in consequence both of being thus kindly noticed by the society and of receiving substantial and most timely aid from them. Soon after his marriage, he, together with two other native catechists, was, in company with our brethren of Mauepy, in company with our brethren of Mauepy.

Constantinople.

LETTER FROM MR. SCHAUFFLER, DATED
JANUARY 1ST, 1835.

Labors among the Jews.

Mr. Schauffler's labors are directed principally to the Jews.—The Hebrew-Spanish or Jewish-Spanish language, spoken of in this letter, is the Spanish language, somewhat corrupted, written with Hebrew letters. A large portion of the Jews in Constantinople and the vicinity are the descendants of those, who, to the number of 800,000, were banished from Spain in 1492, which accounts for the peculiar language which they retain.

Since my return to Pera I have called Arekal, the Jewish convert, from Rodosto. He lives in my house, and is engaged, together with myself, in the revision of the Psalms in Hebrew Spanish, for the press; and in his leisure hours I permit him the gratification of writing apart for the Jews. I am really curious to see what will come out of it. He has now been in my house about a month. I am much pleased with his modest conduct, and I have some hope that he knows the love of Christ. At all events he is in earnest about religion; he is serious, honest, and anxious for his people. He attends our family prayers voluntarily, reading in Hebrew what we do in English, and when we kneel down to pray, he kneels down also, and repeats his prayers in a low whisper. While we ask a blessing at the table or return thanks, he does the same for himself. Although I apprehend many difficulties, before I get him into a fair, clear, way of laboring with me in the revision of the Old Testament, yet I trust, by the blessing of God, to fit him for usefulness, and also to do him good by promoting the spiritual interests as we go along in the sacred Scriptures.

Excitements among the Jews are not wanting here. A number of months ago three young Jews became anxious to be baptised. The Greek and Armenian patriarchs having declined to baptise them, Pascal, who fell in with them, suggested that they should visit me. Unhappy, as it seems, they happened to meet with the so called great Giovanni, one of those Jews whom Mr. Hartley baptised here a number of years ago. This Giovanni, a wretch, low and mean as he well can be, led them to the Roman Catholics. They were baptised, I believe, and sent away

to Rome with letters of introduction to certain families there. These families being absent, no one cared for the poor converts, and after having spent their money, one of them returned to Livorno, the other two came back to Constantinople, and hid themselves at first among the Franks. One of these two young men, on sitting out for Rome, intrusted to Giovanni jewels to the amount of I do not know how many thousand piastres. These Giovanni sold and consumed the money with riotous living, hoping the owner would never dare visit Constantinople again. Soon after their arrival, the two unhappy young men were successively seized by the Jews, and confined. They are hardly visible now, though they begin to be watched with a little less rigor. Giovanni has been in prison, where he remained for several months, in consequence of the jewels mentioned; but at present he is free.

Last summer Arekal happened to visit Constantinople. He met three Jews with whom he used to read the New Testament, before being baptised himself. They immediately and anxiously besought him to open for them a way of escape, that they might get an opportunity to be baptised. One of them was a relative of Arekal. Him he led away secretly, at his own expense and peril, into the interior of Roomeli, to a small place called Margara, in and around which there are no Jews to be found, that he might get farther instruction in the christian faith, and be baptised. Being, however, not quite safe even there, the man continued to flee to Galatz. For the other two Arekal besought me and one or two of the rich Armenians, to help them off; but I was obliged to decline, and the Armenian offered to give money, as much as should be required, but was not willing to commit himself any farther than that. Not long after that, the Hokam Bashi, i. e. the head of the Jewish nation here, died, and another succeeded him in office. During the bustle of this succession ten young Jews fled, probably for the sake of religion again; and a few days after their desertion a Jewish girl of about fourteen years was missing, and it is supposed that she is among the Armenians or Greeks. At present the Hokam Bashi is so afraid of desertions among his people, that he will not permit them to leave the place with teskerehs, or passports, from him, not even for Adrianople, Salonica, or other Jewish places. He subjects the petitioners for a teskereh, as I am told, to a most rigorous ex-

amination on the purpose of his journey; and if he thinks him liable to any suspicion, the request is denied, and the man may be grateful to his holiness and bless his stars if he does not wander to the jail. Arekal has had conversation with several Jews since he has been here; and they wish to see him again. Several others are anxious to call and see me. A number here, expressed their joy on hearing that the Psalms were about to be printed in Hebrew-Spanish. Thus it begins to dawn upon us. But discouragements are not wanting. A young convert from Judaism, baptised by the Rev. Mr. Lewis in Smyrna, arrived here lately, poor and miserable. He is an apothecary, a good looking youth, speaking the Italian, German, Greek, and Turkish languages. I extended to him some trifling aid, as he was in the bitterest distress. I furnished him with a good place, as apprentice, in the house of a pious Swiss merchant, who is just establishing himself at Broosa. But alas! a letter which I received to-day from that merchant tells me that the youth, besides some other disorderly things in his character and conduct, has ruined his health by dissoluteness. His appearance was good, and I had some hope of sincerity in him. Such experiences, and the general aspect of the field confirm me daily more in the conviction, that private charity and sacrifices for individuals should be employed very sparingly indeed; while our main effort should be directed to revolutionize, and turn upside down the whole corruptness of this nation. Such an effort, if I mistake not, I have proposed to the American Bible Society, in a communication addressed to it. Tracts may, and should be in a course of preparation, and kept in readiness for the press, as soon as there is any willingness apparent among the Jews to read them, and as soon as we shall have type at Smyrna; for here they cannot be printed. Grammars and lexicons, of the necessity of which I am still deeply convinced, may follow; and together with cards for schools, and school and other books, may hereafter close, in this department, the work of christian philanthropy among the Jews.

Jan. 5. Last week, we understand, the Armenian and Greek patriarchs were notified one evening to hold themselves in readiness to come before the sultan the next day. What were their anxious anticipations I do not know. On coming to the palace, however, Ahmed pasha introduced them to the Grand Seigneur. They were permitted to kiss his feet,

and as they kissed them successively, he gave to each of them a decoration. This is a new thing, and a great matter, and a town talk. Singular enough, that Hokam Bashi has not been called, though the Jewish community are very useful, and indeed indispensable, to the Porte. Nor has any decoration, or any like thing been sent to him. I am not sorry for this; for the Jews are already proud and worldly enough. This may humble them a little. It may be that the Hokam Bashi may receive some such thing yet; but as the others received theirs first, he will understand it, that he will even then have to occupy the place after them.

Smyrna.

LETTER FROM MR. TEMPLE, DATED
JANUARY 20TH, 1835.

Ramazan, or Mohammedan Lent.

On Thursday, the 14th inst., I visited the great mosque of the city, accompanied by five of our christian friends here, for the purpose of witnessing the evening prayers of the Turks. As they are now observing their Ramazan, or season of Lent, it was deemed a favorable opportunity to witness their most imposing ceremonies on the evening preceding their holy day, which is Friday. We arrived at the mosque about half past six, and found the persons employed for that purpose diligently engaged in lighting the candles and lamps.

The mosque is a splendid and spacious building, covering, however, I should think, not a greater area than some of our largest churches; but being more lofty than any that I have ever entered. It was perfectly illuminated within, from the top to the bottom, by one magnificent chandelier suspended from the lofty dome in the centre, and by several smaller ones on the right and left, and also in front. The dome itself was illuminated by a line of lamps extending quite around it, at a distance of not less than fifty feet from the floor. Besides these, there were several candles, and some of them very large, lighted in different situations. The top of the minaret, which is very high, is always illuminated at night, during the season of Ramazan. The whole appearance within was far more imposing than any thing which the exterior of the building had led me to anticipate. The floor or pavement in the centre was about six inches lower than the sides on the right and

left. The whole was covered by carpets, and not a seat of any kind was any where to be seen.

There is a gallery on the north side which is the front of the building, and on that side the people enter by three doors. This gallery is supported by massive pillars, three or four feet in diameter, but is not very lofty. On our arrival we ascended a few steps and stood for a short time in the piazza, or vestibule, looking through the windows at the few worshippers within. We were soon, however, invited to take off our boots and walk in, and immediately complied, leaving our boots in the hand of an aged and venerable looking Turk, who occupies a small room just within the door. Having entered, we took our station, to avoid giving offence, in one corner of the mosque, near the door, in a squatting posture. As the Turks came in, they all took off their shoes, probably to avoid soiling the carpets, not less than from reverence, and proceeded to take their places side by side, in straight lines, extending from one end of the mosque to the other, all facing towards the south, as their holy city Mecca is in that direction. These lines were about four or five feet distant the one from the other, thus leaving a convenient space for their prostrations during their prayers. The gallery and the lower part of the building were both filled completely in the same manner, and at the same time with very little noise, each one advancing silently to his place. Thus arranged, each one began, as if perfectly insulated, to move his lips, then to bow and kneel, and place his forehead on the floor between his hands, which were spread open and lying flat on the floor about six inches asunder. Thus far no voice was heard within, the muezzim, or crier, being still in the minaret calling the people to come to prayers, no bells or any thing of the kind being used by Mohammedans. In a few minutes after this, the voice of the imams, or officiating priests, stationed in the gallery, was heard. They bowed, and knelt, and touched their heads to the floor, then suddenly rose and placed each hand on the side of their faces, accompanying all these gesticulations by a continual tone. All these evolutions were performed at the same moment, with great promptness, by the whole congregation, above and below, all kneeling, bowing, prostrating themselves and rising, with as much precision as a well-trained regiment of soldiers go through their military evolutions on a parade day.

The services continued nearly an hour, and the same words were repeated, and the same evolutions performed with very little variation, till the scene became wearisome to me. There was no response of the people to the voice of the Imams till near the close of the service, when they responded in a low under tone, hollow and solemn, all on their knees, raising their hands as high as their faces, and spreading them forth with their eyes lifted up to heaven, with an air of much humility and devotion. In this part of the service there was something solemn and touching to my feelings; indeed, the whole scene was an impressive one, partly, no doubt, from its novelty, but still more so from the decorous and solemn air that breathed through it all. There was no talking nor gazing about, nor even the least appearance of levity from the beginning to the close. Only a few who were very near us seemed to notice our presence. A boy, however, ten or twelve years old, as he entered, seemed much surprised to see us there, and stopped and gazed at us for some moments, apparently lost in wonder, but without uttering a word or exhibiting any signs of contempt. The voice of the Imams was occasionally suspended, and then the whole congregation was apparently engaged in silent mental prayer.

As the services proceeded the voice of the Imams rose to a higher tone, and the fervor of the worshippers seemed to rise in the same proportion. It reached its highest key invariably only a moment before they all brought their foreheads to the floor; nor was it suspended while the Imams with the whole assembly lay thus prostrate. As they all fell upon their knees and prostrated themselves in this manner, the mosque jarred with the violence of the motion, for the earnestness of the Imam's tone seemed to carry with it an electrifying energy through the whole assembly. The command of a general could not be more promptly and perfectly obeyed by the most thoroughly disciplined troops. The tone which we heard in the mosque differed very little from those which one hears in all the churches of these countries. Several voices were heard during the services, and all of them affected and unnatural.

As soon as the service was concluded, several of the Turks saluted us in a civil and courteous manner, and bade us welcome to go where we chose to see the whole building, while the rest of the assembly quietly retired, and the lights,

with only a few exceptions, were extinguished. We then advanced into the centre of the building, and gazed in all directions till our curiosity was satisfied; and retired without ascending the gallery, receiving our boots at the door where we had left them, rewarding with a few piastres the porter who had kept them in safety. The greater part of the Turks, I noticed, brought their shoes into the mosque in their hands, an indication that they did not feel quite sure of finding them again, if they should leave them on the threshold. When we took our leave, several of them said with apparent cordiality, *addio*. While I sat within, a silent spectator of this novel and affecting scene, I could not resist the overpowering reflection, how thrilling and delightful it would be, could the tidings of the great salvation, offered to the world by the Son of God, be made to echo through that spacious edifice in the hearing of all those deluded, precious, undying souls! The silence, the decorum, and apparent devotion of the assembled multitude, with the absence of all paintings, pictures, and images seemed to say, These poor deluded Turks, votaries as they are of the false prophet, are not more remote from the kingdom of God, than their neighbors, the self-styled Christians, whose churches exhibit a scene of noise, confusion, and crosses and images, the emblems and auxiliaries of superstition and idolatry. It was painful, however, to admit the impression, which I could not resist, that all this apparent devotion is little, if any thing, more than a mere mechanical operation, or bodily exercise, which profits little, leaving the heart untouched and unimproved. This testimony I received from an enlightened Mohammedan, who visits me very often, and assures me that not one in ten of the Turks understand the language of their prayers. To them all, I fear, the language of our Lord to the woman of Samaria at Jacob's well is too applicable, "Ye worship ye know not what."

In one particular, especially, the scene of the mosque presented to my mind a most striking contrast to that of a christian church. In a church we are accustomed to see a greater number of females, in general, than of men; but in the mosque not a single female was to be seen in the whole assembly. Oh how infinitely superior to all other systems is pure Christianity, where there is neither male nor female, but all are one in Christ!

A very great change, we are assured, has taken place in the feelings of the

Turks within a few years past. Twenty years ago, or perhaps even ten, no Christian would have been allowed, under any circumstances whatever, to have been present, as we were, during the celebration of their most sacred and solemn religious services. I could not resist the hope, that as their prejudices in certain respects are vanishing away, the night of their darkness and delusion is far spent, and that the day spring from on high may soon visit them, through the tender mercy of our God, and guide their feet into the way of peace.

The Mussulman's religion is the genuine offspring of a deeply corrupted Christianity; and if true piety could be once restored to these churches, from which it has long been expelled; if it could bring back to them the native simplicity and purity of the gospel, one of the greatest impediments to the conversion of Mohammedans to the christian faith would thus be taken out of the way. How loudly does the voice of God say to all these decayed, superstitious, and idolatrous churches, *Prepare ye the way of the Lord, take up the stumbling block out of the way of my people!*

A Persian Inquirer—Remarks on the Labors of the Mission.

Within the last two or three weeks I have had many visits from a Persian, who is teaching the Turkish language, of which he is master, in the Armenian school here. He speaks the Armenian, Turkish, and Persian languages well, and has a considerable acquaintance with the Arabic, Greek, and Italian tongues. He seems convinced that the Koran is a forgery; has read the gospel and professes to believe in Christ, and declares that his only desire is to secure salvation. If I had not been often deceived and disappointed by persons who had come at different times to converse with me concerning religion, I should think this man not far from the kingdom of God. He has travelled extensively, and seen much of the world in its worst aspects, having visited the East Indies, Arabia, Egypt, Italy, France, and Greece, being with Ibrahim Pasha as a writer, when he ravaged the Morea. Whatever his intentions may be, I am always glad to see him, as he gives me an excellent opportunity to expound to him my views of the gospel. He comes three or four times in the week, and apologises for the frequency of his visits by assuring me that his thoughts are always here when he is absent. A Persian could not be

expected to withhold such a compliment.

My situation here is so central, and there are so many letters to be written, so many interruptions and so many kinds of business to be despatched, that my time is frittered away in a manner that sometimes distresses me. Another year is gone, leaving me without the power of reporting to you any thing done to my own satisfaction. Oh what an unutterable happiness would it be, if we could constantly look forward with the consoling anticipation of being able, at the end of our days, to appropriate the language of our Lord, saying, as he did to his Father, "I have finished the work which thou gavest me to do!" It seems to me that I shall leave the world with the painful feeling that this work has only been begun by me. It is very consoling to me to see constantly increasing evidence that no hostile feelings are entertained towards us from any quarter here. During the last three or four months, I have seen no indications of any other feelings here than those of brotherly unanimity, and I trust this is an intimation for good.

On the 17th of February, Mr. Temple remarks—

Our Woodbridge's Geography has advanced in its progress through the press, to the twelfth form. As soon as this is finished, we intend printing Coray's Preacher's Manual. Mr. King is of opinion that this, being an exposition of the epistles of Paul to Timothy and Titus, and abounding in remarks adapted to enlighten the ecclesiastics of Greece, is better adapted to do good than any thing we can write or translate. Though this book is not by any means all that we could wish, still it is my opinion that we had better print it. It is a book of more than 400 moderate octavo pages. Mr. Hildner writes me from Syria for a good supply of our books, and says they are much sought, especially the Alphabeta-
rion.

I have recently attended the public examination of three Greek schools, sustained entirely by themselves, in this city. The bishop was present and encouraged the teachers and the pupils. I was much gratified with the evidence which was exhibited of the progress they had made in their studies. After the examination the bishop very politely invited us into his house and gave us sweetmeats and coffee, and seemed perfectly cordial. This is encouraging. At

Constantinople it is altogether otherwise. The patriarch and the priesthood in general are opposing the schools, and have actually destroyed several of them. Such a thing would be impossible here, from present appearances.

The Marquesas Islands.

STATEMENTS AND REMARKS EXTRACTED FROM THE COMMUNICATIONS OF MESSRS. ALEXANDER, ARMSTRONG, AND PARKER.

It will be recollected by the readers of the Herald, that it was contemplated by the Board some time since to establish a mission at the Marquesas Islands, a group in the Pacific ocean. The reasons for undertaking this mission, and an account of the preliminary steps which were taken were inserted at pp. 85—91, and 374, of the last volume. The reasons for abandoning the mission were briefly stated at p. 374. Accordingly in the month of August, 1833, a deputation from the Sandwich Islands consisting of Messrs. Alexander, Armstrong, and Parker, with their wives, arrived at Nuuhiva, the principal island of the Marquesas, for this purpose. Upon their landing they were received with demonstrations of joy by Hape, the principal chief, and the inhabitants, and with warm offers of friendship and assistance in forming their settlement. But the caprice, which seems characteristic of those who inhabit the Polynesian Islands, soon manifested itself in the behavior of the natives. The cordiality of Hape, when he found no worldly advantage was to be derived from the missionaries, was succeeded by cool indifference towards their persons, and contempt for the object which brought them thither. The following extracts from the general letter of the missionaries and from the journals of Messrs. Alexander and Armstrong, will present to the reader the difficulties with which they had to contend, during their residence on these islands, and the result of this attempt to convey the gospel to the inhabitants; and it may also be hoped that they will also awaken christian sympathy in behalf of these depraved and wretched savages. Many difficulties must be encountered and much expense incurred, if a mission is to be conducted there by missionaries from this country. Some good seed has been sown on that unpromising soil. May the Lord cause it to spring up and bear fruit.

Feelings and Influence of the Chief.

It was only a few weeks after our arrival that we found Hape to be unfriendly to us, and his influence entirely opposed to the object for which we had come there. No native was more unwilling than he, to give up his tabus and his gods, and none ever treated us with the insolence and contempt that he did. It was not so on our first arrival, and for a few weeks of our residence there. He was, at first, invariably kind to us, and seemed disposed to favor us and our object. We think, however, we can satisfactorily account for the change in his feelings and conduct towards us. For months before our arrival, he had been wasting away under a disease which finally terminated his life. When we arrived he expected to be restored to health, and was disappointed when he found himself little or no better than he had been before we came. In several instances Mr. Armstrong gave him such medicine as temporarily relieved his sufferings; but he was not, as he expected he should be, restored to health.

Another, and perhaps the great reason for the change in his feelings towards us was, that he did not receive that temporal benefit which he had expected. He evidently had the impression most deeply rooted, that if missionaries came to live with him, it would greatly enrich him in worldly goods. When he saw our goods landed, he undoubtedly felt that he was going to share largely in them. At first we gave him such things as he desired. But we very soon found that our giving only tended to cherish his avarice, and multiply his requests, until he was almost daily begging from some one of us.

[General Letter.

Christian Instruction and the manner in which it was received.

Our first public exercise with the natives was on the fifth Sabbath after our arrival, when Mr. Alexander told them of the vanity of their gods, and preached to them the true God. From that time we preached in rotation to the natives, once on the Sabbath, till the eighth of December, when we had two native sermons, which practice we continued during our residence at the island of Nuuhiva. After four months residence, we had made and translated six Marquesan hymns, which we used at our worship. With singing the natives seemed pleased, and it secured their attention more

than any other exercise. For the last three months of our stay we were able to pray extempore in the native language. Only a small number of natives have usually attended our meetings. Two or three times, there have been perhaps as many as one hundred and fifty; but it was some special occasion that collected so many. Sometimes we had forty or fifty; but, for a majority of Sabbaths our number of native hearers did not exceed twenty, and these were usually women and children.

[General Letter.

The behavior of the natives was a severe trial to my feelings, as it commonly is whenever we attempt to preach to them. Some lie and sleep; some laugh and talk; some quarrel with what is said; and others mock and mimic the preacher, and endeavor to excite laughter in others. Here one sits smoking a pipe; there one sits twisting a rope, and often there is such confusion that the preacher can scarcely hear himself speak. When we request them to sit still and hearken to our words, they reply, "Yes, let us all sit still and listen:" one says to another, "Sit you still there," and makes a motion as though he would strike him, or throw a stone at him; the other must retaliate, and this excites laughter. Thus the whole congregation is a scene of noise and confusion. Not unfrequently the half of all present will arise and go off, laughing and mocking.

[Mr. Armstrong.

What we said to the natives of the falsity of their system of religion, and of the true God, met with a most unwelcome reception. They were ready to gnash on us with their teeth when we told them that their gods were false. During, or at the close of our discourse, it was not uncommon for some one to say, "Tivava," "It is all a lie." The old chief, Hape, treated all that was said to him of Christianity with the utmost contempt; he mocked our religious exercises, and asked, sneeringly, if that was the way we worshipped our God. In a fit of anger he asked why Jehovah did not cure him if he could. And in using his name he would apply the most obscene terms the language would afford.

[General Letter.

School Instruction.

We made but little advancement in teaching the people to read. We each appropriated a room in our houses to the natives, in which we invited them daily to meet for instruction. We set apart

for this labor that portion of the day which we thought would be most convenient for them. We went after them to their houses and endeavored, in every way we could, to induce them to learn the *humani*. But in these efforts we found among the natives the same indifference as in collecting them on the Sabbath. As in the other case, the chiefs more than any others were averse to learning. The old chief, Hape, as the natives told us, after his death, used his influence to prevent those around him from coming to be taught.

Mrs. Armstrong tried to collect the native females for instruction. Only three or four, however, were for any time constant. One of these, being unwell, supposed it was because she was learning the *humani*, and so herself and her sister left learning. The remaining scholar continued to come till she went to another bay. Mrs. Alexander and Mrs. Parker collected the children to the number of twenty. These were inconstant, however, and, in a little time, were all done. We taught the men as we could get them at our houses, but they cared nothing about learning. Probably, not six or eight, in all, learned to read the alphabet while we were at Nuuhiva.

[General Letter.

Ideas of a Supreme Being—Superstitious Rites.

Their ideas of a God are so exceedingly low that we find it very difficult to reason with them. Their gods hold about an equal rank with the witches of New England in former times. Their *mana*, or divine power, consists in their boasted ability to kill people by conjuration, and to give fishermen success. Their ideas of *Atua*, Supreme Being, therefore, are such, that when we speak to them of Jehovah, they at once consider him a *taua* like theirs, and the perfections we ascribe to him are to them unintelligible.

[Mr. Alexander.

So far as I can learn, the only idea this people have of a God is the departed spirit of the *taua*, who is a sort of conjurer, supposed to possess supernatural power, but who is neither feared nor revered much during his life. His *kuhau*, or spirit, after death, is supposed to ascend to the *aki*, heaven, where it subsists by eating dung, but still has power over men, and over the elements. As these *tauas* have been numerous, so the gods of Nuuhiva are numerous; and every tribe or clan has a different set of

deities. They do not regard the idol as any thing farther than the occasional habitation of these spirits, and often not even this. But they pay no regard whatever to the moral attributes of their gods.

As no stream rises higher than its fountain, so no man's conduct is better than his principles; and where a people possess such low, mean, and unworthy ideas of a God, it must be expected that their conduct will be proportionably corrupt and base. Whether an action is morally good or bad never becomes a matter of any concern with Marquesans. Is it any wonder, then, that they give themselves up to work all uncleanness with greediness?

[Mr. Armstrong.]

Like most heathen nations, the Marquesans have some religious rites and worship. They consist in chanting songs accompanied with clapping and beating of drums. When they have been successful in catching fish, songs are chanted, in which is recognized the favor of some god. When an individual dies, a company is collected, who chant and clap for two or three days; and at the death of a chief these ceremonies are continued several days, and are always accompanied by a feast. Human victims are offered, not as expiatory, but as a debt due to a taua. After his decease a taua has a right to a certain number of human victims; and if they are not offered, the natives suppose that the taua, not having received the debt owed him, will destroy their bread-fruit, or, in some other way do them an injury.

[General Letter.]

Moral Character of the Natives.

This evening I have been examining the apostle's account of heathen nations in the first and third chapters of his Epistle to the Romans, with a particular reference to this people, and have been truly amazed at the exactness and particularity with which their moral character is there drawn. Not only the general strain of the description, but every epithet contained in chapter i, 29—32, and chapter iii, 10—18, is strictly, and many of them emphatically applicable to them. In the following quotation, the words most descriptive of their morals, are italicised. "Being filled with all *unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whisperers; backbiters, haters of God, despisers, proud, boasters, inventors of evil things,*

disobedient to parents; without understanding, COVENANT BREAKERS, without natural affection, implacable, unmerciful. Their mouths are full of cursing and bitterness; their throat is an open sepulchre: with their tongues they use deceit, and the poison of asps is under their lips. Their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes." But it may be added, in reference to this people, that they are thieves and liars, and what is the most shocking of all their dark deeds, is cannibalism. I have conversed with several who acknowledge that they have, themselves, eaten human flesh, though they in this valley commonly deny it, and consider it the greatest reproach they can cast upon their enemies, the Taipis, that they *kaikai enana*, eat men.

[Mr. Armstrong.]

For the last two or three months of our residence at Nuuhiva, the thievishness of the natives was much more troublesome than it had been before. Not a week passed but some of us lost more or less of some kind of property. For the last four or six weeks, scarcely a night passed without our houses being molested by thieves. We have awaked in the night and found them at our windows with long poles and a hook attached to the end of them, pulling out such articles of clothing as they could get. At other times we have awaked and found them pulling up the thatching, and taking out whatever they could reach. It was not a single individual who was thus molesting us at night, but we have known our houses to be surrounded by a gang, stealing at the same time from different parts of the house. The windows directly at our bed-side have been stripped of all the articles that hung near them. If we attempted to drive them away they would persist till they obtained the article they were trying for; or if they went away, would soon return again to that or some other part of the house.

[General Letter.]

The different tribes on the island of Nuuhiva, and, we believe, throughout the whole Marquesan group, are almost constantly at war with each other. These hostilities are, however, occasionally interrupted by a *koika*, when the different tribes live in friendship with each other, and go in perfect safety from one valley to another. A time of peace, however, is usually short, so that most of the time

the different tribes live in constant fear of each other. The natives of Taiohae, during our residence there, were in constant expectation that the Taipis would come by night to their bay in search of human victims. So much was this expected during the months of September and November, that both natives and foreigners were constantly watching the beach by night with muskets. It was told us that they intended to set fire to our houses and get us for victims. We cannot say that we had no fears; for we knew that the Taipis were in search of human victims. We knew too that they were accustomed to come to the bay where we were living to get them; and from what was told us, we had reason to believe that we were particularly sought after.

All the wars throughout this group of islands have their origin in the diabolical practice of offering human sacrifices. Human victims are offered on two occasions, when a taua is sick, and when he dies. When he is sick one victim suffices; when he dies, ten must be offered if they can be obtained; if not, a less number will suffice. But the number must not be less than three. When a victim is obtained, he is carried to a tabu house, where he is kept till the third day, then is cut up and eaten by tabu men. The people among whom we lived would almost invariably deny to us that they eat men. There were those, however, who said it was true. One of the most influential chiefs told us frankly, that he had eaten human flesh, and said it was good. Probably there is not a man in the valley of Taiohae who has not done the same.

[General Letter.

In addition to the fickle character and the vices of the natives, the missionaries had peculiar difficulties to encounter arising from the pernicious influence exercised by foreigners upon the inhabitants; the want of civil authority to enforce law and give security to life and property; the scattered and secluded condition of the population; and the unequal surface of the island, which renders intercourse between the different tribes almost impossible.

We regret to say that the influence of shipping on the natives of the Marquesas Islands has only tended to sink them deeper in depravity and pollution. We had almost daily evidence of the truth of this lamentable fact. Scarcely a day passed but we heard from the mouths of

the natives all the profane words of our own language. To the men, women, and children, the language seemed perfectly familiar. The young chief, Moana, told us that once he did not drink rum, he did not love it; but when he went on board ships the captains gave it to him to drink. He tasted it, he said, but told the captain it was not good, he did not love it; but the captain replied, "Drink a little, and bye and bye you will love it."

When the first whaleships anchored at Nuuhiva, in February last, three of the most important chiefs determined to prevent females from going on board. At night they guarded the beach with muskets, that none might swim off. About the middle of the night a boat came on shore from one of the ships. The chief, at first, decidedly refused to let any person go to the ship. But when a piece of tobacco was offered if he would let them go, he consented and went himself, with all that were around, to the ship. Here the effort and resolution of the chiefs ended.

[General Letter.

Rulers—Laws.

So far as our observation extended, throughout the whole Washington group of islands there is no civil power. There are no men of authority. As resident missionaries, we found a serious inconvenience from such a state of the people. There are those who are called chiefs, and who have, by common consent, a kind of superiority over other natives. But every man who has a little piece of land, or any other small amount of property, is a chief. When visiting the different vallies, we asked who were the chiefs; they replied by saying, I am a chief, and you are a chief, and he is a chief. If a chief wishes to have any piece of work done, he must take the same course to accomplish it as the poorest man on the island; he must prepare a feast, and with this hire his men to work; he can call upon no one to do it for him. In some instances we engaged the chiefs to do work for us, such as building an out-house, or making a fence, but it was always done by the chief himself.

The young prince, Moana, though evidently esteemed and beloved by the natives, has truly no more authority than any lad of his age. Both Moana and Hape have in some instances prevented the contending parties from openly fighting each other. But it has been in this way. When the two parties were going out to make war on each other, they,

(Hape and Moana,) have put themselves between the two, and said to them, if you kill any body, kill me. In this way they have, in several instances, quieted contending parties.

But the chief inconvenience we felt for want of some civil power was, that in case of injury and insult, we had no where to look for protection. There could be no redress. No matter what or how great the insult or the injury sustained. In case of theft, or robbery, or murder, the aggressor has nothing to fear. In some instances we were certain that the chiefs knew who the individuals were that had stolen our property. We told them what they, as rulers, ought to do in such cases. We told them what was the practice in civilized countries, and what the chiefs at the Sandwich Islands did when the natives stole.

[General Letter.

Population—Difficulties of gaining Access to the People.

In order clearly to comprehend the following census of the inhabitants of Nuuhiva, the reader must bear in mind that the island is divided into districts, each district comprising several vallies. The figures represent the number of inhabitants of the several vallies as nearly as could be ascertained.

<i>Teii District.</i>			
Autapa,	30	Pasou,	157
Tehoata,	150	Higoe,	130
Miau,	193	Border of the Bay,	155
Havau,	216		

<i>Hape District.</i>			
Tonaiki and Tolaiouan,	450	Hakapaa,	100
Vaichi,	300	Teken,	200

<i>Taipei District.</i>			
Orali,	500	Pua,	200
Houmi,	500	Taiva,	600
Matikeu,	1,000	Hakatea,	50
Alitoka,	400		

Making in all, 5,331.

In order that you may estimate the difficulty of passing from one valley to another by land, you must imagine that the route from one valley to another lies over a precipice from two to three thousand feet high, and in some places almost perpendicular. Excepting the little valley of Hakapaa, the Hapa tribe can be got at in no way but by climbing over the tall ridges. Hakapaa extends back from the sea half a mile, where it ends in perpendicular cliffs one thousand feet high, over which the waters from the upper vallies come tumbling in cascades. Tekea, one of the Hapa vallies,

is completely separated from all the others; and, by tall ridges, is also shut out from the sea. There is no place, therefore, for a missionary station among the Hapas; and under a tropical sun we cannot expect often to climb the tall ridges and visit them from this bay.

[Mr. Alexander.

With such difficulties and dangers to contend against, it is not surprising that the missionaries came to the conclusion described in the following extract.

In view of all the facts which we had gathered, we felt, in March 1834, as if it was time to halt, and seriously consider the whole state of this mission. We therefore agreed to observe Tuesday, April 1st, as a day of fasting and prayer to God for direction in the path of duty. In the afternoon, when we met together for conference and united prayer, in view of the facts before us, we unanimously agreed that it is our duty to abandon this field, embracing the first good opportunity of returning to the Sandwich Islands. We are aware that in coming to this decision we have taken upon ourselves a weighty responsibility. It is not merely leaving a field on which has already been expended a considerable sum—it is not merely disappointing the high expectations of all christendom, but it is sealing the darkness which envelopes this people; for, when we leave them, we cannot tell how they are to be enlightened during the present generation. The reasons which led us to our decision to quit the Washington islands may be summed up mainly in one; viz. The population in this field, capable of being brought under the influence of missionaries, is too small to justify the Board in sustaining a mission here, when such vast fields in other places are calling for their efforts.

[Mr. Alexander.

In pursuance of this decision the missionaries embarked on board the Benjamin Rush, and left the islands on the 16th of April, 1834, and arrived at Honolulu on the 12th of May following.

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EXTRACTS FROM A LETTER OF MR. HALL, DATED AT LA POINTE, FEB. 8TH, 1835.

THE houses which Mr. Hall speaks of erecting for the Indians are small log buildings,

erected with comparatively little expense and labor; but far more comfortable than the common Indians, without tools or any skill to use them, would erect for themselves without encouragement and aid. A small sum has been granted to the mission by the United States government, for the purpose of furnishing the means of assisting the Indians in this manner.

Our prospects appear at present more flattering than they have been. I told the Indians last fall that I would help such as would send their children to school, in preparing their lands for a crop next spring, and would assist such as would settle down by us in building them some houses. The proposal has seemed to have a favorable effort upon them. They visit us more frequently than they did, and seem to regard us more as having come to do them good. We have built small houses for two families, which they now occupy, and another is covered, which we intend to finish in the spring. Three or four other families have expressed a desire to have houses built in the spring. I design to build as fast as there is a prospect that the house will be occupied, not exceeding the sum appropriated by government, unless you should otherwise direct. These houses are located near the mission-house. We regard a willingness on the part of any to settle, as being a very encouraging omen. They have heretofore seemed much averse to settle. If we can get only a few families to settle down by us, we hope soon to show the Indians that civilization, even in its rudest state, is preferable to barbarism. We have heretofore failed to convince them of this by argument.

The school has considerably increased since it was removed to our new location. It now numbers daily about thirty scholars, and as many as forty different scholars have attended. The increase is wholly from the lodges. It is more interesting and encouraging than I have ever seen it before. I think the prejudices in the minds of many of the Indians to instruction are growing weaker. There seems to be an impression, to some extent, that the time is not far distant, when they will give up their present mode of life and religion, and embrace those of the white man. Our meetings on the Sabbath are pretty well attended at present. Most of those who attend are women and children. Very few of the men can be induced to come,

I have reflected much on Indian character, and the best methods to be used to secure their confidence and favor, and interest them in efforts to improve their condition. To set before them the advantages of civilization, the benefits of educating their children, and the blessings of religion, by argument, produces no effect upon them. All the impression we can make in this way amounts to nothing. These benefits can be presented only as future. They must have something present—something which they can see and feel, to move them. They do not see and feel that our preaching and instructing their children will be a benefit to them. While, therefore, we do nothing but preach and teach, they do not believe us sincere, when we tell them we wish to do them good. They say, "What good will your preaching do us? Our own religion satisfies us, and we do not care if our children are not instructed. When we send them to school, we do you a favor and expect you to repay it." I have thought therefore that some new inducement must be offered before we shall prosper greatly in our school. I feel discouraged and almost despair of collecting and keeping them in school long enough to do them much good, unless some new and more efficient motive can be presented. If they could see and feel that they derive some real profit from attending school, I think they would soon be induced to attend pretty generally. Is it not best to appropriate a small sum annually to this object, to be expended principally in clothing, perhaps a small portion in food to such children as will attend school under certain regulations. A few dollars only need be given to each individual. It seems to me that this would be a greater inducement for them to attend school, than any thing else which we could place before them, and would succeed.

Mackinaw.

EXTRACTS FROM A LETTER OF MR. GAREY, THE SUPERINTENDENT OF SECULAR AFFAIRS AT THE STATION.

Revival at the Station.

OWING to the circumstances of his family and his own impaired health, Mr. Ferry, the former missionary at Mackinaw, deemed it his duty to ask a release from further missionary services, which was reluctantly granted; and he removed from the station last fall. Since

that time there has been no missionary obtained to supply his place. A brief history of this mission was given in Quarterly Paper No. 20.

Amidst a multitude of pressing cares I seize a few moments to inform you what the Lord is doing at Mackinaw. When the Rev. Mr. Ferry, pastor of this church, was removed from us in November last, we were left as sheep without a shepherd. For a while our prospects seemed dark and discouraging. The catholics pretended to entertain hopes of triumphing. It was rumored among them that, as our minister had left us, the mission would be no longer sustained, and that the buildings were for sale. Accordingly the priest sent one of his coadjutors to inquire if he could obtain them, saying at the same time that they were about to erect a similar establishment upon the island, and if he could procure these, it would save them the trouble of building. But God, who is jealous of his honor, and who has promised the heathen to his Son for an inheritance, would not give his heritage to reproach. He has shown himself in the midst of darkness and distress, a God mighty and able to save. The church, under a sense of their destitute condition, began to awake to duty and flee to the strong hold for help. A day of fasting was observed, which was greatly blessed. An unusual spirit of prayer was poured upon the church, which increased from week to week, until many of the impenitent began to be alarmed and some to cry for mercy.

About this time Mr. J. D. Stevens came to pass the winter with us, by whom we have been supplied with the ministrations of the word. During the month of December there were some few hopeful conversions in the town and garrison. About the first of January the

Spirit of the Lord was evidently operating upon the hearts of the youth and children of the mission-school. Some were weeping in secret places, while others were crying aloud for mercy. In a few days the aspect of the mission was greatly changed. Instead of the voice of mirth and hilarity, was heard the sound of prayer and supplication, from almost every apartment. And God, who is rich in mercy to all who call upon him, hath visited many with his pardoning love. I think I never saw manifested a deeper sense of abused privileges, or deeper sorrow for sin, than among these youth. In almost every instance, previous to conversion, the weight of guilt seemed to be that they had refused so many offers of mercy, been taught the will of God but had done it not. Ten girls in the school, and eight of the boys, are hopeful subjects of this blessed work. Three of these boys are to become disconnected from the mission in the spring, and we hope will feel it their duty to go into the interior. One of these has the blacksmith's trade, which will be useful in that region. Those that are younger bid fair for future usefulness. One at the age of sixteen and another seventeen are possessed of mind and talent considerably above the generality of boys at their age; and with the benefit of an education, I think would make useful men.

I do not know the exact number of converts on the island, but think it to be from forty to forty-five, including those of the mission. How many of these will remain faithful until death, is known only to him who searcheth the heart.

A letter from Mackinaw, dated April 1st, states that the number of those, respecting whom the hope is entertained that they have been savingly converted to God, is above sixty.

Miscellaneous.

MISSIONARY LABORS FOR CHINA AND THE CHINESE IN OTHER COUNTRIES.

In the number of this work for April, p. 155, it was briefly stated that missionary operations in China had experienced some embarrassment from the opposing influence of the Chinese government. The following statement, written by Mr. Bridgman, missionary of the Board at Canton, and Mr. John Robert Morrison, son of the late Dr. Morrison, and

possessing a spirit similar to that of his father, will give a fuller view of these embarrassments, and of the present prospects of missions to the Chinese. The statement embodies a letter of Leang Afa, written at their request, and addressed "*To Pastors, and Teachers, and all who ardently love the Lord Jesus, the Savior of the World.*"

The increasing desire among Christians to know the condition of the unevangelized and

idolatrous nations, is one of the most pleasing signs of the times. Those who enjoy the manifold blessings of the gospel are manifesting such a degree of interest for the *conversion of the whole world*, as has not been witnessed since the days of the apostles. A voice of anxious inquiry is heard in the churches, and thousands and tens of thousands are beginning to do to others as they would have others do to them. This greatly encourages the hearts of those who have gone among the gentiles; and at the same time it increases their obligations to be faithful, both in preaching the gospel to the heathen, and in making known to their fellow Christians at home the wants and the woes of those among whom they labor.

With deep interest, our Christian friends will peruse the following letter. It was written by our christian brother, on board ship, just before his departure for Singapore.

Letter from Leang Afa.

"Leang Afa respectfully writes to all the pastors, and teachers, and whoever else ardently loves, and reverently believes in, Jesus the Savior of the world, wishing them happiness and repose.

"Having obtained of our Lord and Savior the aid of the Holy Spirit, for several years I have been enabled to persevere in the promulgation of the gospel; and holding forth the principles of happiness, have urged my countrymen to cast away their idols, and serve only the great Lord and Ruler, the Creator of all things. By the abundant grace of the Savior, the Holy Spirit has been sent down to renew the hearts of more than ten persons. These have all received the rite of baptism; and believing in Jesus for the remission of their sins, serve the Lord God with one heart, and walk according to the precepts of the gospel. Their names are Le She, Leang Atih, Leang Achin, Leang Asun, Leang Ataou, Le Asin, Chow Asan, Woo Achang, Ashun, Afah, Lew Chechang, and Keuh Angang.

"For three or four years, I have been constantly in the habit of circulating the Scripture Lessons, both in the city of Canton and in the neighboring villages; and everywhere many received them joyfully, while those who would not were few. This year, the triennial examination of the literary candidates from all parts of the province was held in the provincial city (Canton); and it was my desire quickly to distribute the books among them all. Therefore, on the 20th of August, with Woo Achang, Chow Asan, and Leang Asun, I commenced and distributed more than 1,000 sets (5,000 volumes) of the Scripture Lessons, which were received with gladness by all the students, and without the least disturbance. This rejoiced our hearts; and the next day we distributed another thousand sets in the same manner, and without any trouble. On the third day, when several hundred sets were circulated, a police officer seized Woo Achang, with a set of the books, and took him before

the chief magistrate of the district of Nanhae; who, when he had examined the books, bid the officer not to interfere with a matter of so small importance. The police officer, therefore, dropped the business, and Woo Achang returned. On the fourth day, perceiving that the magistrate did not interfere with the distribution of the Scripture Lessons and tracts, we proceeded with our work. But when a few hundred had been scattered, the police officer came with attendants, and seized ten sets of the Scripture Lessons with Afuh, one of the distributors, and was taking them away, when Afuh broke from the officer and returned. "The next day, August 25th, I heard that the police officer took the books and went and reported the case to the chefoo (the chief magistrate of the department of Kwangchow foo); and supposing that he would send men to seize us, we put all the books that remained into boxes, and removed them to another place. The following day I returned to my house in the country. On the 31st, the chefoo sent officers to my residence (in the city), and seized Chow Asan and his partner Akae, and brought them before him for trial. Akae, being interrogated, declared that he knew nothing of our arrangements concerning the books. Upon this, the chefoo commanded his attendants to drag him away, and give him forty blows on the face. This beating was so severe, that it rendered Akae unable to speak. But when Chow Asan was examined, he disclosed every thing, both concerning the Scripture Lessons and our tracts. The next day, the chefoo sent in pursuit of me a great number of his men; who, being unsuccessful in their search, went on the 2d of September, conducted by Chow Asan, and seized Woo Yingtae, one of the printers. September 4th, Chow Asan went with the men to a neighboring village, where they seized Atseih, another of the printers, and brought him with four hundred copies of the Scripture Lessons and the blocks to the office of the chefoo. On the 6th of September, they took Achang, one of the men who had been employed in cutting the blocks.

"On the 8th, I heard of all these proceedings, and immediately took my wife and daughter and fled to Keangmun. The next day, the chefoo sent two government boats with about a hundred men to my native village to seize my whole family, male and female. But not finding any of us, they seized three of my kindred and every thing in my house, the doors of which they sealed up. They took away all the domestic animals from my kindred. And they continued going from place to place seeking for my family; but they sought in vain. On the 16th, they returned to Canton, and there seized one of my relatives, Wangae. Another of my kindred came secretly, and told me all that had transpired. Immediately I took my wife and child and fled to Chihkan, where I remained several days."

* Keangmun is a large town west from Macao, and Chihkan, a more secluded seaport, farther in the same direction.

"At length my money was all expended; there was no way to escape, and I dared not return to Canton lest I should fall into the hands of the police officers. I thereupon directed my wife to go to the city, and send a messenger requesting Mr. Bridgman to assist me with money to purchase food, and if necessary, to enable me to flee to some other place. But, unexpectedly, he had gone to Macao, and she was obliged to return without having obtained any assistance. I then returned with my family to Keangmun; and seeing myself entirely destitute of money, and there being no one of whom I could borrow, I earnestly prayed to God to grant us his gracious assistance, and afford me protection in a visit to Mr. Bridgman at Macao. Thanks to the protecting mercy of God, I reached Macao in safety. And when I met Mr. Bridgman, the sorrow of my heart was so extreme, that I could not refrain from weeping bitterly; but he, seeing my sorrow, told me not to grieve, because Agang and Mr. Morrison had sent me to the office of the chefoo, and ascertained that for \$800, all the persons who had been taken could be liberated, and the pursuit after myself and family be abandoned. This alleviated my grief, though Mr. Bridgman added that the arrangements were not yet settled, and that he must wait for another letter from Canton. He gave me \$24 to carry to my family, and directed me to come again immediately to Macao. I thanked him, and went home directly; but when I told my wife that the difficulty was settled, she could hardly credit my words, and remained half believing and half doubting. I then gave her the money, and the same day I returned to Macao. After waiting two days at Mr. Bridgman's house, he received Mr. Morrison's letter, informing him that it was finally agreed that all the prisoners should be liberated for \$800, but that the fooyuen (the lieutenant-governor of the province,) insisted on my being apprehended. As soon as Mr. Bridgman learned these particulars, he took me and my son Aih in a fast-boat to captain Parry's ship at Lintin; who, when he had heard of our calamities, most gladly and kindly entertained us in his ship.

"Thus situated, I called to mind that all those who preach the gospel of our Lord and Savior must suffer persecution. I therefore meditated on Rom. viii, 31—39; on James, v. 11; and on 1 Peter v, 10. And though I cannot equal the patience of our Savior, or of Paul, or Job, in enduring suffering; yet I desire to imitate the ancient saints, and to keep my heart in peace. And though I suffer severe persecution, my heart finds some rest and joy, and my only fear now is, lest the Chinese officers should injure my wife and daughter. I therefore, morning and evening, beseech God mercifully to protect and save them; and I also beg the pastors and teachers and all who ardently love the Lord and Savior, to pity and pray for them. Therefore I send salutations to all who ardently love our Lord and Savior.

"Leang Afa bows and pays his respects.

"October 18th, 1834."

The foregoing letter was written at our request, which we made, supposing that his narrative would be far more interesting than any statements of our own. All the facts we know to be correct. In the translation, we have omitted some of the names of places, and have rendered the whole as concise as the original would allow.—Concerning Afa and those who have been baptised, and the Chinese mission generally, we will add a few particulars.

It was with the entire approbation of all the members of the mission here, that Afa engaged in the distribution of books at the triennial examination; and it was very pleasing to observe with what zeal and faith he went to his work. It should be observed that the books have been noticed as *foreign* and not as Christian books; and that the prosecution has resulted from political, rather than from religious causes. And had it not been for the collision between the government and the English, we have every reason to believe that the distribution of the books would have passed unnoticed. The subject was reported to the chefoo on the 25th of August; and there it would probably have rested, but for lord Napier's statement of facts in Chinese, on the morning of the 30th of that month. By this allusion we do not reflect in the least degree on the procedure of the British authorities, but state the fact to illustrate the circumstances of the case. Immediately on the appearance of lord N.'s paper, a cry was raised against Chinese traitors. In consequence of what had been reported to the chief magistrate of Nanhac and to the chefoo, police officers were sent to Afa's residence (as noticed in his letter,) on the 31st; and in conformity with this measure, the following edict appeared on the preceding day:

"*Hwang, the chief magistrate of the district of Nanhac, issues this edict for the purpose of special prohibition.*

"Whereas booksellers have long been forbidden to print obscene and trashy publications; and whereas it now appears on inquiry, that there are persons who make evil and obscene books of the outside barbarians, and under the false pretence of 'admonishing the age,' print and distribute them,—which is exceedingly lawless; orders have therefore been given to the police to search and seize with strict secrecy, and to ascertain clearly, the persons who have done this, that they may be severally punished, and the blocks taken and destroyed. Besides so doing, a strict prohibition is hereby issued, with which the literary candidates and all other persons are required to make themselves fully acquainted. You are immediately to take all blocks for printing prohibited, obscene, and evil books, and utterly destroy them. Should any one dare to act irregularly, and print and circulate such books, he shall assuredly be immediately seized and punished with severity. Decidedly, no indulgence shall be shown. Let each tremblingly obey. Lay not up for yourselves future repentance. A special edict." (August 30th, 1834.)

This document was issued by the same individual, who only eight days before, had directed the police 'not to interfere with a matter of so small importance.' And it is further to be observed that the prosecution of Afa has been urged by the lieutenant-governor on the charge of traitorous intercourse with foreign-

ers, without any ground for such an accusation, except in the matter of his religion. The official statement of lord Napier above mentioned, was not printed by Afa, yet it being well known that he had been extensively and publicly circulating the books of 'outside barbarians,' the government directed its vengeance against him and his associates, denouncing him as a 'traitor,' and the Holy Scriptures as 'vile and trashy publications.' Ten individuals have been imprisoned; eight of whom have already been released, and the others are expected to be set at liberty in the course of a few days. The sufferings and loss sustained by these people have been severe.

The peculiar situation of this mission, and the character of the Chinese government, have hitherto prevented the organization of a church in this place.

The writers then give the names of fourteen individuals who have been baptised, and then proceed—

With a few of these fourteen we are well acquainted, and have pleasing evidence that they have been renewed in their hearts by the Holy Spirit; with others we have not had the pleasure of a personal acquaintance; nor do we suppose, from what we have learned concerning them, that they have all been born of God. All of them, however, excepting the children of Afa, who were baptised when very young, have come forward of their own accord, and by baptism declared themselves to be the disciples of Jesus. But God alone knoweth their hearts.

On the whole, the present aspect of the mission is pleasing and encouraging. The amount of books circulated during the last twelve months has been much greater than in any previous year. In the province and city of Canton, 40,000 tracts and portions of the Scriptures have been circulated; among them were 100 copies of the New Testament in five volumes; 5,900 sets of the Scripture Lessons, also in five volumes; and 5,000 sheet tracts. Besides these, 100 sets (500 volumes,) of the Scripture Lessons have been sent to the province of Kwangse; and 400 sets (2,000 volumes,) to the east coast of China; and the same number to Singapore and Bankok.

From the mission press at Batavia, 13,157 tracts have been sent abroad; of these, 7,696 went to the coast of China. The number circulated at Malacca, Penang, Singapore, Rhio, and Bankok, we have not the means of ascertaining; nor do we know the whole number that have been circulated on the coast of China.

But what are these—a dozen missionaries, and sixty or eighty thousands of tracts—among the millions of Chinese to whom the gospel is to be preached? And where are the converts, the churches, and the christian families among the Chinese? Where are the christian schools and colleges? Where are the thousands of christian pastors and teachers, who are needed for so great a multitude? And where are the millions of christian books and Bibles to supply all these numerous families? Darkness covers the land, and gross darkness the people. Idolatry, superstition, fraud, falsehood, cruelty, and oppression, everywhere predominate; and iniquity, like a mighty flood, is extending far and wide its desolations. But, thanks be to God, the promulgation of the gospel has been commenced, and by his grace, we trust the work will go on until its triumphs are complete. The storms of persecution may gather and break on the defenceless heads of the innocent; but if the work be of God, it cannot be overthrown. The promise of Christ, 'Lo, I am with you always,' is full of consolation and support. If Afa had fallen into the hands of his pursuers, (as at one time we supposed he had) his life, for aught we can see, would have been taken from him. But our heavenly Father has kept both him and us in safety. And though the prospect before us is dark, *very dark*, yet we see no reason to be discouraged; on the contrary, we find much to call forth new faith, new zeal, new efforts, new laborers, and—above all—more *frequent and fervent prayers*. The field seems boundless; and in many places, it is already white for the harvest. But the laborers are *few*: 'Pray ye, therefore, the Lord of the harvest that he will send forth more laborers into his harvest.'

Written in behalf, and by the direction of the Christian Union in China.

ELIJAH COLEMAN BRIDGMAN.

JOHN ROBERT MORRISON.

Canton, China, January 20th, 1835.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE FROM THE MISSIONS.

SOUTHEASTERN AFRICA.—The ship *Burlington*, which carried the mission families to Southeastern Africa, was at the Cape of Good Hope on the 9th of February. No intelligence has been received from the passengers.

WESTERN AFRICA.—A letter from Rev. J. L. Wilson, dated at Cape Palmas, December 27, 1834, where he had just arrived, states

that his voyage had been pleasant, and that the health of himself and wife was good. He adds—"The fever has prevailed among the colonists, but not malignant, and has proved fatal in only two instances. The natives received us with loud acclamations of joy, and more than five hundred of them are now around our doors. The prospects of the colony are flattering. Our house was ready for us, and we are comfortable." On his way Mr. Wilson touched at Goree and Monrovia.

JERUSALEM.—In consequence of the decease of Mrs. Thomson last July, it was thought advisable that Mr. Thomson should return to Beyroot and aid in the labors there, while Mr. Whiting and Doct. Dodge and their wives should remove to Jerusalem and continue the mission there. They accordingly left Beyroot on the 22d of October, and proceeded to the place of their destination by land, where, after a somewhat wearisome journey, by which, however, the health of all was benefitted, they arrived in safety on the 1st of November. At the date of their letter, November 24th, they were ready to commence their missionary labors. They were welcomed by the Rev. Messrs. Nicolayson and Calmen, missionaries of the London Jews' Society, laboring in Jerusalem.

SCIO.—Mr. and Mrs. Houston removed from Smyrna to Scio in January, where on the 30th of that month they were comfortably settled, and in good health. A wide door was beginning to be opened before them, and books were applied for every day.

TREBIZOND.—Under date of December 11th, 1834, Mr. Johnston writes that he left Constantinople on the 7th of November, and arrived at Trebizond on the 15th; where he was kindly received and very hospitably entertained by the British consul. He had secured a house, and expected to remove his family from Constantinople and commence a permanent residence at Trebizond in the spring.

ATHENS.—Mr. King, at the close of the last year and the beginning of the present, was experiencing much opposition from the Greek priests and from some of the officers of government, which had been removed from Napoli to Athens. The house in which his school was taught had been taken from him and used for holding one of the courts; efforts were made to draw away his teachers; and the bishop was daily preaching against him and his labors. The regency, however, seemed to be very friendly; and the number of his pupils rather increased. For books and tracts there was still a good demand; and in the month of January he distributed more than 3,600 copies of school books and tracts, and more than 200 copies of the New Testament in Modern Greek.—The inhabitants of Napoli were proposing to establish a college there wholly independent of the government, and

had raised a considerable amount of funds for the purpose. The king of Greece will become of age and assume the reins of government himself in June next.

SIAM.—The ship *Cashmere*, which sailed from Boston July 2d of last year, having on board Doct. and Mrs. Bradley, and Miss White, arrived at Amherst, in Burmah, on the 6th of December, the mission family being in good health. The passage had been unusually long, (157 days), but otherwise pleasant. Dr. B. had visited the Baptist mission station at Maulmein; and as the *Cashmere* was to touch at Rangoon, he did not expect to reach Singapore till the first of January.

ARKANSAS CHEROKEES.—Miss *Cynthia Thrall* was removed by death from her missionary labors at Dwight on the 17th of August last.

Mrs. *Newton*, wife of Mr. Samuel Newton, of the same mission, closed her labors at the Forks of Illinois, on the 30th of March.

Both these faithful laborers were sustained by the christian hope in the hour of dissolution. Some further notice will be inserted in a future number.

EMBARKATION OF MISSIONARIES.

A public religious meeting was held at the Bowdoin-Street meeting-house, in Boston, on Sabbath evening May 10th, on occasion of the departure of missionaries to four of the missions of the Board. In addition to the usual devotional exercises, a brief statement was made by one of the Secretaries respecting the destination of the several missionaries and assistant missionaries present, and an address was delivered to them by the Rev. Miron Winslow, recently from Ceylon, and who is expected soon to return to that field of labor.

Asabel Grant, M. D., from Utica, N. Y.; and Mrs. Grant, from Cherry Valley, N. Y.; and Miss Rebecca W. Williams, from East Hartford, Con., embarked in the brig *Angola*, captain Cushing, for Smyrna, May 11th. After their arrival at Smyrna, Doct. and Mrs. Grant will proceed, by way of Constantinople, to join the mission to the Nestorians in Persia. Miss Williams will proceed to Beyroot, where she will be engaged in teaching and superintending female schools.

The Rev. John M. S. Perry, late pastor of a church in Mendon, Ms. and his wife, the Rev. J. J. Lawrence, from Genesee, N. Y.,

and Mrs. Lawrence, from Maltaville, N. Y., the Rev. Henry Ballantine, from Marion, Ohio, and Mrs. Ballantine, from Henniker, N. H., and Mr. Elijah Ashley Webster, printer, from Utica, N. Y., and Mrs. Webster, from Victor, N. Y., embarked in the ship *Shepherdess*, captain Kinsman, May 16th. The *Shepherdess* will touch at Colombo, on the western coast of Ceylon, and leave Messrs. Perry and Lawrence and their wives, destined to the mission among the Tamul people; and will then proceed to Bombay with Messrs. Ballantine and Webster, and their wives, who are to reinforce the Mahratta mission.

FUNDS GRANTED FROM OTHER SOCIETIES.

American Bible Society.—

For the China mission,	\$5,000 00
For the Ceylon mission,	4,000 00
For Constantinople, for printing the Psalms in Hebrew Spanish for the Jews,	1,000 00
For Nestorians in Persia,	500 00
Also 150 Bibles and 150 Testaments, for distribution and to be used in the schools at the stations among the Cherokees, Choctaws, Osages, and other Indian tribes,	150 25
	10,650 25

Philadelphia Bible Society.—

For Sandwich Islands mission,	\$2,500
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Philadelphia Female Bible Society.—

For Greece,	\$100
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Connecticut Bible Society.—

For China mission,	\$1,000
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American Tract Society, (New York).—

For Mahratta mission,	\$3,000
For Ceylon mission,	3,000
For China mission,	3,000
For mission to the Indian Archipelago,	1,000
For mission to Asia Minor, Constantinople, Syria, Persia, etc.	3,000
For Sandwich Islands mission,	2,000
For missions among N. A. Indians,	150
For Seneca mission, a set of the Society's publications,	15
	17,165

American Tract Society, (Boston).—

For Choctaw mission, 3,000 copies of tract in the Choctaw language,	\$132 78
For Creek mission, 1,000 copies of Sermon and Hymns in the Creek language,	42 51
	175 29

Donations,

FROM APRIL 11TH, TO MAY 10TH,
INCLUSIVE.

<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Charlotte, Cong. chh.	28 00
Salisbury, La.	1 50—39 50
<i>Cheshire co. N. H., Aux. So. S. A. Gerould, Tr.</i>	
Dublin,	10 50
Pittsfield, Mass. con.	25 40

<i>Hinsdale,</i>	22 30
<i>Keene, Mon. con.</i>	6 07
<i>Nelson, La.</i>	8 75
<i>Sullivan,</i>	8 50
<i>Swansey, Mrs. R. Dickinson,</i>	
dec'd, 10; cong. chh. 11,50;	21 50
<i>Westmoreland, N. chh. 8,67; S.</i>	
chh. 11,50;	20 17
<i>Winchester,</i>	1 54—124 91
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
<i>Amesbury and Salisbury, La.</i>	22 00
<i>Andover, S. par. Gent. and la.</i>	104 00
<i>Bradford, E. par. Rev. G. B. Perry's so.</i>	21 00
<i>Haverhill, Mon. con. in centre chh.</i>	40 00
<i>Ipswich, Coll. in Rev. Mr Kimball's so. 41; mon. con. 38,64;</i>	79 64
<i>Linbrook, La.</i>	7 11
<i>Newbury, Rev. L. Withington's so.</i>	35 18
<i>Newburyport, La. in Rev. Dr. Dana's so. 26,25; mon. con. in do. 58; mon. con. in Rev. Mr. Milton's so. 43,37;</i>	197 62
<i>Rowley, Rev. W. Holbrook's so.</i>	37 20
<i>West Amesbury, Rev. Mr. Eaton's so.</i>	12 40
<i>West Bradford, Gent. 22,50; la. 46; mon. con. 15,83;</i>	84 33
<i>West Newbury, 2d par. Gent. and la.</i>	51 73—632 20
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
<i>Danvers, N. so. Gent. 72,37; la. for ho. chil. 44,53;</i>	117 19
<i>S. so. Gent. and mon. con. 59,30; la. 79,41; fem. so. of industry, for Zoolah miss. 25;</i>	156 71
<i>Essex, Gent.</i>	54 00
<i>Hamilton, Indiv.</i>	40 00
<i>Lynn, La. 64,75; mon. con. 44,95; Manchester, Gent. 13,50; mon. con. 12,82;</i>	109 70
<i>Salem, United mon. con. in Tab. so. 16,28; la. 157,50;</i>	173 89
<i>Topsfield, Gent. 68,17; la. 50,99; mon. con. 14,34;</i>	133 50
<i>Wenham, Contrib.</i>	21 75—833 00
<i>Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.</i>	
<i>Elizabethtown, Miss. asso. in 1st and 2d presb. chhs. for two bea. youths, 40; miss. asso. in 1st presb. chh. to constitute Rev. NICHOLAS MURRAY and Rev. DAVID MAGIE Honorary Members of the Board, 150;</i>	190 00
<i>Newark, Mon. con. in 3d presb. chh.</i>	20 87—210 87
<i>Grafton co. N. H., Aux. So. W. Green, Tr.</i>	
<i>Campton, Mon. con.</i>	21 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
<i>Greenville,</i>	6 00
<i>Lexington, Mon. con. in presb. chh.</i>	17 77—23 77
<i>Litchfield co. Ct. Aux. So. C. L. Webb, Tr.</i>	
<i>(Of which fr. Colebrook, Coll. in cong. so. 123; Mrs. M. Allea, dec'd, 10;)</i>	150 00
<i>Lincoln co. Me. Aux. So. Rev. S. White, Tr.</i>	
<i>Wiscasset, (of which to constitute Rev. DANIEL KENDRICK of Edgecomb, an Honorary Member of the Board, 50;)</i>	51 12
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	50 00
<i>New Haven co. East, Ct. Aux. So. S. Frieble, Tr.</i>	24 00
<i>New Haven co. West, Ct. Aux. So. W. Stabbins, Tr.</i>	
<i>Derby, La. sew. so. to constitute Rev. ALBERT HALE of Bethel, Illi. an Honorary Member of the Board,</i>	50 00
<i>New Haven, H. E. Hodges,</i>	10 00—60 00
<i>New York city and Brooklyn, Aux. So. W. W. Chester, Tr.</i>	227 55
<i>Orleans co. Vt. Aux. So. G. H. Cook, Tr.</i>	
<i>Craftsbury, A friend,</i>	87
<i>Glover, Asso,</i>	5 13—6 00
<i>Palatine miss. so. Ms. E. Alden, Tr.</i>	
<i>Bridgewater, Gent. and la. (of which to constitute Rev. EDWARD GAY an Honorary Member of the Board, 50;)</i>	54 39

Hanson, Mon. con.	1 50	Centen, N. Y., G. Ray,	1 50
Roadolph, 1st par. Gent. 55,50; la. 31;	86 50	Cherry Valley, N. Y. Mon. con. and coll.	
E. par. Gent. 90,60; la. 28; mon. con. 17;	65 60—207 90	78; DAVID H. LITTLE, which constitutes him an Honorary Member of the Board, 100;	178 00
Pilgrim Aux. So. Ms. Rev. E. G. Howe, Tr.		Dedham, Ms. Fem. miss. so. in E. village,	15 00
Carver, Gent. 12,13; la. 18,80;	30 93	De Page, Illi. Mon. con.	22 50
Halifax, Mon. con.	8 87	Derby, Vt. Gent. asso. 13,56; la. asso. 7,50;	21 15
Kingston, Mon. con.	1 37	Doyleston, Pa. Mon. con.	26 46
Plymouth, 3d chh. Mon. con. to constitute Rev. Thomas Bou- telle an Honorary Member of the Board, 50; la. 21,50; 2d chh. 13,18;	84 68	East Groton, N. Y. Chh. to constitute Rev. EDWARDS C. BEACH an Honorary Member of the Board.	100 00
Plympton, Gent. 31; la. 27,53;	58 53—184 38	East Lyme, Ct. Cong. so.	10 00
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	24 95	East Sharon, Ct. A friend,	2 00
Rutland, La.	25	Eric, Pa. Coll. in 1st presb. cong. 20; la. sew. so. 20;	40 00
West Haven, A widow's mite,		Fairfield, N. J. Fem. mite so. 21; presb. chh. 23,45;	44 45
West Rutland, Gent. 60,56; la. 24,58; mon. con. in cong. chh. 13;	98 14—123 34	Foxboro', Ms. La. asso.	4 25
South Middlesex confer. of chhs. Ms. P. Johnson, Tr.	85 41	Franklin, N. Y. Mon. con. 18,18; Dr. D. 5; Mrs. P. 3;	96 18
Sullivan co. N. H., Aux. So. J. Breck, Tr.		Glenns Falls, N. Y. Presb. chh. mon. con.	30 00
Claremont, Gent. 12,75; la. 21,88; mon. con. 45;	79 63	Grafton, Vt. Mon. con. 18; J. Barrett, 10;	26 00
Corrish, Gent. 2; la. 1,79;	3 79	Greenbush, N. Y. Presb. chh.	56 32
Lampeter, Gent. 4,50; la. 8,78;	13 28	Greenwich, Ms. Mon. con.	28 34
	96 70	Harperfield, N. Y. Mon. con. in presb. cong.	14 90
Ded. expenses paid by aux. so.	1 50—95 90	Harrisburg, Pa. Presb. chh. (of which for support of Mrs. Alexander at the Sandw. Isl. 62,82;) which constitutes Rev. WIL- LIAM R. DEWITT an Honorary Member of the Board,	87 82
Tunton and vic. Ms. Aux. So. H. Reed, Tr.	47 97	Ipswich, Ms. So. in fem. sem. for Mary Lyon Grant at Mackinaw,	46 62
Berkley, Miss. so.		Jamaica, Vt. Mon. con. 5; use of pew, 2;	7 00
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.		Kinderhook, N. Y. For. miss. so.	27 90
Western Reserve, Aux. so.		Kingston, N. Y. Sab. sch. and fem. miss. so. to constitute Rev. ROBERT G. THOMPSON of Pound Ridge, an Honorary Member of the Board,	50 00
S. Amherst, by A. Tracy, 9,50; Cleveland, C. L. L. a thank off. 12; Elyria, Chh. and cong. 26; av. of jewelry, 83c. Pay- ettaville, Ten. Coll. 90; Medina co. Richfield, Sub. 23; Portage co. Windham, La. 15,56;	106 89	La Porte, Ind. Mrs. C. E. Clark,	3 00
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.		Limerick, Me. Mon. con.	40 00
Hartland, Mon. con.	18 00	Livingstonville, Mon. con.	15 00
North Hartford, Gent.	15 25	Macbas, Me. Mon. con.	20 00
Norwich, North, Gent. 18, la. 10,50; 2d chh. South, Gent. and mon. con. 14; la. 12;	26 00	Madison, Ct. Young la. sew. so.	20 00
Farmet, La.	3 75	Malden, N. Y. Mon. con. in presb. chh.	15 00
Royalton, La.	19 62	Marblehead, Ms. Gent. asso. 138; mon. con. 35; (of which to constitute Rev. SAMUEL W. COZZENS an Honorary Member of the Board, 50;)	173 00
South Hartford, La.	8 00	Mackinew co. N. C. Rev. A. K. Barr,	5 00
West Hartford, Gent. 7,44; la. 6,25; mon. con. 9,14;	22 83	Michigan Ter. A lady,	1 00
Windsor, Mon. con.	11 00—152 95	Middleton, Ms. Sab. sch. class for Rev. Mr. Bridgman in China, 5,60; mon. con. 15,30;	20 90
		Montreal, L. C. Free chh.	12 37
		Moravia, N. Y. Mon. con. in presb. cong.	3 00
		Nashua, N. H., A friend,	11 00
		Newark, N. J. 4th presb. chh. (of which to constitute Rev. SAMUEL W. COLBURN of Attleborough, Ms. an Honorary Member of the Board, 50;)	78 00
		New Brunswick Presbytery, Princeton, N. J. Presb. chh. 112,83; Shrewsbury, Chh. and indiv. 33;	145 83
		New Castle Presbytery, Pequa and the Grove cong. 133; Belleville cong. 30,87;	172 87
		New Haven, Ct. Miss. so. of African sab. sch. for Miner sch. in Ceylon,	30 00
		New Lebanon, N. Y. Mon. con. in presb. chh.	20 00
		New Providence, N. J. Fem. juv. miss. so. for a hea. child,	12 00
		New Windsor, N. Y. Mon. con. in presb. chh.	3 00
		New York city. Young men's for. miss. so. 300; E. and F. Brewster, for Mary Brews- ter in Ceylon, 20; E. P. B. J.; an indiv. 1;	322 00
		Niagara Falls, N. Y. Presb. chh.	16 25
		Norfolk, Va. J. D. Johnson,	50 00
		North East, N. Y., N. Holbrook,	6 00
		North Haverhill, N. H., D. Worthen,	3 50
		North Madison, Ct. Mon. con.	21 51
		Orange co. Vt. A friend,	3 00
		Oswego, N. Y. Coll. in presb. chh. 35; mon. con. 88;	123 00
		Painesville, O. Mon. con. in presb. chh.	13 35
		Philadelphia, Pa. 1st presb. chh. Northern Liberties, 326,89; fem. so. for ed. hea. youth, for support of 1st and 2d Philadel- phia schools in Bombay, 250; juv. miss. so. in 1st presb. chh. 32,10; fem. s. s. class in 11th do. 2,75; av. of jewelry, 3; a friend, 1,55;	616 90

Total from the above sources, \$4,044 41

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. Mon. con. in 2d presb. chh. 6,68; 3d presb. chh. 17,70;	24 32
Alstead, N. H. Gent. benev. asso.	14 50
Amsterdam, N. Y. Mater. asso. for Halsey A. Wood in Ceylon, 20; S. S. of presb. chh. 6;	26 00
Ann Arbor, M. T. Mon. con. in presb. cong.	10 00
Baltimore, Md. J. Creery, 50; mon. con. in 11th presb. chh. 25; 1st pay. for Jane Stewart Purviance in Ceylon, 20; fem. juv. miss. so. of 1st presb. chh. 1st pay. for Eliza Conkling in do. 20; for Sem. at Rat- ticotta, 18; fem. mite so. for do. 10; a fem. s. s. schol. 2,50;	145 50
Banger, Me. Mon. con. in 1st cong. so.	100 00
Bath, N. H. Mon. con.	12 00
Bemington, Vt. Rev. E. W. Hooker's so. 64,98; mon. con. in sem. 4;	68 98
Bethel, Vt. Mon. con. in cong. so.	12 00
Boston and vic. Ms. Fem. so. for pro. chris. among the Jews, for support of Rev. W. G. Schaffner, 563,65; E. T. 10; S. Green- leaf and Rev. R. Anderson, 20;	595 65
Brantford, U. C. Mon. con. in presb. cong.	20 00
Brookville, Me. Fem. mite so. for ed. hea. chil.	2 00
Calenden, N. Y., J. A. McVean,	10 00
Onondaga Centre, N. Y. Indiv. 10,50; Mrs. S. G. N. 5; Mrs. A. H. C. 5;	20 50

<i>Pittsfield, N. H.</i> Mon. con.	18 18	<i>Dedham, Ms.</i> A box, fr. fem. miss. so. in E. village,	14 63
<i>Reading, Pa.</i> Juv. miss. so.	10 00	<i>Dover, N. H.</i> , A timepiece, fr. friends, for Dr. Ward, Ceylon,	12 00
<i>Rindge, N. H.</i> Kec'd at Brainerd,	1 00	<i>Franklin, Vt.</i> A box,	19 99
<i>Salom, Ms.</i> Howard-st chh. and so. Gent. (of which for int. on sab. days, 10;) 69,39; la. 28,61; a friend, 19;	110 00	<i>Greenfield, Ma.</i> A box, fr. la. asso. in 2d par. for Rev. H. G. O. Dwight. Constantinople,	63 55
<i>Sant St. Marie, M. T.</i> Mon. con.	10 50	<i>Hamp. Chris. Depos. Ms.</i> Flannel, fr. fem. asso. West Hampton; Socks and yarn, fr. fem. asso. Chesterfield; blankets, etc. fr. Mr. Sage, for Stockbridge Indians; one ream letter paper.	
<i>Schaghticoke, N. Y.</i> Presb. cong. to constitute Rev. BENJAMIN J. LANG an Honorary Member of the Board,	52 00	<i>Middlebury, Vt.</i> A box, for Rev. J. Perkins, Persia,	21 00
<i>Schenectady, N. Y.</i> Presb. chh.	145 69	<i>New Echota, Cher. na.</i> Tanner's Atlas, fr. Mr. Boudinot, for Miss Sawyer,	10 00
<i>Selma, Ala.</i> Valley Creek aux. miss. so. coll. in cong. of Rev. T. Alexander,	292 94	<i>Providence, R. I.</i> , A box, fr. ladies of three cong. chhs. for Rev. J. M. S. Perry.	
<i>Sharon, Ct.</i> Sab. sch. for Benjamin Hamlin in Ceylon,	12 00	<i>Running Waters, Cher. na.</i> A bonnet, shoes, etc. fr. Mr. Ridge, for Miss Sawyer,	9 00
<i>South Reading, Ms.</i> Mon. con. for wes. miss.	16 96	<i>Stratford, Ct.</i> A box, for Rev. E. Armstrong, Sandw. Isl.	
<i>St. Johnsbury, Vt.</i> C. Hosmer, for <i>Harvey Hosmer</i> in Ceylon, 25; anon. con. in 1st cong. so. 15;	40 00	<i>Weatherfield, Vt.</i> A box, fr. chh. for Rev. S. Hall, La Pointe.	
<i>Stockbridge, Vt.</i> L. Howe,	10 00	<i>Windham, O.</i> Clothing, fr. la. asso.	6 74
<i>Taneytown, Md.</i> S. S. teachers of presb. chh.	50 00	<i>The following articles are respectfully solicited from Manufacturers and others.</i>	
<i>Troy, N. Y.</i> Infant sab. sch. chil.	20	Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.	
<i>Trumansburg, N. Y.</i> 1st presb. chh.	108 00	Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.	
<i>Tuscaloosa, Ala.</i> Young la. so. which and prev. pay. constitute Miss F. VINCENT an Honorary Member of the Board,	81 00	Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.	
<i>Uniontown, Md.</i> Cumberland presb. chh.	7 87	Blankets, coverlets, sheets, &c.	
<i>Utica, N. Y.</i> A lady, for testaments for Mah-ratta miss.	1 50	Fulled cloth, and domestic cottons of all kinds.	
<i>Walsham, Ms.</i> Mon. con.	35 72		
<i>Watertown, N. Y.</i> Benev. asso. Coll. at anniver. 2,29; A. Hough, 1; Adams, Chh. 43,47; Antwerp, Chh. 8; Bellville, Chh. 14; Barrville, Chh. 2,37; Lowville, Chh. 2,67; mon. con. 2,34; Lowville Village, Fem. miss. so. 4,32; Le Roy, Chh. 6; Martinsburgh, Chh. 5,06; do. for S. E. Asia, 4; for Africa, 4; for Palestine, 9; Oswow, Chh. 9,31; Sacket's Harbor, Chh. which and prev. pay. constitute Rev. JOHN W. IN-wix an Honorary Member of the Board, 44,43; Stow's Square, Chh. 8,92; Water-town, 1st chh. 47,81; 2d chh. 7; West Iayden, Chh. 15,50; ded. am't ack. in March. 130,99;	103 43		
<i>West Bridgton, N. J.</i> Fem. aux. so.	38 00		
<i>Westminster, Vt.</i> Fem. asso.	15 00		
<i>Woodford, Vt.</i> A little girl, dec'd,	4 37		
<i>Unknown, A</i> friend,	3 00		

LEGACIES.

<i>Charlestown, Ms.</i> Isaac Warren, by Nathan Warren and Isaac Fluke, Ex'rs,	500 00
<i>Hartford, Vt.</i> Miss Anna Woodward, (prev. received, 36,55;) by Rev. J. Richards,	10 00
<i>Mayhew, Choc. na.</i> Ebenezer Bliss, (prev. received, 600;) by Rev. C. Kingsbury, Ex'r,	41 16
<i>Mumek, N. J.</i> John Poinier, by John W. Poinier, Ex'r,	250 00
<i>New Haven, Ct.</i> John M. Hooker, by W. G. Hooker,	50 00
<i>Orford, N. H.</i> Miss Sarah W. Niles, (prev. received, 30,99;) by W. Green,	11 22
<i>Thornien, N. H.</i> Miss Elizabeth McLellan, for wes. miss. (prev. received, 300,41;) by E. Little and D. Baker,	193 00
<i>Union Village, N. Y.</i> Moses Cowan, by Lewis Younglove, Ex'r,	200 00

Amount of donations and legacies acknowledged in the preceding lists, \$10,370 86. Total from September 1st, to May 10th, \$115,132 97.

DONATIONS IN CLOTHING, &c.

<i>Bakersfield, Vt.</i> A box, fr. la. asso.	27 00
<i>Baltimore, Md.</i> A box of books, fr. fem. mite so. for Ceylon.	
<i>Boston, Ms.</i> Comprehensive Atlas, fr. S. G. Goodrich, 10; Youth's Book of Natural Philosophy, Youth's Book of Astronomy, and Lyceum Arithmetic, 50 copies ea. fr. W. Pease, 53;	63 00
<i>Bridgeport, Ct.</i> A box, fr. so. of Rev. J. Blatchford, for Rev. E. Armstrong, Sandw. Isl.	

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, in April, viz.

Bethel, J. McC. 1; Powhattan, M. box of Mount Carmel chh. 3,25; Rev. James Wood, which constitutes him an Honorary Member of the Board, 50; miss. asso. of Village chh. to constitute Rev. A. HART an Honorary Member of the Board, 50; Mrs. S. Hoge, 10; Mrs. S. L. of Briery chh. 1; Fayetteville, N. C. Mon. con. 12; Byrd and Providence, Chh. asso. 40,62; Halifax co. Miss E. H. Cunningham, 10; Norfolk, Miss. asso. 19,50; mon. con. 33; Portsmouth, Miss. asso. 8,87; Prince Edward co. Miss. asso. in College chh. 100,05; mon. con. in Union Sem. 22,05; young ladies of Mr. R.'s sch. 9,31; Ann M. Hunt, 50; Rockville and Bethesda chh. Md. to constitute Rev. JOHN MERRIS an Honorary Member of the Board, 50; J. and E. Mines, 10; Washington City, 4th chh. to constitute Rev. MASON NOBLE an Honorary Member of the Board, 50; 1st chh. sub. 41,73; 579 38

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Fem. asso. in Circular chh. 210; united mon. con. in 3d presb. chh. 56,31; Beach Island chh. Mon. con. 27,25; Flat River Presbytery, 6; Augusta, Ga. Gent. miss. asso. 208,50; la. do. (of which to constitute Rev. S. K. TALMADGE an Honorary Member of the Board, 50;) 175,50; Mrs. Evans, 5; Athens, Ga. Rev. SAMUEL P. PRESSLEY, which constitutes him an Honorary Member of the Board, 50; Mrs. A. H. Scott, 1; Jackson Creek chh. coll. 37,19; Laurensville, Mon. con. 15,56; Spartanburg dist. S. Morrow, 5; T. Hanna, 10; do. for tracts for China, 10; Edisto, Rev. Mr. Murray, 5; Wayne co. Ga. Alecia chh. 8; less discount, 60c. 826 55

MISSIONARY HERALD.

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No. 7.

American Board of Commissioners for Foreign Missions.

Singapore.

EXTRACTS FROM THE JOURNAL OF MR. TRACY.

[Continued from p. 211.]

September 8, 1834. The Portuguese captain whom I saw the other day repented of having taken so few books, and applied for more, which I accordingly sent.—Commenced reprinting John's gospel in Malay.

11. Distributed books in the morning, but met with nothing very peculiar. Evening at Cam-pong-Glam. Talked and distributed books for more than an hour. There were always a number of listeners when we stopped to talk with those to whom we gave books. They almost universally appear serious and very attentive while thus hearing the importance of the doctrines contained in these books, and of attention to the welfare of the soul enforced. One might preach all day to an attentive little audience in and about Singapore, if he were able to speak the language spoken here. Met with several who said they believe that these books teach the truth; but I fear they would not tell their countrymen the same story.

12. Went on board three native vessels (prows) from Borneo. I made inquiries respecting the country, and learn that there are many pirates in the region from which they came; which, by the way, is not Sambas, as I stated two weeks ago; but, if they told me truth to-day, Serowa or Shrowa, and Shadung. The latter place, they say, is seven or eight days' sail from Sambas, for native craft, five for European, and the former two days sail from Shadung. One of the prows was from Borneo city, or, as the

natives pronounced the word, from Broonee. They say the city contains six or eight times as many inhabitants as Singapore. Its population may then be 100,000, or 150,000. I inquired respecting the country. They say the soil is good, but not well cultivated. That in the vicinity of Borneo city is probably best, and its productions are considerable, even now. Those with whom I conversed to-day were not confident respecting the reception a teacher would meet with from the rajahs, of whom they stand in great fear. "We are but a little stream: he the great ocean," said one of them. They see and feel their vast inferiority to Europeans. "Our people are all mud," that is, very stupid. Many of them read Malay, and they received books gladly. One of them said there was a man here three or four years ago, who gave such books to some of his countrymen, who carried them home, and they were read with great pleasure. May we not hope that some future laborer in Borneo will see the fruit of the seed now sown?

I sent a plain neatly bound Bible to the sultan of Borneo, and gave the traders some tracts to be distributed among their friends. The rajahs of Serowa and Shadung hold their authority from the sultan. He is a Malay. There is no Dutch authority in that part of Borneo. Several European ships visit Borneo for pepper and various articles for the Chinese market.

13. Spent a part of the day in procuring girls to attend Miss Wallace's school. The Lord gave success; and the promise of a sufficient number was obtained much sooner than I had been led to expect by accounts respecting former efforts of the kind. At evening distributed a few books.

14. Went to meet any Chinese who might come for conversation, as on previous Sabbaths. Only one came, besides my friend the doctor. I conversed an hour nearly, with my new visitor, and endeavored to impress upon him the most important doctrines of the Bible, in an earnest and affectionate manner. He listened attentively, assented to many things, and objected to none. Gave him a set of the "Scripture Lessons."

The doctor has spent the day in reading the gospel of John and other parts of the Bible, and in meditation on what he read. It is not a little gratifying, amidst the general indifference of the Chinese, to find one man who *seems* truly sincere and humble in inquiring for the way of life. I trust God has begun a good work in him, and will perfect it, and receive all the glory of his salvation.

16. Visited three prows from Borneo. On board one of them I preached to an attentive audience for some time. On my speaking of a man going to dwell among them and teach them things that would be useful to them, they expressed great joy, and said they desired to learn what these books teach, and the various things which give the English the advantages which they enjoy over the natives of these countries. When about to leave, I gave them a New Testament and a few tracts, which were all in the hands of readers before I could get into my boat; and as some readers were not supplied, they called for more. On board the two others, my reception was good, but not quite so welcome as on board this one.

18. Went on board two prows from Mocha, which belongs to Borneo or Broonee, and is two or three days sail west from the capital. The people of both gathered around and listened with the most pleasing attention and interest, while I spoke to them of the object of my visit, and also, especially on board one of them, made known some of the most important truths of the gospel. They both expressed much pleasure at the proposal that some one go to reside with them and teach them these doctrines and things useful to them. They said the sultan would certainly be much in favor of it—would rejoice to receive him. They told me that the captain of a vessel visited some days ago, to whom I gave a Testament for the sultan, is a great man in Borneo; and one whom the sultan consults on all affairs of importance. His ancestors have held the office of sultan, and he is a great favorite of the people. If therefore he favors

a teacher's going there, the sultan will of course. Their statements seemed to me very probable from the appearance and language of the man himself; and as he appeared friendly, I hope his influence may be of service in introducing the gospel there.

On board one of the vessels, the captain seemed to fear some treachery, when I offered him books, and excused himself from receiving them, saying he had just arrived (yesterday), had sold little and had nothing to offer in return. I told him all I asked was that he would regard me as a friend, and read the New Testament with an attentive, believing heart, and carry that and the tracts home for his friends to read. On becoming satisfied that it was a gift, he accepted it very gratefully.

19. Was prevented from going out both morning and evening by rain. Heard news to-night that filled my heart with anguish: I am told that the Chinese doctor, who asked for baptism, and who has appeared sincere and attentive, was intoxicated. What to think of it I knew not. Has he been intentionally deceiving me, or has he been inadvertently led on to commit this sin? What motive he could have for deception, I know not; but if sincere, it seems unaccountable that he should be so led astray, especially as I have spoken to him particularly about this sin. However it may be, I am grieved exceedingly. But, as I said of the death of my brethren, God will bring good out of this evil. That is my consolation, now that those on whom I leaned for assistance, and he from whom I expected comfort, more than all other mortals, save one, are, the former cut off, and the latter, I fear, led captive by Satan at his will.

20. Distributed books in the morning—nothing peculiar in their reception. About ten o'clock a Chinese brought two young men who use opium to receive a tract written by a Canton Chinese merchant against it. I took occasion to give them a better book, the gospel of John, as well as the one they asked for; and also to talk with them respecting the Savior, and the necessity and way of obtaining forgiveness of sin by his merit. They seemed to listen attentively, and with more than usual interest, said they would come tomorrow and talk further on the subject; but promises of this kind are so often broken, that it affords only a very little pleasure to hear them.

About four, P. M., went on board the Borneo prows. On board the first, which arrived yesterday, I met with nothing pe-

cular. Went next to see the "great man," spoken of the other day. Found with him his son, a large corpulent man, who feels his dignity and talks loud and long, and with many graceful gestures. He showed me his hand, soon after I went on board, and asked me whether I could tell by looking at it whether he should become sultan and be prosperous or not. I told him none but God could tell that; if men pretended to do it, it was all deception. I spoke of the books. He says he saw a man from Manilla some time ago, who told him something about the Christian religion and he was anxious to learn more. He seemed very urgent for books; and described those which he especially wished to obtain; one to teach him his duty to himself or how he must do in respect to himself; another to teach him his duty towards his prince, parents, etc.; and a third to teach him his duty towards God, and how his soul can be saved. I told him the Bible contains adequate instructions on all these points, sometimes spoken in precepts, and at others taught by examples to be imitated or avoided; and that he who reads it with a teachable and sincere heart, will find it a sufficient guide. "This then," said he, "is the book I want." He said that he came here, not as others, to trade, but for the purpose of learning what could be useful to him, and enable him to exert a proper influence upon his countrymen; and he would have me think a principal reason of his coming was to learn respecting the doctrines of these books. But I suspect his visit is rather one of curiosity, than of religious inquiry. He said if I could give him the book referred to, he should read it; and if good, communicate its contents to others, etc., and my name would be very great in all those regions—an appeal to my vanity to induce me to give him the book.

After a long talk, in which he convinced me that he was a savage chief, of more than usual natural ability, and desirous of obtaining knowledge; but proud, ignorant, and probably deceitful; we parted with an agreement that my interpreter meet him on Monday morning and conduct him to my room, where he is to see all the books we have and to receive the whole Bible in Malay.

I next went to a large prow with a crew of one hundred men. I took my seat as usual, cross-legged, upon the mat where the captain sits and receives visitors. I was immediately surrounded by outstretched heads, and spoke for a few minutes about the books, and the soul's

salvation. I then presented a New Testament to each of the two principal persons on board; and began to distribute tracts, when immediately the circle narrowed, and a score or two of hands were extended for books, and it was with difficulty that I prevented them from being taken from me *en masse*, and when put in the hands of individuals, from being torn from them by others, who had placed their hands upon them at nearly the same instant. As soon as one obtained a tract he retired and made way for others. I was sorry I had not enough to supply the readers, as they will probably sail before I can visit them again, and I shall see most of them no more till the judgment day.

22. Received the Borneo chief at my room in the morning and conversed with him some time. He came with six or eight attendants, and maintained his dignity and ease of deportment very well. I endeavored to draw his attention to religious subjects, but he seemed rather bent on hearing other things, though he gave some attention. I presented him a Bible, and explained to him how it is the word of God, and not of man, by comparing it to my words which he received by the mouth of my interpreter, whom I have made to understand what I wish to say to him:—so God made holy men understand what he wished to say to us, and they wrote it down as in this book. After about an hour we went to the house of J. Balistier, Esq., American consul here, where he gratified the curiosity of several American friends and gave them an opportunity to make many inquiries respecting the products and trade of Borneo. He was then shown round the house, and appeared highly pleased with what he saw, but maintained his gravity and dignity, such as it is. His dress to-day consisted of a cloth, of the size of the common handkerchief, tied tastefully around his head; a waistcoat with arms of calico; a red and blue checkered sarang, i. e. a piece of cloth with the ends sewed together and worn loosely about the body and shifted at pleasure; and a pair of pantaloons which reached to the calf of the leg;—all made in Borneo. When walking in the sun he carried an umbrella, which I have seen no other of his countrymen do. Tomorrow he is to come again, and see the printing-office, etc. After he had gone, six other Borneo men came for books. I asked them if they could tell how their sins could be pardoned. They did not know, and I tried to explain the only true way. I had considerable con-

versation with them and dismissed them with two Testaments and a few tracts. They say the chief who was here is next in dignity to the sultan, and his counselor on every occasion.

23. The Chinese doctor, who was so attentive for several weeks, has forsaken me. It is said he came to me to see whether I was like the missionaries he had seen before, and would give him money for attending my instructions. When he saw me or any interpreter coming near his house, he would take a book and appear to be reading, but as soon as we were out of sight he laughed at my folly in opposing idol-worship, and at the contents of the Scriptures. When he had satisfied himself respecting me, he took the books I had given him, and carried them into the country and gave them to his friends for waste paper; came back and got drunk, etc. I shall try to treat him kindly, if peradventure he may yet see his wickedness and repent.

Thus probably ends all my hope concerning this man. I had feared some such result, but he *appeared* to be sincere and humble; and I cherished so much hope, that I was grieved, bitterly grieved, when I heard of his most lamentable hypocrisy. But such is heathenism. It trains its children to lying, and ingratitude, and profaneness.

26. Waited on my friend, the aged and venerable Borneo chief, early in the morning, and showed him how Europeans live. Gave him a Malay Bible, and he also received a few other trifling presents to show his countrymen what are our customs and the advantages of knowledge. He was pleased, I think, with his visit, but he is reserved in conversation, and does not speak without some object worthy of it. He has made a very favorable impression on my mind, and I hope he will believe me a friend to him and his people. He took my name to carry home with him.

My work on board the Borneo prows, I now consider as done. It has been very pleasant, and I trust good fruits will appear at some future time. Much depends on the reports made to the sultan by the two chiefs who have been here. If they believe what I have told them, and do not fear some crafty design on my part to injure them, or promote my own selfish interest, and are not alarmed for their religion, I presume there will be an application for teachers next year. The Lord direct their minds aright.

I have distributed about thirty New Testaments, six or eight Bibles, and perhaps a hundred and fifty tracts on board prows from five or six different places in the dominions of the sultan of Borneo.

28. Sabbath. Visited the hospital, where I found eighty or ninety poor diseased creatures, most of them Chinese, afflicted with leprosy. I took my stand near the door and discoursed a little while with twenty or thirty who assembled around me, telling them I had come to do good to their souls, as I could not heal their bodies—that their souls will live after death—that Jesus Christ came into the world to die for sinners, etc.—then gave them a few books and left them, with a promise to come again soon. Most of them listened very attentively, and received the books eagerly. It was so late to-day when I went, that I could not spend more time with them, but I hope God will prepare the hearts of those poor dying men to believe the gospel,—“good news” indeed it must be to them, as they see certain death before them, and this world cannot give them even the hope of much happiness.

Soon after reaching my room, a Chinese called, with whom I engaged in conversation, and soon asked him where the soul will go after death. He replied, “When we die there is the end of us.” I preached to him Jesus and the resurrection, to which he listened with apparent interest, and received at parting a copy of the Scripture Lessons with thanks many times repeated.—Afterwards another called, who bears the character of being truly an *honest* and *faithful* man, which is rare for a Chinese here. He professes to approve of the Christian doctrines, and to intend to follow them. I cannot doubt his sincerity, though his heart does not appear to be much affected by the truth. He has called several times for conversation on the subject, and my prayer is that the Holy Spirit may become his teacher.

29. Went among the Malays in the village near my room with three Testaments and a few tracts. Some came to the mosque, where sat several men with whom I began to converse, offering at the same time one of the books—the gospel of Matthew—which was willingly accepted. They very soon asked me about schools, and wished me to open one in their village. Only seven or eight men, they say, can read in a village which can furnish a hundred scholars. They have heard of the Malay schools at Malacca and are desirous of having

their children enjoy the advantages of education. If, however, a school or schools were opened, I should not expect more than fifty scholars to attend. They probably exaggerated the number to induce me to comply with their wishes. I urged them to open a school themselves; but they plead their poverty, and say they cannot do it. A crowd of men and boys were by this time gathered around me, and the Testaments and several tracts were put into the hands of persons who asked for them and could read. Among these was the *hadjee*, or the priest of the temple, who also wished me to leave the tracts I still held in my hand, that he might distribute them amongst those who came there. I told him if he would come to my room, I would give him tracts for that purpose, and he promised to come.

This was my first visit to the Malays on shore, and was it not an encouraging one? When we consider how bigoted Mohammedans usually are, and that they were unwilling to receive books a few years ago; we surely have reason to bless God and take courage from the evidence that he is preparing the way for the coming of his kingdom here.

30. In the morning went among the native craft on the river. Found one or two prows, where books were not wanted, and the reason given was that they could not read. Whether this is true, is not quite certain. On board of five or six others they were received with kindness, though there was nothing peculiarly uncommon in the reception. These prows are chiefly from Sumatra. Before noon the Malay *hadjee* mentioned yesterday came, according to his promise, to get books to distribute among the worshippers at the mosque. I gave him three Testaments and ten or fifteen tracts. His manners are rather pleasing, his disposition apparently mild, and I hope he is not too strongly prejudiced to read Christian books with profit. It was a pleasing sight, indeed, to see him walking home with the word of God in his hand, to distribute among those who looked to him as their guide. I read while in America of pagan priests coming to missionaries for books; but now I saw with my own eyes, what is, perhaps, quite as wonderful and encouraging, a *Mohammedan* priest doing it.

Afternoon for the first time among the Bugese. Those I saw came from Bali, Timor, and Macassar, on the island of Celebes. They received me in a very friendly manner, taking my hand at meeting and parting; and listened with much

pleasure to what I said. I regret exceedingly that I have only three little tracts to give them, none others, as far as my knowledge extends, having been printed in their language: at least there are no others here. Their vessels are much better built than the Chinese are, though not so large. They have imitated European ships in the structure of their prows, and they seem disposed to adopt improvements. I distributed to-day sixty or seventy of these little tracts; and was pleased to find that a large portion, probably a majority, of people on board the prows, can read. Why, I cannot refrain from asking, why have these people been so long neglected? They are a more enterprising, energetic people than the Malays, and probably, in all respects, their superiors. They are numerous and influential, in this part of the world. They are not, like the Chinese, merely sojourners in the island; and they sustain a better reputation. Would to God some good man, full of faith, and the Holy Ghost, might come speedily to preach the gospel to them. He would have a noble field, for the exertion of all his powers in translating the Scriptures, composing and printing tracts, and preaching every way the gospel of God.

Oct. 2. Towards evening took a large parcel of Malay and Chinese books, and distributed them in the Malay part of the settlement, where there are some scattering Chinese dwelling. Went to the mosque, which is a large building, and in pretty good style for a Malay edifice. Met there a few men, who asked for books. Passing thence, went near the gates of the sultan's residence, and on presenting salutations to persons standing there, they immediately asked to see the books which we carried; and on our giving them one or two tracts, some members of the great man's family, who saw us from a house near by, opened the window-blinds, and called for books. Sent them a New Testament and a few tracts. Nearly all of the Malay books, including five Testaments, were given to persons who asked for them. They said many would attend the school in that part of the town. The number of children is large, and it is a good place to attempt something for the benefit of Malay children.

3. Afternoon went on board the Bugese prows. Not expecting the aid of an interpreter again for some time, I thought it best to make the most of his services this afternoon, and therefore visited not less than twelve or fifteen

prows; left a few of the three little Bugese tracts with the captain, for himself and his friends at home, and distributed others to those who asked for them. In this way distributed probably two hundred or more, to people from several places on the island of Borneo, Bali, Timor, Celebes, Sombok, etc.; also a few Malay tracts and two Malay Testaments. Of course I had no time for conversation and inquiries, which I wished to make respecting the various countries. Two of the little tracts were extracted from the Bible; and though but few are the seeds sown, yet I hope the fruit may appear and increase, and at some future time be seen.

4. My interpreter left me. Was told that a Romish priest here says he tells the Chinese they must burn those parts of the Bible which I give them. I have given no copy of the whole Bible, and only two of the New Testament, one of which I presented to a catholic family. This is the first notice I have been obliged to take of opposition from this quarter. I had expected it, but was not quite prepared to hear that they would burn the word of God. But so it is.

In conversation with my new Chinese teacher, lately from Fokien province in China, he mentioned, of his own accord, and I suppose without knowing my opinions respecting them, that the Romish priests there *here* people to embrace their religion. He says he learned it from a near neighbor, who himself is one of these hired catholics. I have heard this from various sources and have reason to believe it true.

5. Sabbath. A profitable day, I trust, to me; and so eventually to the Chinese, though I have done little directly for them. Went in the morning early to the leper hospital, and distributed a few books to those who asked for them first. My visit was evidently very welcome, but I could converse with them very little, as I have no interpreter. I can only sow the seed by means of books, show them I wish to urge them to flee from the wrath to come and lay hold on eternal life, and then pray God to bless my humble efforts.

Heard an excellent evangelical discourse, from the bishop of Calcutta, who arrived here last evening; and had the precious privilege of commemorating the Lord's supper with the few who love the Lord here. The discourse was upon "*Christ, the great lesson of Christianity.*" I felt choered and animated by the earnestness and evident sincerity of the

bishop, as well as by the precious truths he uttered.

12. Sabbath. Preached at the chapel. Afternoon witnessed a more public scene of idolatry than ever before. It was something like a miniature representation of Juggernaut—the car, the tower or throne, and canopy for the idol, the idols and priests upon it, the people drawing it, and multitudes crowding around to honor his wooden godship. It made me sick at heart to see many hundreds of men, born for immortality, thus deluded and led astray. Many of the Chinese, mad after any idol, seized the flag-staffs or torches, and joined the throng of Kling worshippers. With music and shouting, and firing of guns, and glare of torches after dark, and waving flags before, they carried their idols through the most public places they were allowed to pass, proud of their folly and their sin. It makes me sad; but it excites compassion and love, and I hope it will lead me to pray more fervently and labor better for their benefit.

16. In conversation with a man who came from Fokien province, in China, about nine months ago. I inquired whether infanticide was ever practised there; I was surprised and shocked to hear him say that it is very common. He probably knew nothing respecting my motives in making the inquiry, nor of the strong feeling of disapprobation with which Christians view the custom. He says it is done by the mothers themselves; and, that in two districts between one and two thousand are put to death annually. It is confined, according to his statement, to the daughters of poor parents. He says that it is not practised in other parts of the province, except the two districts, nor in any other province in China. On this point, however, he is not probably a competent witness. His statements were confirmed by a young man, who also came from Fokien recently.

These facts speak loudly of the condition of that part of China—its poverty, and the state of civilization, and morality. The former is so great as to overcome the mother's affections for her offspring, and the state of the latter such that poverty seems to them a sufficient excuse for murder.

26. Preached in the chapel in the morning. Afternoon having the help of an interpreter, whom I cannot obtain during the week, I took a large number of books, in Chinese, Bugese, and Malay, in all about three hundred, and went

among the shipping and distributed them all. They were well received by some on board every vessel, and very eagerly by many, especially of the Bugis. Two or three hadjees seemed to be shy of them and declined receiving a Bible or Testament, but accepted tracts. I found that I had too few Chinese books with me, as I met with Chinese on board several vessels where I did not expect to find them, and some of them applied for books after my stock was exhausted. The prows visited were chiefly from Java, Bali, Celebes, and Borneo.

31. A Chinese school teacher calling and engaging in conversation, I pointed him to a passage in a Chinese book, studied in all their schools, and supposed to contain the first principles of both natural and moral philosophy, in which it is said that originally all was *hoon toon*, i. e. "*without form and void*," and that afterwards the light and pure parts ascended and formed the heavens, and the heavy and impure descended and formed the earth. I told him that God created this "*hoon toon*," and separated light and darkness, the heavens and earth, etc.; that afterwards, when he confounded the language of men at Babel, a part of them, who travelled eastward and settled in China, forgot almost all their ancestors knew respecting the Creator, but remembered that the world had once been in that state of confusion and darkness, and that a separation of its parts afterwards took place; and hence this truth was found in their books, while God was forgotten. He seemed astonished and half pleased, but made no reply.

Ceylon.

EXTRACTS FROM THE JOURNAL OF MR. POOR AT BATTICOTTA.

[Continued from p. 218.]

Examination of the Classes in the Seminary.

April 1, 1834. Public examination of the Seminary in the Tamul language. Printed notes of invitation, containing a list of subjects to be brought forward on the occasion, were sent in the course of last week to the more respectable men in different parts of the district. The examination was held in the large church at the station, which has of late been partially repaired. A larger number of respectable inhabitants of the district attended than on any preceding occasion of a similar nature. But few, however, of

those who consider themselves to be the *literati* of the country were present. The following is the course of procedure of the examination.

(1.) Introductory remarks—assigning reasons for inviting the people to assemble on such an occasion. (2.) Fifth class in geography. (3.) Second class in native arithmetic. (4.) Electricity, etc., the first class. (5.) Fifth class in Tamul grammar in prose. (6.) First class nunnool or grammar of the poetic dialect. (7.) Sanscrit class. Seven in number. (8.) Second class trigonometry. Some of the objects to which the science is applied. (9.) Dissertation on the advantages of studying the European sciences. (10.) An illustration of the waxing and waning of the moon, in connection with an extract from the Skanda Purana respecting the moon's twenty-seven wives. (11.) Remarks on certain points of astrology contained in the native almanack. (12.) "The world by wisdom know not God." This declaration illustrated by quotations from the writings of the most renowned Indian sages, on moral and religious subjects. (13.) Objects and proceedings of the "Moral Improvement Society," formed in the Seminary December 1832. The bearings of this society upon the important question, "Are the native inhabitants of the island qualified, in a moral point of view, for places of power and trust?" (14.) Experiments on galvanism. (15.) Closing remarks by the principal of the Seminary, expressing the views and intentions of the missionaries on the subject of furnishing the natives with the means of acquiring a knowledge of the English language.

The subject of electricity being entirely new to the people, and having been taught for the first time in the Seminary, the experiments on this branch excited no small degree of interest. Many were quite incredulous as to the existence of the power of the electrical fluid, while listening to the introductory statements that we made on the subject, and were eager to take hold of the chain attached to the electrical machine. On receiving startling evidence of the truth of some things that had been stated, they attended with much astonishment to a variety of experiments that were made illustrative of the subject.

An opinion may be formed of the state of the sciences among the Tamulians, and of the character of their most highly esteemed books, from the following account of the

Origin of the Waxing and Waning of the Moon.

The following extracts from the Skanda Purana preceded the statement and illustrations of the phenomena of the waxing and waning of the moon.

"Tukken, the son of Brahma, had twenty-seven daughters, the twenty-seven lunar constellations of the Zodiac, and gave them to Chundra, the moon, in marriage. Afterwards addressing Chundra, he said, 'Act towards them all in the same manner, with love, so as to please them. Do not treat some with kindness and others with disrespect.' Having said this he dismissed him with his wives.

"Chundra ascended his car, went to his course in the sky, and resolving to embrace joyfully all his wives, he joined with one every day, and passed his time happily. But Carteka, and Rohini, (two of the constellations), being more handsome than the rest of his wives, Chundra became greatly enamored with them. With the rest he had no connection, but rejected them; at which they were all offended, and going away in a rage to Tukken, their father, they told him of their husband's conduct; on which, with an enraged mind, he uttered the malediction, '*Let Chundra's digits all wane away.*' In consequence of the curse of Tukken, whose wealth surpassed description, the digits of Chundra, which had at all times remained undiminished, lessened one every day, like wealth gotten by fraud. At the end of fifteen days, Chundra had lost fifteen of his digits, on which he departed ashamed, to Indra, the king of the *Dwas*, and said, 'By the curse of Tukken, all my digits are gone; this one only remains, and should this be lost to-day, my name will perish, and great disgrace will be the result. Henceforth, what I can do I know not. Do give me a word of advice, so that evil may not ensue.' On which Indra embraced him, saying, 'My friend, do not fear. Go you to Brahma and tell him of it; by means of his influence with Tukken, he will get the curse removed.' In compliance with this advice, Chundra applied in due form to Brahma for assistance; who, after giving various counsels and exhortations, directed him to Siva. Having gone through the forms of introduction and salutation, Chundra addresses Siva as follows: 'In consequence of an imprecation uttered by Tukken, my digits are all gone—only this one remains, and this is just going—and what shall I then do? I have only this one

digit left; grant me all the rest of the digits which have wasted away, I have no other helper.' 'Fear not,' said Siva, and raised his hand to dispel his fear. Then taking the digit which remained with Chundra, (the rest having perished), he put it on his matted lock of hair; consequently 'Tukken's curse could not take effect.—As if to make known the manner in which Siva showed his grace to his servant, that one digit of Chundra shown upon the dishevelled lock of Siva's hair. Siva then said to Chundra, 'Do not be concerned, know by the ornament which I have put on my head, that you will not perish. In consequence of this digit's remaining upon my head, all your digits will return, and appear in order as they left you. Your digits shall all be complete in fifteen days, and then they shall gradually wane till reduced to one digit; and again they shall increase,' said the lord who is known by the different classes of living souls. As soon as Siva had thus bestowed his grace, Chundra fell at his feet and worshipped; then, obtaining leave, he departed to his region, and entered on his course in the heavens, and his digits increased in order. They increased one every day, and again diminished in the same orderly manner, and thus he continues to wax and wane from month to month, to the present time."

This extract is from one of the most sacred and highly esteemed books of the Tamulians. It was written originally in Sanscrit, and translated in elegant verse into the poetic dialect of the Tamul language. This book is annually sung, and interpreted in the vulgar dialect, verse by verse, to attentive audiences, in most of the temples throughout the district. The merit of attendance during the whole course of reading, continued daily from one to two months, is very great. Consequently the business is entered upon with much deliberation and attended to with great punctuality. The expense incurred in the performance of numerous ceremonies during the course, and in offerings to the temple at the close of the service, varies according to the ability and zeal of the attendants. The motives which induce the Tamulians to frequent the temple on this occasion are as numerous and various as those which in other countries induce people to frequent the church and the theatre. The Hindoo temple, it is supposed, combines the advantages of both.

The correctness of the above mentioned account of the waxing and waning of the moon is supposed to be continually

and amply confirmed by the ever varying appearances of that luminary; and these may be confidently appealed to, as furnishing ocular demonstration of the truth of the statements contained in the Purana. This account of the moon may be considered a fair specimen of the manner in which the various phenomena of nature, such as eclipses, thunder and lightning, rainbow, etc., are treated throughout the Purana. If the practical consequence of what is taught by this sacred book were as remote as the constellations in the heavens, the errors propagated by it might be considered comparatively harmless. But this is not the case. The monstrous errors on subjects of natural science are among the least objectionable parts of the Purana. The licentious and iniquitous practices of the gods, detailed in the book, give sanction and encouragement to every species of vice and iniquity, both in private and public life. "Every people will walk in the sight of their god."

The tenacity manifested in holding fast these errors on natural science, even in the face of evidence derived from personal observation and demonstration, may be regarded as a necessary consequence of their obstinate resistance of every thing that militates against their mythological system, and consequently against those corruptions of human nature which that system sanctions.

On the day of examination, the phenomena of the moon were illustrated by means of a ball, having one hemisphere painted, to represent the illuminated part of the moon, and passing round a centre representing the earth. Though the representation was quite intelligible and pleasing to the audience, there were very grave objections to its application to the subject in hand, for it was made on the supposition that the moon is an opaque body, and that it is nearer to the earth than the sun, whereas this is directly contrary to the statements of the Purana. These objections gave occasions for alluding to statements and proofs that had been brought forward on those two points at a previous examination; but those, like the subject under consideration, were subjects announcing unwelcome truths.

The subject relating to the almanac was brought forward with reference to the publication of an Hindoo almanac, now in the press, calculated by one of the seminarists for the year commencing on the 11th inst. The almanac contains three hundred and sixty-five select portions of Scripture, on fifty-two sub-

jects, orderly arranged according to the day of the week and month, being a portion for every day in the year.

2. This morning the seminarists were dismissed for ten days, and returned to their houses, after receiving each a gospel and tracts for distribution during the visitation.

Made arrangements for three companies, consisting of twelve of the elder church members, to go, at the expense of the mission, to remote parts of the district for the purpose of distributing tracts and portions of the Scriptures.

28. At the weekly meeting of the three brethren at the station, at ten o'clock, we have resolved to enter upon a new course of evening preaching in three of the village school-bungalows on the same evening, each of us being accompanied and assisted by two of the seminarists who are engaged in theological studies.

JOURNAL OF MR. HUTCHINGS, AT VARANY.

VARANY, one of the new stations to which the mission has been extended since the arrival of the additional laborers who embarked from this country two years ago, was numbered among the parishes into which the Roman Catholics divided Jaffna district, and in which they erected churches two hundred years ago. It is situated on the eastern coast of the island, about fifteen miles east from Oodooville, and eighteen from Jaffnapatam.

Notices of the Station and surrounding Inhabitants.

July 12, 1834. We took our departure from Oodooville, where we spent eight months of peculiar interest and great enjoyment, and arrived here on the eighth instant. We are living in a bungalow, which, as to neatness and comfort, is just about on a par with a newly built barn at home. It is covered with leaves neatly plaited together, instead of boards. The dimensions are 56 feet by 33. One end is reserved for meetings on the Sabbath, the remainder divided into two rooms, besides a bathing and store room. The church ground is nearly covered with thorns and bushes, but we hope soon to have it all cleared away. This is the more necessary as many snakes, scorpions, tarantulas, etc., hide among them. We have killed in two days two snakes whose bite is death—cobra capella or hooded snake, also a scorpion with two of its young, whose poison is

very painful. These cobra capellas are usually from three to five feet long and the larger ones three and three and a half inches thick. In front of us are the ruins of the old house and church built by the Roman Catholics about two hundred years since. The walls are mostly standing, and we hope before the rainy season to have them repaired so as to occupy them. The church is 152 feet long and 60 wide. It is an object that would quite absorb the antiquarian and delight the lover of romance. Its heavy grey walls are overgrown and half hid with shrubbery. Its festooned arches and pillars are entwined with flowering vines. The old banyans plant their roots in its cement, and thrust their branches through its sides and out from the top. Deadly snakes, scorpions, etc., have long held undisturbed possession. I have been informed that snakes have been brought and put in the church by those who were afraid to kill them. The people think it a residence of devils. We hope soon, by clearing away the vegetation, to admit light to all its dark holes, which will put to flight these foes; and also at length to introduce the light of him who will bruise Satan under our feet.

The natives, before they were influenced by missionaries, never killed the cobra. One prophesied that our house would be burned over our heads, when we killed the first, for such a sin, as he called it. They call him "*good snake*," to propitiate him. They dread them as they do cholera, and such are their objects of worship. I mean the objects they hold in the greatest terror. They never bewail those friends who die with the cholera, lest they should offend the goddess who occasions it. They call it "*the play of the goddess*."

Regard paid to Caste.

15. Many women are passing the window, each with a loaded basket on her head. They walk usually eight or ten together, one behind the other—the older, or they in some other respects more worthy of precedence, always going before those less so. For instance, parents before children, the sons before the daughters, elder brothers before younger ones, higher castes before lower, etc. The system of rank and precedence is most complete, and runs into every particular of life—even into the relative seats of a family in a room. If the elder brother sits on a couch, the younger will

take the floor, or if the couch, at some distance, etc.

An old woman coming to see us, I asked how long she expected to live. She said, "How do I know—it will be just according to the writing of *Brahma*." Most persons here think their fate written on their skulls at their birth. Where will you go? "Who can tell that? Who can know any thing about these things?" Is it not possible that God should know and reveal them to us? "No, it is beyond the control even of God."

19. Yesterday a young man with many ear-rings came in, and after refusing both a mat and chair, stood awhile reading a gospel which I had given him; he at length sat down through fatigue on the coarse mat with which the floor was covered. A man came in soon after who had not indeed ear-rings, though I did not notice it, and not so much cloth as the former. But I bid him sit down, and he did, on the same mat and a few feet distant. The other lingered a long time, and at length told an attendant that it was not proper to allow that low caste man to sit on the same mat with him; that I should have bidden him to go off and stand by the door, till after he was gone away. I apologised on the ground of not being acquainted with the customs of the country, and he seemed appeased, only saying that we should know it in future. After going out he told another person that had it not been in my presence, he should have beaten the man.

Formerly the lowest caste (those who wash for low caste persons) were not permitted to go out of their own yard by day-light; and if they came near to a man of good caste, they were likely to be beaten.

To-day this young man came, accompanied by a slave, a good looking man, twice his age, bearing two large brass plates of native cakes of various composition, deemed a great luxury to them. The servant having deposited the plates on the table, stood behind his younger master. He then expressed much happiness that we had come, and said this was now our country, etc. Soon a person came in, and the young man instantly went out of the house, and stood silently by the door looking in. I learned that the person who entered was his eldest brother, and therefore it was proper he should do thus. This was at least a more becoming lesson to strangers on the customary distinctions of the country than the one given us by himself yesterday.

Unthinking Attachment to their Superstitions.

Aug. 4. Two of my native helpers, went to-day to a village composed almost entirely of priests, where they read tracts, and among the rest the *mundrum* tract. They were very much reviled. One man said they had no right to take their songs, their sacred songs, and ridicule them—We might circulate as much as we pleased our Scriptures, but should not have any thing to do with their works—That was the only way we could have success. They affirmed that the man who made them known to us would suffer great torments in hell. The publication of these *mundrums* cuts them to the quick, and makes many very angry. If they had money they said they also would publish tracts. They maintained that the Tamul religion was now low, but the time was coming when it would be very much exalted again. In proof of this they alleged that formerly the Portuguese had the dominion, afterwards the Dutch, and then the English; but hereafter the English would be conquered, and the Tamul religion again will flourish.

I have before mentioned two men who encountered me at a bungalow meeting in Oodooville, and who were very active in diffusing ola tracts against the Scriptures. These tracts, I have been told, they have sent over to Varany, and that some of the men are now examining them. Perhaps the tracts cannot be better described than by saying that they are a counterpart of Paine's Age of Reason.

This evening Tumbun, one of our native assistants, said that when he went into the bazar this afternoon, four or five men gathered around and mocked him, saying, "We do not find fault that the English people distribute tracts and speak against our religion, but that you, who were once like us, do it, grieves us. The *mundrums* which you once trusted you now despise and try to make us do so. It is as when a branch is cut from a tree and made into an axe handle for cutting down the trunk of the tree." Another simile was employed a few days ago to the same point. One said, "You are like the tame elephant which is used to allure and entrap the elephants of the forest."

24. I asked Tumbun, at Tamul evening prayers, how many persons he judged, from what he had seen among the people, were heathen from faith and

principle. He replied that he could scarcely find any who believed upon evidence the Tamul religion. Why then do they so tenaciously adhere to it? "It is according to custom. Their forefathers did so and they must walk in their steps." How long has this state of things existed—is it since missionaries came? Payson replied, "Before they came no one thought whether it was true or not." Since that, inquiry has arisen. All who examine see that their religion is without evidence, yet they retain it because it has been their own. They have, indeed, such a word as faith, but they do not exercise it about their religion. They are heathen from habit. Each man counts the days from one boiling to another (festival in which rice is boiled at the temple) and then performs the ceremonies, and so in other things. No one investigates. The Tamul mind is rusty, and no one uses it. Many men have never thought whether there be a soul, or a God, or not; their only concern being to get their beetle, areca-nut, and food. They do not know that there is any thing else for them to do. One man was asked if he had any thing else to look after but his garden, paddy, etc. He did not know of any thing else. They say to live, to eat, to chew beetle, etc.—that is heaven—other heaven there is none. They would be glad to live on earth forever, if they could but get a living. They do not, even when very old, want to die. This remark is a striking evidence of the influence of a system of false religion on the mind; for certainly the Tamul mind is peculiarly shrewd and curious in common things. But who does not know the effect of true religion in elevating the mind of him who investigates and truly believes it. The people will sometimes repeat songs of their wise men, the sentiments of which are directly contrary to their own religion. The following was to-day repeated.

"Thou, my mind, hast not known the means through which thou canst be born again. There are many incantations in the world, and what are they good for. It is nothing but being in the midst of a vast ocean and not knowing which is the place to get ashore. Milk which has been taken from the cow will not enter into it again, butter churned will not return into a state of buttermilk again—the sound of a shell after it is blown will not return into the broken shell again; so also life will not again enter into the body—and the flowers which have fallen will not resume their place

upon the tree. Just as these things are impossible, so persons who have died will not enter a body again."

A man said to-day, it was true that there was but one God, but he must be approached through the mediation of inferior gods. Our Christ was their Vishnu—our flood was recorded in their books—our Adam and Eve, according to their books, were a brahmin and a Pariah woman.

One of my helpers asked a man if he had ever considered death. He said no; there was no occasion to do so; he had nothing to do with what followed. To what end are we created? "It is the play of the gods. They create and people worlds for the gratification it affords them to manage them, and when it suits their inclination, destroy these and create others. It is divine play. For the same object the gods have at different times assumed different incarnations. We are nothing after death. It is as when you dip a ring of thread into the milk of a certain tree, it makes a kind of bubble which floats in the air, but when it bursts you find neither the air of the bubble nor the milk which inclosed it. So with the soul and body at death."

We have now in Varany four schools, in which are nearly one hundred and fifty pupils, most of them boys. We shall gradually obtain girls. We have had applications for the establishment of more schools, but our means will not allow us to have more this year.

Bombay.

EXTRACTS FROM THE JOURNAL OF MR. STONE, DURING A TOUR ON THE CONTINENT.

[Continued from p. 215.]

February 24, 1834. Arrived at Jijuri at seven o'clock and encamped in the court of a Hindoo temple. While breakfast was preparing we went up to the far-famed temple of the god Kundoba, which is situated on a high hill that overlooks the town. It being the annual *yatra* (pilgrimage) the streets, bazars, temple, etc., were thronged with men, women, and children, who had come from villages at the distance of a hundred miles to get a sight and make an offering to this filthy god. Large encampments of worshippers were seen in every direction, under groves, beside ^{the} ~~the~~ and in open fields. We ascended ~~ill~~ from the street to the top of the

temple by a flight of four hundred and ten stone steps, each step on an average being not less than ten or twelve inches. The altitude of the temple could not be less than four to four hundred and fifty feet above the surrounding plain, as the ascent from the plain to the lowest step is not less than fifty or sixty feet. As you ascend, little temples are erected on each side, which are filled with images. The great temple covers the whole summit of the hill—in circumference about five hundred feet—built of hewn stone. The outer walls of the temple are about thirty feet high; on the top of which, and over rooms twelve feet wide, studded with pillars and filled with gods and goddesses of various kinds, is a terrace with stone benches. Within this enclosure is an open area, in the centre of which is the splendid temple occupied by the god Kundoba and his retinue. Dr. B. and myself went up to the door of this inner temple. As we approached, the porters cleared away the worshippers, who thronged about the door to catch a gracious look from the big eyes of god Kundoba, that we might have a fair view of their chamber of abominable imagery, hoping that we should give them money for the sight.

On my return I seated myself in the verandah of a temple, and commenced writing; but I had scarcely began when four or five brahmins and ten or twelve brahmin boys entered and asked for books. I suspended my writing, proclaimed to them Jesus as the only Savior, gave each brahmin a copy of the Biblical Instructor in Mahratta, a book which I had prepared and printed; and to each boy a copy of the commandments and catechism which are used in our native free schools. They had scarcely left before other brahmins came. So I spent about three hours in teaching them the way of salvation through a crucified Savior, and giving those who could read such books as I had at command. While I was seated in the entrance of the temple, several of the lower castes brought their brass cups, containing a libation to pour out before the god—and plates of sweetmeats as an offering. The door between the outer court and the sanctum sanctorum being closed and locked, these poor deluded worshippers were denied the privilege of approaching the feet of their god, to pour out their libations and present their offerings and entreat his acceptance and blessing face to face. They therefore brought their offerings and poured out their libations at the threshold of the

door; at the same time looking through a crevice in the door to catch a sight of the god and his blessing; and having bowed their foreheads to the ground several times, they departed. I expostulated with them on the folly and wickedness of their doings. One man of the Mahratta caste brought his offering and began to bow down and pour out his libation: I said, stop, my friend, God has forbidden the worship of idols; and if you will lend me your ears, I will tell you about the true God, how your sins may be remitted without making such worthless sacrifices as these. He said, speak on, sahib, you have my ears. I preached to him the substance of the gospel of Christ. Surely I had his ears, for he seemed to drink in every word I uttered. He said he never heard of Christ before: what a compassionate Savior! he had always thought that to worship idols was very meritorious. I repeated over a form of prayer for him to use. He said it was very good, and he would endeavor to hold in his mind what I had said to him; would go home and pray to the God who made him, in the name of Jesus Christ, and would bring no more offerings to, nor take the names of their gods (i. e. to pray to them). He exclaimed, "I see through it all now, the brahmins, not the gods, are pleased with and get the offerings, but they shall not have this nor any more from me." So he took up his platter of sweetmeats, which he had brought for the god, and carried it home.

Temple and Idol Worship at Kalle.

24. At nine o'clock, attended by Suckobee and a villager as a guide, I started on foot for the caves. We travelled over a plain of two miles in extent; then ascended a very steep mountain by a winding, rugged, steep foot path, to the entrance of the cave, or rather temple. The distance from the foot of the mountain to the temple is about half a mile, and nearly a thousand feet above the plain beneath. The temple is an excavation in a solid rock; the front of which is gothic style. Over the gate, as you enter the court in front of the temple, is a small house occupied by female priestesses (of course prostitutes); on one side of this outer court is a tank of water; on the other a small temple, on which a red flag is flying; and in which the goddess Bennee, and god Pandawa are standing. Having passed through this outer court, you enter the porch of the temple, which is twenty feet wide from the outer

to the inner door, fifty feet long from one side of the temple to the other, and sixty feet high. On either hand you see three high elephants carved out of the solid rock, facing you as sentinels to deter the profane from passing into the inner court to pollute the sanctum sanctorum. Above these elephants are the statues of men, women, and children, as large as life, and over these are various curious designs. On either side of the porch are statues of men and women in pairs.

Having passed along a kind of verandah, or portico, excavated in the side of the rock, leading from the temple to a flight of stairs, and ascending through a hole to the second story, I found a room ten feet wide and twenty long, with small rooms round it. Passing to one end, I found a narrow passage to a third loft, to which I ascended on a ladder. Here I found a verandah ten feet wide and thirty feet long. Passing from this through a small door, I was introduced to Pandawa's playing room, where the jolly god used to have his gambols and dalliances with the goddesses, as the attendants say. The dimensions of this hall of pleasure are forty-five feet in length, twenty-four feet in breadth, and nine feet in height. On the interior side of this room are several elevated rooms, about four by five feet, the partition between some of them and the hall is partly broken down, as the attendants say, by the soldiers. The trunks of all the elephants, but two, in the portico of the temple are broken off, and many of the statues and images are much defaced by violence. The keepers say this was done by the Mogul power, when they conquered the country, in order to destroy idolatry, and to convert the Hindoos to the Mohammedan faith. On leaving the temple I was importuned by the keepers, and especially by the females, who had arrayed themselves beside the passage, to give them money. I asked them why they asked money of me. They said, "We are so very poor, we have nothing to eat." I asked whose service do you perform? They answered, "Pandawa's." Very well, I said, go to him to pay you for serving him. They replied, "He cannot give us any thing." Why then serve him? I asked. They replied, "What can we do? the brahmins teach us so to do." But God tells you not to serve these vain gods. I then declared to them the commandments of God against idolatry, etc., what sin is, and what are its consequences, and preached to them the gospel of salvation

through Christ. They all listened with profound attention. I told them how they must worship the true God, and repeated over a short prayer. They said it was very good, and they would endeavor to remember it. I told them who I was; from what country I came; and why I left my friends, etc., and came, viz., to tell them how to worship the true God acceptably, and how to be saved. I told them why I would not give them money to support their temple service; but I would give them that which is better—Christian instruction and books. They importuned me no farther for money. Having exhorted them to worship the true God whom I had declared unto them, in the manner I had directed, and to read the books which I would send them on my return to the bungalow, I left them. They appeared much interested in what I had told them. In two months from this the annual yatra to this temple takes place, when, they said, five thousand persons would visit it. I had descended but a small distance from the temple, when I met two men ascending with their offerings of rice, fowls, etc. I asked them where they were going. They replied up to the temple of Pandawa to see the god and to worship. I expostulated with them a few minutes on the absurdity and wickedness of their doing so, and declared to them the true God, and exhorted them to abandon these senseless gods and worship the true God. They listened without cavilling; said my preaching was good; and seemed half inclined to turn back with their offerings: but after demurring a short time I saw them tugging hard to ascend up to the temple.

Western Africa.

EXTRACTS FROM LETTERS OF MR. WILSON.

THE visit of Messrs. Wilson and Wynkoop to the native towns along the western coast of Africa, from Liberia to Cape Palmas, for the purpose of ascertaining the expediency of establishing missions in that quarter, was mentioned at page 73 of the last volume; and extracts from their report and journals were inserted at pp. 212, 287, and 336. After returning to this country and making the necessary preparations, Mr. and Mrs. Wilson proceeded to Cape Palmas, to commence a mission among the native towns near the cape, on the 7th of November last. On the way the

vessel touched at Goree, a small island, having a town of the same name, near Cape Verd. Under date of December 13th, 1834, Mr. Wilson gives the following account of

Goree, its Trade, and neighboring Tribes.

We were thirty days from New York to Goree, and anchored there on the 7th inst., and remained there five days, for the purpose of making repairs. This is a French settlement, and every humane visitor must have melancholy recollections revived by seeing the place. It was once one of the most extensive slave marts on the northern coast of Africa; and although the trade has been suspended for many years at this place, still I fancied I could almost see traces of human guilt and cruelty upon her walls.

The town is situated upon a very small island, about six miles from the main land. The south side of it rises very abruptly several hundred feet above the surface of the water, and gradually slopes to the opposite side, forming a regularly inclined plain. It is about a quarter of a mile long, and not half that width. The highest summit on the south side is occupied by a fort, which at a distance makes quite a formidable appearance. The remainder of the island is very compactly settled with low, flat-roofed, stone houses. The streets (if indeed they deserve the name) are extremely narrow, and the high walls which run the whole length and breadth of the island, give the interior the appearance of an immense prison. Indeed these walls were originally built for the purpose of confining slaves for the market. The present population is said to be about seven thousand, three fourths of whom are slaves, brought from the interior and held in bondage by the wealthier citizens. The remainder of the population consists of Frenchmen and mulattoes.

The tribe of natives who frequent the place most, and who reside in the neighboring country, are the *Saloos*. They are a very black race of men, spare made, and ugly, but very industrious. They cultivate the soil more extensively than any of the tribes I saw farther down the coast. Their religion is a mixture of Mohammedanism, Romanism, and the Fetish or devil worship. I do not know what efforts the Roman Catholics have made to disseminate their religion among them, but I found that almost all of them

knew something about St. Mary. There are two Catholic chapels in Goree. It occurred to me that this would be quite an eligible post for missionary operations. If the French government interposed no obstacles, I see no reasons why it would not. Goree is reputed to be a very healthy place; and the main land I supposed to be equally so. There were two American vessels in port while we were there, and another had left only a few days before our arrival.

There is scarcely an inlet, river, or harbor of any importance whatever, on the western coast of Africa, that is not known and visited by Americans and Europeans. They can form settlements on any part of the coast, and there is no river that is not penetrated by trading vessels; and these settlements are formed and these rivers navigated without any regard to the unhealthiness of the climate or any other difficulties. When, however, the missionary would follow the footsteps of men of the world for the more exalted purpose of preaching the everlasting gospel, he is declaimed against as rash, running before Providence, etc. My heart is grieved at the cowardice of Christians. I know not how thinking and feeling men can act so inconsiderately.

We approach our place of destination with peculiar feelings. We know not what awaits us, nor do we indulge any undue anxieties. If sickness and speedy death are to be our portion, we hope we shall be enabled to meet them cheerfully. If the trials and afflictions which were borne by the first missionaries to Asia, must be endured before the gospel standard is reared in Africa, we are willing to bear any part which God may assign to us.

Under date of December 27th, Mr. W. writes from Cape Palmas—

I have merely time to say that we are here in safety and health. The fever prevailed here, but not malignant; and fatal, as yet, only in two cases. The natives received us with loud acclamations of joy, and more than five hundred of them are now around our doors. The prospects of the colony are flattering. Our house was ready for us and we are comfortable.

On the 10th of January, 1835, Mr. Wilson again writes—

Our reception by the natives was, in their way, quite triumphant. I was car-

ried ashore in the largest canoe about the cape, rowed by twelve or fifteen native men, who sung and rowed with great spirit, from the time we left the vessel till we reached the shore. The king was among the first to pay his respects, and has been particularly kind and friendly ever since. I made him a small present, in compliance with a universal custom of the country, and he in return presented me with a bullock. The natives generally pretend to feel interested in our object, and claim me as *their man*, in distinction from the colony. The situation of our house is remarkably pleasant. I know not that I have ever seen any place where the beauty and grandeur of nature are more harmoniously united. On the south side the sea rolls on the beach with tremendous and majestic power. On the east we have a beautiful, calm salt lake. The north presents an extended plain of the richest verdure, through which winds a beautiful fresh water stream, that we can trace to a great distance with the eye from our piazza. On the west we see at one view three native towns and the colonial settlements. The climate, so far as our experience extends, is quite pleasant—perhaps as much so as any part of the United States. In the morning, from eight until eleven o'clock, it is somewhat sultry; from eleven until twelve at night, the sea breeze prevails, and is quite cool and pleasant. From twelve until eight in the morning, the land breeze prevails and the air is cold and damp. The rains continue longer, but are never so excessive as they are higher up the coast. We arrived here just at the close of them, which is always known by the violent lightning and thunder which prevails. For several successive nights after we arrived, the thunder was more violent than any thing we ever experienced in the United States.

The fever is much milder than at Monrovia—only one of the emigrants died in it—and all those who came from the other settlement enjoy better health than they did before their removal. We all expect to have the fever in a few weeks, but I apprehend no serious consequences from it. The prospects of the colony are flattering. The soil is very productive and almost all of the emigrants have already engaged in agriculture. The colony and the natives agree much better than I feared that they would. The natives are generally a spirited people; and their character, as a community, has been very materially improved since the Americans have come

among them—principally, I think, from the rigid manner in which the governor of the colony has punished theft, both among them and the colonists. Theft and lying, however, must still be considered as crying sins among them. I employed the natives to land my goods, but they were all stopped and called to a *palavar* by the king. He came afterwards and explained the object of it. He said some of his men were honest, and some were not; and he was afraid they would all get a bad name.

The course which is pursued in conducting the colony, I think, will incorporate the natives into it, and in a temporal point of view this will be of great service to both parties. There are ten or fifteen native men in this place, of character, sense, and property; and if they had been trained to habits of honesty and truth, would even now make valuable members to this or any other colony. They are planting perhaps five times as much rice this season, as they ever did before—with a view to supplying the increasing demand for it.

Jan. 26. Since writing the above, we have all had the fever. My wife was the last to take it. This is the seventh day since she was attacked, but no symptoms of dangerous illness are discoverable. The rest of us are convalescent; yet we all expect occasional relapses. The fever is severe and we all suffered much for a week or ten days—especially myself. We do not feel at all discouraged; nor do I regard the fever here as an insuperable obstacle to white men's living and being useful in this part of Africa.

The plans I have in contemplation and will prosecute in six months, if my health is fully established and God will, are to build two houses, principally after the native style—one for a day school, and another sufficiently large to accommodate eight or ten boys as boarding scholars. The execution of these plans, however, must depend upon my health. I can procure any number of boys from the neighboring towns. Girls, if we can get them at all, will only be for a limited time. The king of Graway visited me a few days since and inquired why I had not brought a teacher for his town.

Under date of March 17th, information has been received, that Mr. Wilson, in consequence of too early and great exertion while from the attack of the fever men-ve, suffered a relapse, by which his was brought into great danger. Through

divine mercy there was a fair prospect that he would recover.

Scio.

EXTRACTS FROM THE JOURNAL OF MR. HOUSTON.

Scio is one of the largest Greek islands, favored with a rich soil and healthy climate. Previous to the Greek revolution, its population amounted to about 120,000. In 1822 the island was overrun by the Turkish troops and in the course of a single week 40,000 persons were, it is stated, put to the sword; and two or three months later 30,000 more were either murdered or sold into slavery: so that early in the following year the population was reduced to about 16,000. The island has since remained under the dominion of the Turks. The principal city, having the same name as the island, formerly contained 20,000 inhabitants, and was the residence of a bishop both of the Greek and Romish church. It was also the seat of a flourishing school under the instruction of professor Bambas. The Turkish government has recently given permission to the Greeks to return to their possessions on the island; and the prospect is that it may again flourish as formerly.

The island of Scio is separated from the main land of Asia Minor by a narrow strait, and is only seventy or eighty miles from Smyrna. The mission on the island will naturally be connected with that, of which Smyrna is the central station.

November 6, 1834. Left Smyrna at an early hour in company with Messrs. Hallock and Petrokokino for the island of Scio, provided with beds, provisions, etc., so as to be able to live quite independently among whomsoever it should be our lot to abide.

By the blessing of God we reached Vourla in safety as soon as we had expected. Here we found six or seven of the British men-of-war, lying at anchor ready for action at a moment's warning. Wherever we go we find the means for destroying the lives and the souls of men. When shall we find the means for promoting their real interests, as abundant? A walk of an hour from the wharf brought us to the village, where we visited the schools, church, and bazaar. We were delighted with the order of the schools, and the great interest manifested by the pupils in their studies.

The infant school numbers more than one hundred and sixty pupils.—Vourla is the most populous village in the vicinity of Smyrna, and is better built than most of the towns in this country. It contains about two thousand families.

7. We were aroused about daylight this morning by the muleteers whom we engaged last evening to take us across to Chismeh, which we reached after a fatiguing ride of ten hours. Never have I had so little enjoyment in travelling the same distance in any other country that was new to me. The scenery was, indeed, different from any that I had seen before; yet it presented nothing striking, nothing interesting. It is easily described—barren hills of a moderate height, generally covered with small stones, with here and there a shrub and a tuft of grass—no bold cliffs; no towering peaks; no murmuring brooks to give variety to the scene and relieve the mind of the traveller. In the neighborhood of Vourla, and around the small villages Gioul Basei, Pyrgi, Siradame, and Alatzatee, in sight of which we passed on our way, and about Chismeh, we saw some olive trees and vineyards and some appearance of cultivated grounds; but besides these partially cultivated spots, the whole country presented the gloomy aspect of a barren waste.

Chismeh contains about one thousand Greek families, with a considerable Turkish population also. The Turks have an extensive and strong fort here, which, from the sea, presents quite a formidable array of the means of defence. The harbor is good, and during the fruit season is visited by a considerable number of vessels. The Russian consul, who kindly entertained us, told me that the people were anxious for schools, and that I should find no difficulty in forming them, if I undertook the work. I also learned from a man who lived in the village of Alatzatee, that the people there had expressed a strong desire to have good schools among them. The Lord is certainly preparing the way for enlightening this long benighted and degraded people.

8. As soon as possible this morning we chartered a *keiki*, or small open sloop, to carry us across the channel to Scio. This is usually crossed in two hours, but as we had no wind of any consequence, we were about three hours in going over. This slow and gradual approach, however, towards the field of my future labor gave me an opportunity of viewing it very particularly. Its lofty

rugged mountains in the distance, its extensive *campus*, (as it is called,) or vast plain extending from the sea coast back towards the interior till lost in the deep vallies of the mountains, covered with orange groves, and thousands of apparently splendid mansions,—led me to entertain the idea that I was destined to make my dwelling-place in a fair paradise. The emotions of pleasure thus excited by a distant view, however, were soon repressed by the approach of our vessel to the shore. The city was then seen to be a vast heap of ruins, with here and there a house in a state of partial repair, and the splendid houses upon the plain were discovered to be but splendid ruins too; the wharf was covered with Greeks, Turks, Jews, and negroes, apparently in a perfect state of confusion, all running to and fro and all talking very loudly, exhibiting the prominent characteristics of a noisy bedlam. Is this the people, thought I, unto whom I am sent? Among whom I am to live and labor and die? Can I believe that they will ever receive my message or hear my report? My heart sinks within me under an accumulated load of guilty unbelief. But blessed be God for the cheering suggestion he then made to my mind, that the work was *his*, that their souls were *his*, and that he *so loved* them as to give his Son to die for them, and that every heart was in his own benevolent and omnipotent hands. I began to rejoice once more that I was a missionary, and that I had been sent even to such a degraded people as were then in such wild confusion before me.

During our walk we met with an old gentleman who accosted us in the English language, which was peculiarly gratifying to my ear after hearing the barbarous and insignificant sounds (to me at least) which proceeded forth from Greeks and Jews in such annoying abundance. In conversation with him we found him to be the French consul of the island and the man to whom Mr. Vanlennep of Smyrna had kindly given me a letter of introduction. He told me that he had been in America, and in my native State, Virginia; and what was still more surprising to me, that he had fought for the liberties of my country in the memorable battle of Yorktown. He entered into a short description of that scene, and kindled with youthful ardor as he fought the battle over again. He welcomed me to the island, and told me that he had already heard from some of the Greeks that I had come to try to improve the condition of the people.

There are two schools here, one of which is a Lancasterian school, containing one hundred and forty scholars. The other is a Hellenic, taught by an aged priest, who looked upon us apparently with much suspicion, refusing to give us any satisfaction in questions proposed to him.

The basement stories of many of these ruined houses are occupied by families in a state of wretched poverty. Their houses had the appearance of the dens of wild beasts among the rocks of the mountains, and they themselves looked but little better than the fierce tenants of such inhospitable abodes. The merchants and the more respectable part of the community generally have residences in the Campus, and go into the town daily to attend to their business. The consuls and some of the more wealthy priests live in the suburbs, in houses which they have either built or repaired for their accommodation. It is not an easy matter to tell the population of the city, the number of those doing business in the place, having only their magazines, offices, shops, etc., these, being almost as great as that of the actual residents. The bazaar is a long, dark, dirty street, crowded with shops and stores and manifests on the part of the people a good degree of industry and attention to business.

The houses upon the Campus were almost universally built upon a grand and noble scale, three or four stories high, of hewn stone—with many marble columns in various parts of them. Each one has an orange grove, of an acre or two in extent, surrounding it, and the whole is enclosed in a stone wall, in some instances, at least, thirty feet high. I think I may be very safe in saying that the building of such houses as these once were, with their appurtenances, would have cost at least an hundred thousand dollars in any part of the United States. There certainly was, previous to the revolution, much wealth upon the island. Was there not also much of that wealth expended in sinful indulgence, and like Nebuchadnezzar, in showing forth "my power and for the honor of my majesty?" And may we not, in the light of revelation, see in the hand of the ruthless Turk the instrument of divine indignation and justice? An awful warning to others. Oh that they did but understand the dispensations of an all-wise Providence!

9. Sabbath. Scio has no Sabbath. This is too manifest from the reports of

fire-arms—from the voices of frivolity and mirth heard all around—and from the gay companies of young persons, who throng the roads on expeditions of amusement and pleasure. I tried, however, to feel that it was holy time, and made the orange grove and "the house top" my place of meditation and prayer.

10. Set off at an early hour on a visit to various parts of the island. Our plan was to visit the villages and the southeastern coast of the island first, and afterwards the interior, east of the mountains, and the northeastern coast. The Mastick Villages, famous for producing the mastick gum, are situated in the southern part of the interior of the island. Our way for the first half hour led us by a winding course through the Campus, between high walls where we could see nothing else but the blue sky. We soon, however, began to ascend one of the high hills which skirt the plain, and enjoyed a most enchanting view of the whole Campus, the city, several villages, and the lofty mountains of stone frowning over all. After passing two small villages (Thymiaría and Nochori,) very mean in appearance, we came to Kalimesea, where we found a school of forty children. They read some, at our request, but with very great rapidity, and in a loud tone of voice, showing that they read more for the sake of the sound, than for acquiring of ideas. They had no books that they could understand, having none in Modern Greek. Like parrots they are taught to utter sounds altogether without meaning to themselves. We found the people, however, anxious to have good schools and determined to have their children taught. In another part of the village we saw, in a small house where three men were making oil, eight little boys sitting upon a flight of stairs, who were taught by one of the men, while at his work.

Half an hour's ride brought us to the village of Tholopotami, where we visited another school. The teacher was a young man of rather pleasing address. His school-house was an old church, with an earthen floor, and without shutters or any thing else to keep out the cool air, which was making the children to shiver over their books. He said he had heard of our arrival and of my intention to reside upon the island, and that he was very glad. He had tried to supply his school with good books from Smyrna and Constantinople, but had succeeded in getting only one New Testament in Modern Greek and two or

three Alphabetarions. He had also been trying to introduce the Lancasterian system of instruction.

Soon after leaving Tholopotami we were stopped at a Greek house, by an old Turk, who inquired for our passport. After showing it to him and giving him two or three piastres, he allowed us to proceed and enter within the limits of the mastick-gum district. We soon began to see the hills and the vallies abounding with this tree, or rather shrub, for it is seldom found more than seven or eight feet high, having a number of stems branching out in all directions from the same root. Incisions are made in these stems, through which the gum exudes and falls upon the ground in large drops. It has but little taste. A great deal of it is chewed on feast days by the Greeks, both men and women, but by the women most generally.

After describing the oppressed state of the people in the mastick villages, and the kind treatment which he received from the Turkish officer, who presides over them and receives the gum, Mr. Houston proceeds—

As Pyrgé is the most southern of the mastick villages, we proceeded no farther in that direction, but returned towards the Campus, along the coast, visiting Calamati, Vouvon, Flatzia and Neuneta, each of which had a small school in a miserable condition, both as regards the system of instruction and the accommodations for the pupils.

This whole district through which we passed is cultivated, so far as it is susceptible of tillage. The declivities of the mountains are all terraced, and produce, besides the mastick trees, olives, almonds, wheat, barley, and vegetables. The ground is dug up principally with the spade; the plough, however, is used when the field is of sufficient size to make it necessary.

11. Visited a Hellenic school in the Campus, taught by the most learned priest upon the island. We were much pleased with his appearance. He said his scholars were sadly in need of books, and would be glad to be furnished with suitable ones from any source. He agreed to become my teacher, when I should return to the island, and locate myself.

In the interior of the island, among the high mountains west of the Campus, we visited the most celebrated monastery of Scio. It is located on a precipitous declivity, at least one thousand feet above the level of the sea, and commands

a view not surpassed in beauty and grandeur by any of the bold scenery of my native land. Our way to it was a narrow path, very rough and in some places so steep as to be almost impassable; but our mules, long accustomed to such roads upon "stony Chio," (as Homer calls the islands), astonished us by the ease with which they could travel over such places, never stumbling, never making a mis-step, or sliding, even upon the solid rocks. The convent is called Neamone, and has very extensive buildings of stone, adapted to the accommodation of eight hundred monks, which was the number it contained not many years ago, although the present number is only seventy. The church, particularly, has a very ancient appearance. Its dome was at one time evidently ornamented very highly with curious carvings and mosaic work. The abbot said that the house was built eight hundred years ago by the emperor Constantine Monomachus, for the use of the monks. A little above the convent, on the side of the mountain, is an old church, with a graveyard about it enclosed by a low stone wall in a dilapidated state. In the basement story of this building we saw several hundred skeletons of monks that had died at the convent. In an inner apartment, upon a low wall built parallel with the foundation of the house, and a few feet from it, were placed in order eighty skulls, which we supposed to be those of all the abbots who have died there since the founding of the monastery. We were told that every few years the graves around the church were opened and their tenants removed into the church. Why this was done we could not ascertain.

On the top of the peak which overlooks the monastery, in a solid rock, is fixed a cross of brass, which has been there for ages. It is said by the monks that it was put there in the following miraculous manner. For several nights in succession a bright light was seen in the neighborhood of the convent, under a shrub, on the side of the mountain. It was not regarded at first, but finally excited the curiosity of some one who went to see what it meant, and found a brazen cross. The light immediately disappeared and was not afterwards seen. The cross was looked upon with the profoundest reverence, and placed in the chapel of the convent as possessing attributes worthy of holy adoration. But it was soon afterwards removed by an invisible hand and fixed in the rock upon the top of the mountain, where it has

remained till the present day, an object of wonder to all the superstitious who visit it.

All the tillable land for some distance about the convent belongs to it, and is well cultivated by the monks, who all have the appearance of being an industrious, laboring community. The Turkish government regard the establishment as wealthy, and hence demands of it an annual tribute of seven hundred Spanish dollars.

13. Soon after daylight we left the convent and bent our steps towards the northeast corner of the island. The country through which we passed was wild and romantic in the extreme. The mountains were in many places of solid rock, and presented cliffs of great height. A ride of three or four hours brought us to the fountain where it is said Homer had a school in the hollow of a rock. An excavation was shown us, in a large rock detached from the mountain, which was square, and was said to have been the place where he taught, and where, not many centuries ago, a temple stood called the temple of Cybele. This excavation is in the top of the rock, and the bottom of it probably served for a floor, as it is quite level. And seats, resembling benches in form, are hewn in the rock all around. Leaving this place we turned towards the city again, and entering the plain, which here very much resembles that part of it called the Campus, south of the city, we pursued our course along the coast. This part of the island is inhabited principally by fishermen and boatmen, which run between the island and Chismeh.

Some of the plain, and indeed a good deal of the terraced land upon the mountains, is extremely fertile, producing wheat, barley, a great variety of vegetables, together with many grapes, figs, oranges, and almonds for exportation as well as home consumption. The people, however, are generally very poor, each possessing but one small spot of ground, and being much oppressed by the government. They might, however, do much better, and live much more comfortably, if they were more temperate and economical, and were not compelled to idle away more than half their time by the very frequent recurrence of their festivals.

When we returned to the city, while waiting for a boat to take us across to Chismeh, we paid a visit to the bishop of the Greek church. He received us very politely, and tried to entertain us in conversation. I told him that I was

about to locate myself upon the island. He seemed pleased, and said he was happy to hear it.

Under date of January 20th, 1835, after having returned to Smyrna, and removed his family from that place to Scio, for the purpose of entering on his labors there, he writes—

We have now been on the island about eight weeks. Metrophanes, the priest who engaged to become our teacher, has been forbidden by the bishop to give us instruction. After waiting two or three weeks for him to come and fulfil his engagement, and being disappointed, we employed another priest, Stomatinos, who came one day and then we saw no more of him for thirty days, when he returned and has been with us every day since. We were afraid we were going to meet with serious opposition. I visited the bishop and sent him specimens of our books; and it would seem that his fears, since reading the books, have in a measure subsided. I have supplied the school of Stomatinos with Alphabetarions, and have every day since that time had applications for books. The people say they can understand them, and speak of it as a matter of astonishment. Oh that the truths which they contain may reach their hearts and make them wise unto salvation. Come, Lord Jesus, come quickly unto this needy, dying people, and wash away their sins in thine atoning blood.

We are evidently growing in favor with this people. Some of them have manifested their friendship by sending us oranges and other fruits. A young physician, educated at Pisa in Italy, has been a very kind friend to us indeed and has done every thing in his power to make us comfortable and happy. He is exceedingly anxious to see our books distributed and to have the schools improved, that his countrymen may become enlightened and respectable.

Sandwich Islands.

EXTRACTS FROM A LETTER OF MR.
LYMAN, DATED AUG. 25TH, 1834.

A promising Assistant—Preaching and Examination of Schools.

THE individual referred to in the first paragraph, named Banenaba, had been employed some months as a teacher in the station school

at Hilo, under the superintendence of the mission family. He had manifested a good degree of skill and faithfulness in the work, and succeeded well. He was expected to continue in the employment of the mission.

He is probably about twenty-six or twenty-eight years of age, and has been married several years. We think his wife gives satisfactory evidence of having experienced a change of heart seven or eight months since. He has been for several years teacher of a native school in Puna. He is modest and unassuming. In study he is diligent and persevering, and has made greater proficiency than any other individual in our school for teachers. He has a slender constitution, and no resources but the labor of his own hands, and is indifferent to worldly gain, almost to a fault. With his early religious history I am unacquainted. He was admitted to the church the early part of 1832. During the two years of my acquaintance with him, he has been distinguished, not by a zeal which flames and burns, but by a uniform consistency of character, a sobriety of behavior, and a conscientious discharge of duty, which leaves little or no room to doubt where his heart is fixed. His light, instead of becoming dim, seems to grow brighter and brighter.

August the 2th I commenced the tour of Hilo, with the design of preaching and examining the schools taught more than four miles distance from our residence. I did not reach the extremity of Hilo, the streams being too much swollen to be passed with safety. I returned on the 11th, having preached ten times, examined six schools, married four couple, and spent one day in visiting from house to house, praying and conversing with families.

On the 13th I commenced the tour of Puna. I followed the sea-shore to the extremity of the district, and returned through the interior, a few miles east of the volcano, to Oloa and Kuolo. I reached home the evening of the 20th, having preached thirty-four times, examined twelve schools, married ten couple, and visited a few families.

The people generally through Hilo and Puna are less ready to go any considerable distance to hear preaching, than they were eighteen months ago. There is generally little difficulty, however, in collecting a good proportion of the people in their several neighborhoods, or rather a good proportion of those who happen to be at their houses.

In most neighborhoods where I attempted to assemble the people, I succeeded in collecting from fifty to eighty. In some places only twenty or thirty come together, and in others a hundred or more. While on the tour of Hilo I spent the Sabbath at Hakalu. About three hundred attended the usual exercises. On one day I examined three schools, each of which had been regularly attended by more than twenty scholars. These are the only schools in our field which have been regularly attended by half that number, excepting those taught by ourselves. After the examination I preached to those present, perhaps three hundred. On the Sabbath I had about four hundred hearers. At the close of the morning service fifty-five persons arranged themselves as verse-a-day scholars; most of whom were able to repeat their verses for the preceding week. Though the people are less ready to assemble for religious meetings, than they were two years ago, I think they listen with more attention and are more open to conviction.

LETTER FROM MR. SMITH, DATED NOVEMBER, 1834.

Labors on Molokai—New Station at Ewa.

MR. Smith was till within a few months previous to the date of this letter, associated with Mr. Hitchcock on the island of Molokai, from which he removed, on account of the unfavorable influence of the climate on the health of Mrs. Smith, to Ewa, on the island of Oahu. After noticing the interruption of his labors, occasioned by sickness in his family, Mr. S. remarks—

But notwithstanding the time I must necessarily devote to my family, I was enabled, during the last half of the year, to take the charge of two schools during the week—one of adults, who attended to reading, writing, arithmetic, etc., and spent about two hours in school each day, five days in a week;—and a singing school of about fifty pupils, who met as often as three times a week. Their proficiency was such as to encourage me to persevere in teaching them this interesting branch of science. I commenced preaching in the native language in less than four months after our arrival at the islands, and generally wrote one sermon a week after that, during the year. During the latter part of the year I used to alternate with Mr. H. in preaching at an out-post on the Sabbath.

With reference to the new station in the district of Ewa, Mr. H. writes—

Another name for this district is Pearl River. It is fourteen miles from Honolulu, and is accessible both by land and water. The district contains four thousand inhabitants; and the adjoining district, Waianai, about two thousand. These all belong to my parish, and are scattered over about twenty miles of seacoast. Here is work enough for one man to do. A competent teacher and his wife are needed here very much.

At present the spiritual prospects of the districts are quite dark and forbidding. Formerly, when a religious meeting was appointed in this vicinity, some two thousand would assemble together. But my congregation does not exceed over two hundred on the Sabbath, and generally not over one hundred and fifty. But though the prospects are thus dark, yet there are a few flattering circumstances. There are five or six church members residing at this place, connected with the church at Honolulu. Most of them appear well and are rejoiced that a teacher has come to live among them. They have already begun to act the part of Aaron and Hur in staying up my hands.

I have commenced a singing-school under favorable auspices; and I propose to commence a school among the children and another among the adults, as soon as circumstances will permit. The common schools formerly taught by native teachers at Ewa, do not now exist, even in name. Their school-houses have fallen down, the scholars have forsaken the schools, and nothing remains but a few individuals who call themselves teachers.

LETTER FROM MR. HITCHCOCK, DATED AT KALUAAHA, SEPTEMBER, 1834.

KALUAAHA is on the island of Molokai, and is the station referred to in the last article, as that at which Mr. Smith formerly resided.—The degraded condition of the people, and their extreme ignorance and poverty, when the station was commenced, about two years before the date of this letter, are described in the number for May, p. 187.

Schools under his Superintendence.

As it regards the affairs of the station much has taken place during the year, to encourage our hearts. We have had the pleasure of witnessing the house of

God filled on the Sabbath, together with an increased attention to instruction; and have now the most pleasing evidence of an increasing interest in the affections of the people.

We have kept up through the year, with very few interruptions, two schools, and some of the time three. Since the removal of brother Smith the third has been incorporated with the second. The first is a school for children of both sexes, consisting at present of about seventy. It was commenced and continued by Mrs. H. until ill health compelled her to abandon it; since that it has been under my own superintendence. I generally spend one hour per day in it myself, while native teachers do the principal part of the instructing. More than half of the children are able to read. The first class read and write, recite Colburn's arithmetic, and study geography from the maps. The studies of the other class are the same with the exception of geography. Each scholar who can read recites the verse of Scripture for the day. The improvement of the school has been such as amply to reward us for all the time we have given to it; and with suitable accommodations, which I hope we shall ere long have, will be all that we could wish in a school of this kind. The other school is for the instruction of native teachers. Some of this class have improved fast, and will, I hope, be soon qualified to render essential service to us in instructing the people. It numbers about sixty—some, however, are not teachers.

The common native schools on the island exist at present only in name. Owing mostly to the perfect incapacity of the teachers. My plan with regard to them is, to furnish them as fast as possible with teachers, commencing with those nearest the station, that I may exercise a kind of superintendence over them all. I am about to erect school-houses and to use all means in my power for the improvement of the children.

Sabbath Schools.—Of these we have two—one of the children of the day school; most of them commit thoroughly the seven verses for the week. The other consists of adults. The average number is somewhat over a hundred.

Interesting Religious Meetings.

After much deliberation and prayer a series of religious meetings were appointed, to commence on the 25th of March. We were induced to adopt this

measure not only from what we had seen of such meetings in our own country, but also from the little experience we had had of them on these islands; the brethren on Hawaii having had them. It was a long time before we could make even our church members feel the importance of the meeting; and even when it commenced, they seemed not to be awake. A few days before the first meeting we appointed a morning prayer meeting, to pray for the special presence of the Holy Spirit. The first morning so many assembled, that the house could by no means contain all that came. The next morning it was appointed to be held in the school-house, which contains four hundred. This was more than filled; and such was the stillness, attention, and solemnity, that we began to feel that God was with us of a truth. This feeling was strengthened by every subsequent prayer-meeting, until the protracted meeting commenced. Mr. Smith and myself commenced the meeting with a larger congregation than we had expected, and continued two days preaching twice each day. Owing to the peculiar circumstances and character of the people, we thought it not advisable to use those measures which have been used on such occasions at home. For had we appointed an inquiry meeting, the majority of the people would have, probably, pressed into it: or had we requested those who had resolved to submit to God to rise, etc., there would have, probably, been few who would not have risen. Had we pursued such measures, much feeling would have been instantly raised, independently of any real godly sorrow, or sincere desire for reformation of life. No means were adopted but preaching, prayer, and personal conversation. On the second day of the meeting Mr. Richards arrived and did the principal part of the preaching for the remaining three days. During the whole time there was a solemn attention to divine truth, and many earnest inquiries respecting the way of salvation. We found now, almost for the first time, a state of feeling in the hearts of a few, which we had felt in our own, and which we had frequently seen in the convicted sinner in our own land. Our souls were raised with the fond hope, that, at least, some few immortal souls were about to be born into the kingdom of God. Nor were these hopes disappointed. Though not at the protracted meeting, yet soon after, we obtained the most satisfactory evidence that several individuals were the children of God. After a trial of

several months, thirteen were received into fellowship with the church; and though some three or four of these may have been born of the Spirit before, yet it was at these meetings that they received those more vivid impressions which enabled us to hope that they were Christians. The meetings had been so decidedly useful, not only as it respects those who we hope were convicted and converted, but also as to its general influence on the people, that we shall ever have reason to praise God that we held it. They are now exceedingly popular, and we hope to have others as the providence of God shall seem to indicate.

Church—Regular Meetings at the Station.

The church now consists of twenty-three native members, exclusive of those who have removed to another island. We hope we can say with truth that most of these are praying people. They are frequently engaged in the exercises, and we have much reason to think that their prayers are answered. The following is the manner in which most of them spend the Sabbath:—prayer-meeting at sunrise; attend the forenoon service; after this, a Sabbath school of their own; this being through, they attend my Sabbath school, recite the lesson, and are catechised on the sermon: this being through, the men continue in the meeting-house to pray, while the women resort to the school-house for the same purpose. After this they return home until the hour for the afternoon service. After this service is over, they stay and have a short prayer-meeting, and disperse until dark, when they assemble at my house for the purpose of reciting the texts and prayer. Had this manner of spending the Sabbath been of recent date, we should have thought less of it as an indication of their delight in divine things; but it has been their practice for a long time.

If it be thought that our meetings are too numerous for the good of the people, I would merely remark that this people, and indeed all heathen people are different, in respect to their capacity of receiving instruction, from those who are civilized. The latter, when they hear a sermon, can go to their closets and contemplate it; and thus there is much less necessity for a frequent repetition of the same truths. Not so with this people; they have few ideas about religion except those which they receive from the

mouth of the teacher, and at the time when he is speaking.

The monthly concert for prayer is statedly observed. There are rarely less than a hundred present, and frequently many more. Most of those who attend have, during the past year, been in the habit of contributing for benevolent purposes, *one stick of wood each per month*. And I can assure you that it is no uninteresting sight to see men, women, and sometimes children, bringing their humble offering on their shoulders from the distance of one, two, or more miles. The men go into the mountains and get the sticks, both for themselves and wives; but the latter bring and present their own. Though the people are superlatively poor, yet their contributions for one year in this way will amount to not far from twenty dollars.

The present state of religion in the parish is probably more favorable than at any previous time, excepting the period of the protracted meeting. The morning prayer-meeting, instituted then, we have not found occasion to discontinue; so punctual has been the attendance. Indeed I once proposed having it suspended, but so strong did the people intercede for its continuance that I thought best to desist.

As usual the church is extremely popular, and many are striving to gain admittance, probably from no worthy motives; yet it is evident that there is at present a greater number of those who are really convinced of their need of a Savior, than there has been at any former time. A goodly number give us no little reason to hope that they have passed from death unto life. These remarks, however, apply to but few. By far the greater part of the inhabitants within the bounds of the parish manifest a hostility to the gospel and a contempt for the means of grace, proportioned to their knowledge. The more they know of the truth, the more they seem to hate it. The ranks of the wicked are more strongly marked than ever, and it is consequently becoming more easy to distinguish between the good and bad.

Additions to the Church—Meeting-house burned and rebuilt—Schools.

The state of things at this station, continues much as it was when I last wrote. The attention to preaching on the Sabbath is good, especially in the morning. The Bible-class on Friday is, of late, increasing in interest and numbers. During the year past fourteen new members have been admitted to our church, and twenty more are now propounded, and a part of them will probably be admitted to the new churches about to be formed, at Hanalei, and Koloa. A number of our old members will likewise join those churches, as it will be more convenient to them, living as they do in the neighborhood. Some of those now propounded are the fruits of the revival of 1832. Though there was much of what may be called animal feeling, at that time, and not a few cases of gross imposition, I do believe that a goodly number were born of the Spirit. Oh that we may enjoy another such a season. Owing, however to the great desire of the natives to get into the church, and their adroitness at deception, which some have practised who are now in the church, I cannot believe it to be expedient to admit them but with the utmost caution.

About the first of May last, our meeting-house, which had but lately been built,—a large and commodious building—was burned by the hand of an incendiary. It does not appear to have been done through any malicious feelings toward the mission, or religion. A few days previous a Frenchman, by the name of Giraud, had been murdered by a native, who was taken and put in custody in the fort. About this time the old guard of the fort were sent off on business to the other side of the island, and among the new ones, was admitted a brother of the murderer. A plan was laid by the brother to effect the escape of the prisoner, which was to engage a friend to burn the church, and thus to divert the guard from their attention to the murderer. The plan succeeded, but the murderer was soon retaken and executed. We are now building a stone church, which will be a valuable acquisition. The walls are 84 by 44, and 18 feet high, built entirely by the natives. They have contributed two hundred and thirty dollars in money, to pay for glass, foreign carpenter's work, etc. It will be plastered, and be a very decent church, and I trust a great blessing to the station.

LETTER FROM MR. WHITNEY, DATED
AT WAIMEA, KAUAI, OCTOBER 4TH,
1834.

HERETOFORE there has been only one station on the island of Kauai. Since the return of the mission families from the Marquesas, two new stations are to be occupied there.

Our schools, except those in the district of Puna, have not been examined since last May. There were at that time 3,505 readers on the whole island. Mrs. Whitney has an interesting school of a hundred children, which she teaches three days in a week; and another of twenty adults, two days in a week. The latter are her assistants in the children's school.

I am now engaged in translating the "Dairyman's Daughter," and "Woodbridge's Geography." During a part of the past year, I have held a weekly meeting with the people of Hanapepe, an out station six miles distant, and hope to commence it again as soon as the people are relieved from their present labors, which call them from home.

Cherokees.

EXTRACTS FROM A JOURNAL KEPT AT CREEKPATH.

Character and Decease of a Church Member.

Feb. 17, 1834. Mrs. S., a member of our church, has gone to her rest. We have buried her by the side of others who have gone before her, and I doubt not her spirit has joined theirs before the throne of God. Her name before marriage was Nancy Petit. In the year 1821 she came into our neighborhood from a distant part of the nation, an ignorant heathen. She attended our various religious meetings; nor did she attend in vain. The truth reached her heart. She felt her ignorance, and came with a request to be admitted to the school; and was accordingly received. She was at this time extremely uncouth in her appearance, and very ignorant, yet manifested a teachable disposition, and took great delight in every acquisition, however small. In about six months she was admitted to the church, having given, for some time previous, satisfactory evidence of piety. After remaining three years with us, she spent more than a year in the family of Rev. T. J. Hall, in Tennessee, attending school a part of the time. This was a great benefit to her, both in improving her mind, and in confirming habits of industry. After her return from Tennessee, she spent some months in laboring as a domestic assistant in the mission family at Haweie. She then returned to this place, and was employed in the same way in our family, until her marriage in the autumn of 1829.

While with us she was very useful as an interpreter, often attending us in our excursions among the people, and taking a deep interest in the instructions communicated. She sometimes spoke of the great happiness she enjoyed in such labors. She also frequently conversed and prayed with the children of the school and their friends who visited them. She loved the missionaries, and often labored to remove prejudices which arose in the minds of her people against us. As a wife she was affectionate, frugal, and neat; and her children bore the marks of a faithful mother's care. It was her steady aim to set an example which might be safely imitated by her people. We rejoiced in the light which beamed from her example on the surrounding darkness. But consumption had marked her for his prey, and with aching hearts we saw her linger and expire.

To the christian friends who surrounded her bed she said but little, except in answer to questions; but that little was expressive of a firm trust in Christ and an unreserved submission to his will. She seemed to reserve all her strength to exhort the impenitent. Once as I sat by her bed-side, a youth in whom she had felt a deep interest, and with whom she had often conversed and prayed, called to see her. As he approached her bed, her eyes were closed. She had scarcely recovered from the exhaustion of speaking very earnestly to a friend who had called but a little before. But when his name was announced, her countenance at once assumed an expression of intense anxiety, and extending her trembling emaciated hand, she grasped his and held it for some time without speaking, while her eyes rested upon his face with a look of unutterable affection. At length her full heart was relieved by a gush of tears, and she then spoke for some minutes in the native language, in a manner which drew tears from all present who understood her. When too much exhausted to speak, she still held his hand, and plead in the silent eloquence of tears. It was a melting scene—one I am sure which cannot be effaced from my memory. Farewell, Nancy, and may the mantle which thou didst receive from the sainted Catharine, now fall upon another of thy youthful countrywomen.

Visits among the People.

May 27. Visited at the house of G. F. He was formerly very intemperate. When our temperance society was form-

ed his wife and daughters joined. One of the latter went home and urged her father to forsake his cups and join the society. He was moved by her entreaties, and at the next meeting signed the pledge. His reformation, however, was not thorough, until he determined to abandon all intoxicating drinks. He is now a member of the church, as are also his wife, one son, and a daughter. Their seven children have all been educated in the mission schools. They are an intelligent and interesting family. S. F., in speaking of the present state of her nation, remarked, "It seems like a wood that a hurricane has passed over leaving only here and there a tree standing."

June 3. Rode five miles to visit families who live near each other. Our first call was at the house of R. L. His wife P. is a daughter of Wassausa, the old chief of this district. He was the one who signed the petition to have a school established here, but his interest in it soon declined, and he seemed fully determined to live and die a heathen; but when brought to the borders of the grave by a consumption, he trembled in view of the future, and desired to see the missionary whose instructions he had disregarded. He died without hope. This circumstance took deep hold of the feelings of P. and she thenceforth became an earnest inquirer after truth. Her husband also was soon awakened, and a few months more found them both members of the church. P. has made considerable improvement in house-keeping. Her cabin was clean, and its simple furniture neatly arranged. I was pleased to notice on a shelf a copy of the gospel of Matthew, the Acts of the Apostles, a hymn-book, and a file of Cherokee papers; shewing that they had access to nearly all the means of mental improvement found in their language. Near this place there is a village of Creek Indians. A few years since, P. found there an infant, which its unnatural mother had cast off to die, because she would not have the trouble of bringing up twins. P. had compassion upon the little sufferer, took it home and cherished it as her own child, brought it to the house of God, and gave it to him in baptism, and is now, we hope, training it up in his fear.

I found here a brother of P., a youth of sixteen, who has inherited the disease of his father, and appears to be descending to an early grave. He was a member of our school several years, speaks well, and is considerably intelli-

gent. To my inquiry whether he read the Bible, he answered, "Yes, I read it every day." He listened with apparent interest to religious conversation, but seemed to converse with so much difficulty, that I made but little effort to ascertain the state of his mind.*

10. Visited the grave of Catharine Brown. The house which her father built, is now occupied by a white family. The little cabin which was that sweet girl's Bethel is thrown down, and many other changes have taken place. But still I love that spot, and I love to go there and stand by the wooden paling which surrounds her grave, and meditate upon her virtues.

Jan. 18, 1835. This day Mrs. P., formerly one of our pupils, has been laid in the grave. She died of consumption, a disease which has swept off many of her family connections. She was intelligent, and bid fair to make a valuable member of society. Some years since she had embraced a hope at a Methodist camp-meeting; but had relinquished it some time before her last illness, and during the whole of her confinement was in a very unhappy state of mind. She sometimes expressed a trembling hope, but in general her fears prevailed. A few weeks before her death, she committed her little son to the care of her mother, saying, "Mother I wish him to be brought up well. Don't be afraid to punish him when he does wrong, and *teach him to pray soon.*" On the near approach of death she was in great terror, and called aloud on those around to pray for her—but a few moments before her spirit fled; expressing a belief that the Savior would receive her. Her mother is a half sister to David and Catharine Brown, and is like them a meek and lovely Christian. Sarah was her only child. She has had many sorrows; but the christian resignation she has manifested has impressed us anew with the value of that religion, which can so sustain its votaries under the most trying circumstances.

Arkansas Cherokees.

DEATHS IN THE MISSION FAMILIES.

DURING the summer of last year, as has been heretofore stated, the station at Dwight was visited by severe sickness, which extended to most of the members of the mission family and many of the pupils of the school; and which

* This youth has since died, leaving grounds to hope that he died in the Lord.

terminated in the death of two adults and one child of the former, and of five of the latter: removing from the family and school eight persons in all, during the season.

The first of the notices which follow was furnished by Mr. Washburn.

CYNTHIA THRALL. Miss Thrall brought into the missionary service a constitution very much impaired by sickness, and her bodily powers were feeble during all the time of her missionary life; but her heart was devoted to the work. She ever felt and manifested the constraining influence of the love of Christ and the love of souls. We all regarded her as a valuable member of the mission, and she was perhaps as useful as if she had enjoyed a firm physical constitution. Her services as teacher in the infant school were highly appreciated by the family, and in this respect her loss is most deeply felt. By her christian example and prayers she added as much to the usefulness of the mission as perhaps any other member of it. This was emphatically true at the time of the revival. It has ever been my conviction that that work of grace depended as much upon her, so far as human instrumentality is concerned, as to its commencement, progress, and continuance, us upon any other means. Her whole soul was in the work. Indeed she never lost the spirit of a revival afterwards.

The state of her mind in her last sickness was calm and joyful. On the Sabbath when she expected to die, she seemed to enjoy the full assurance of hope. When I returned from the labors of the day, she expressed a wish to see me. As I went to her bed, her countenance was lighted up with a heavenly smile. She expressed the fullest submission to God, the most simple and entire trust in Christ, and a clear sense of his presence, and of her acceptance into eternal rest through his blood and righteousness. She entrusted to me her dying message to the mission family and to her friends. She particularly desired that no one might mourn for her. It was, she said, God's will that she should die. Of course he had nothing more for her to do, and she had such a clear sight of the purity and blessedness of heaven, and such a sweet sense of the Savior's presence and love to her soul, and of her interest through grace in his heavenly rest, that she could but rejoice and thank and praise God, and she wished all her christian friends and all her kindred to rejoice and thank God too, and not to mourn.

This state of mind continued, without any other interruption than what arose from the sinking of her vital powers, till she put off her mortal body, and entered, as we doubt not, into the joy of her Lord. We felt her death as a loss to us as Christians and as a loss to the mission, but we could not mourn on that account.

Thus I have given you a brief statement of this beloved sister. I feel that much more might be said, but will close this subject by asking your prayers that her death and all our losses and afflictions may be sanctified to us and to the furtherance of the gospel.

Miss Thrall was a native of Windsor, Connecticut. She spent about nine years in the mission family at Dwight, occupied principally in instructing the children of the mission family and the youngest portion of the pupils of the school. Her death occurred on the 17th of August, 1834, in the forty-third year of her age.

Mrs. NEWTON. Mr. Newton, after mentioning the decease of a daughter on the 13th of January, and giving some account of the protracted and distressing sickness of his wife and companion in labors, thus proceeds—

I will now turn to a sweeter subject, one that supports and comforts me. While her body was in agony her mind was in peace. Death and the grave, though gloomy, awful subjects to most of our race, were viewed by her with smiles. "I know in whom I believe—he has tasted death for me—he is my Savior," was her only support. When she learned that there could be no relief, and that death was certainly near; she was not surprised. I was surprised at her calmness. Faith triumphed. She made known her dying request with the same composure that she would have attended to an ordinary domestic arrangement when in health. Her weakness was great, and her words few. At one time she said, "I think there will be a change soon. I can trust in my Savior; and I hope I do trust in him. I want to lie still and meditate—I want to think about Jesus. He has done much for me, and I trust he will not leave me. I wish to have no will of my own. God's will be done—I do not feel pain."

After resting a few hours, I asked her how the missionary life now appeared to her? Her answer was, "The missionary work is work done for the Redeemer—it

is glorious; I am unworthy of it. I do not regret that I devoted myself to it."

The next day her symptoms were not so immediately dangerous. When taking leave of a Cherokee sister in the church, she said, "Pray much—live near to God. I expect our next meeting will be in heaven, farewell." Unable to say more, she said in conversation with a missionary sister, "Yesterday was the happiest day of my life."

The following morning, her symptoms were more favorable. I spoke with her on the prospect of her recovering. She said, "I have been thinking about it, and it seems to me best that I should go now. This seems to be the best time."

On a following day, a christian friend conversing with her, and expressing his hope, that she would recover, she said, "I hope I shall be patient, to wait God's time. I have my mind made up to go—the Lord's will be done—my Savior is all to me."

In this state of mind she continued four weeks. She truly waited patiently God's time. The day before her death, seeing that a change had taken place, and believing that she was dying, I asked if she knew it. She answered, "Yes." I asked, can you think of the Savior now. Her answer was, "Precious—precious—precious Savior—he has done all for me. I shall soon be with him—by his side, and then how happy shall I be." I asked her if she would like to see the children? "Perhaps I can see them—but do not know as I can speak to them." They were called to her bedside, she spoke to the three oldest, distinguishing, and giving them individual instruction and her dying request. She then spake to them collectively, giving them general instruction. Afterwards she kissed them, addressing to each a dying word, ending with an emphatic *farewell*. She then closed her eyes with the utmost calmness. She seemed especially strengthened for this last effort, with and for her children. She soon said she should like to have them sing, if they could compose their minds to do it, with some of the attendants. We sung "Hark my soul, it is the Lord;" and subsequently, at her request, we sung "Come thou fount of every blessing;" and afterwards, "How firm a foundation ye saints of the Lord;"—all of which she appeared to hear and understand.

Her mind afterward became impaired though much of the time she had the use of her reason. Her sufferings were great. But as death drew nigh she be-

came easier, and at last died in perfect peace. I closed her eyes with sweet composure, following with my thoughts her departing spirit, flying to the mansions of heaven, meeting with her precious Savior, and uniting with kindred missionary spirits, early removed from their labors to their rest.

The deceased was a native of Rockaway, Morris county, New Jersey. She joined the mission among the Osages, in the year 1820, as the wife of Mr. John Seely. In a few months she was left a widow. After her marriage with Mr. Newton, they remained connected with the Osage mission till near the close of the year 1827, when they were transferred to that among the Arkansas Cherokees. Mrs. Newton labored in the missionary service about fourteen years, and died on the 30th of March, at the age of thirty-three.

New York Indians.

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

UNDER date of January 12, Mr. Bliss writes respecting the state of religion on the Cattaraugus and Alleghany reservations—

Two or three of the disaffected members have returned to us by confession, and have been restored to the fellowship of the church. We have rather better attendance on divine worship now than we have had. When I visited Alleghany, about two weeks since, the place of worship was full of apparently attentive hearers. Mr. Hall informed me that some persons living eight or ten miles from his house, came on purpose to attend a prayer meeting on Wednesday evening. Several spoke and confessed their sins, and much feeling was exhibited. The names of several persons were given, who wish to unite with the church, when a convenient opportunity shall present itself. On the whole there seems to be some indications that the Spirit of God is about to return among us.

In view of the present calm state of mind, and the favorable appearances, Mr. Wright and myself design to spend several days together on each of the three reservations, hoping to make some good impressions respecting the gospel of Christ.

Respecting the appearance and conduct of the Indians, at the general convention of the

churches from the several reservations, held at Cattaraugus, in February last, Mr. Wright remarks—

There appeared to be great unanimity of feeling on the part of all present. Much more so than could have been expected. It seems as if by common consent the land question and all other subjects of dispute had been laid aside, and all parties were resolved to enjoy, at least for a few days, the luxury of feeling once more that they had a common interest and a common bond of union. There was also much of what may perhaps be called a business-doing spirit. The improvement in this respect has been very great. Indeed so great that few business meetings of any description among white people are conducted with greater regularity than this last meeting of our convention. The habits of discussion in which the Indians have been brought up, and especially the hindrance occasioned by having all important matters interpreted, militate very much against despatch; but in the whole progress of the meeting I do not recollect an instance of disorderly proceeding, although all business was done under the direction and superintendence of the Indian presiding officers. It seems to be the aim of all to learn and put in practice the best mode of transacting business in deliberative assemblies. The details of the meeting would be uninteresting. But the substance of the more important proceedings will be given.

A resolution passed last year appropriating all the money contributed at monthly concert during the year to the benefit of our pagans, instead of sending it to the western Indians, as heretofore. The people at Alleghany had raised \$9,80—at Cattaraugus \$21,38—at Buffalo \$16,37—in all \$47,55. The church members at Tuscarora contributed \$16 previous to the month of October.

Under date of April 3d, Mr. Hall, teacher and catechist on the Alleghany reservation, writes—

The state of religion in the Indian church on this reservation is as promising, and I think more so, than it is in the neighboring churches among the whites, though nothing very special appears to be upon their mind. During the first of the winter the hearts of Christians seemed to be enlarged, and impenitent sinners were somewhat anxious; but I fear that that season of refreshing from the

presence of the Lord was not improved by us as it should have been; for although many sinners confessed, few, I fear very few, repented. Mr. Bliss from Cattaraugus visited us at the time just referred to; and after he had pronounced the blessing one man voluntarily arose, almost overpowered with feeling, and made some remarks, the purport of which was, that he had been and then was a great sinner, and was justly exposed to the anger of God. He afterwards came nearly six miles to attend evening meetings at the school-house, and is now I trust rejoicing in hope. I did not use any special revival measures with the people; but I believe that if a proper amount of ministerial labor had been bestowed at that time, there might have been no inconsiderable ingathering of souls. When Mr. Bliss was here last he added five to the church by profession of faith; and expects to add several more the next opportunity.

Schools.—I have had from twenty to fifty-five scholars. During the season past from five to sixteen of them have been whites. My average number for the whole time has been about twenty-five Indians and five or six whites. My scholars generally are very tractable and appear to want nothing but proper culture and the saving influence of divine grace to make them substantial, influential, and useful members of society when arrived to manhood.

Another school is taught on the Alleghany reservation, attended by about fifteen pupils. —The school at Cattaraugus has 25 or 30 pupils.—On the reservation near Buffalo there have been two schools during the past winter, containing together between 60 and 70 pupils; the improvement of whom has been good.

By a letter dated May 28th, intelligence is received that the mission premises on the Alleghany reservation, consisting of a dwelling-house and school-house, under the same roof, occupied by Mr. Hall, were consumed by fire on the 18th of May. The fire had been raging in the fields and woodland in the vicinity. A sudden change and increase of the wind brought the sparks upon the house and some combustible materials lying near; and so rapid was the progress of the flames that the inmates had barely time to escape. One little Indian boy, who could not be seasonably rescued, was consumed, as were all the furniture and clothing of the family.

Proceedings of other Societies.

FOREIGN.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN NORTHERN INDIA.

Mr. Weitbrecht, missionary at Kishnaghur, relates the following instances of the

Degrading Influence of Idolatry.

Aug. 15th, 1833. This morning we accompanied capt. Vetch into the jungle (wood): we rode upon elephants. Three hundred prisoners, furnished with axes, hoes, and other tools commenced opening a passage through the wilds: others carried soil, to raise the ground intended for the new road. In the afternoon, we went to the market-place. My catechist, Shundor, read the history of the prodigal son; which I explained, and applied to the people. Those who could read, received tracts; and to a few, who seemed more serious than the rest, I gave the gospel of St. Luke: the people behaved very politely. From thence we went to another part of the village. Here we found about a thousand Hindoos, of every age, assembled: they were celebrating a festival in honor of Monusa, the creator and patroness deity of snakes, and every beast creeping on its belly. Her image was carried about upon a bier, by four men: she is represented sitting on a throne, holding two poisonous serpents in her hand, their tails being wound round her neck. The noise of the besotted crowd was deafening. Fain would I have addressed them on a subject more glorious than that in which they were exulting; but there was no hearing to be expected. An old man raised the attention of the multitude by singing a muntra or charm: a chorus of singers soon joined him. In the mean while, he opened a basket, from which a snake of the most poisonous kind slowly raised its head; and, to my surprise, the animal appeared charmed by the song, so as to direct its motions according to the melody of the singers; sometimes showing its tongue, and, with a whizzing noise, darting upon its master. Another part of the idolatrous ceremony was acted by a number of boys, holding earthen pots, with flowers and leaves, upon their heads. With their eyes shut, and arms raised above the head, to support the pot, they moved round in a circle, nodding with their heads, and staggering in a manner which made me think that they had been made drunk previous to the commencement of the ceremony. I pitied the poor creatures when they fell to the ground and wallowed in the mire: however, afterward, the people gave me to understand, that even this beastly act constituted a part of the religious ceremonies of this festival-

day. How grieved I felt for these poor people, whose very religion degrades them to the beasts of the earth! And yet the Hindoo defends his wretched idolatry; and cleaves to these things with a fondness and predilection which, to a thinking mind, is inconceivable. May the Spirit of the Lord soon shake these dead bones.

Oct. 22. The festival of the goddess Kalee is celebrated to-day. I drove, with the Rev. J. T. Linke, to the village: on entering which, we were soon surrounded by people of every age, and women likewise, the sight of whom is rather rare here: they were just returning from the dance, before the image of the idol. I read to them Col. iii.: "If ye then be risen with Christ, seek those things which are above." I explained the first verses, in a simple and intelligible manner; endeavoring particularly to impress on the people the importance of the apostolic exhortation, to "seek those things which are above;" and showing, that, in their subjection to idolatry, and every kind of vice attending it, they could never obtain peace in their souls, nor find salvation in another world. For a while, they all listened with great attention. At last, an old brahmin said, "All you have now told us is good, and may be true; but you must not expect to make any impression upon us. Never shall we agree together on points of religion: we are, and will remain, Hindoos, and will keep to the faith of our fathers, in the same way as you Christians are cleaving to yours: accordingly, your preaching to us is in vain." I answered, in conclusion, "I preach to you this gospel in the name, and upon the command, of that God who created you and me, and who will not that any man should perish. You acknowledge that the doctrine I have delivered is good and true: if you reject it, it will be a witness against you before the judgment-seat of him who sent it for your good, in that awful day when every man will receive according to his work." On our return home, Mr. Linke told me, that an old man, on hearing me pronounce the name of Jesus Christ, pushed his friend who was standing by, and went away with indignation. So hateful is the very name of Jesus to them, that the very sound of it is, to many, a signal to go away as fast as possible. It was now night. We walked through the village. Hearing a great noise, with music, we followed the sound; and came to a house, evidently belonging to a wealthy Hindoo. In the court-yard, a motley group of men, women, and children, were assembled, who stared at the idol, which was illuminated by lamps: a chorus of young people were dancing to the boisterous sound of drums: the night was moonlight. It was suffocating to be among the throng of people, who seemed intoxicated from dance and riot. A real synagogue of Satan is such a place:

here be literally receives offerings and worship from his devoted subjects. The Christian rejoices in the prospects of the glorious time approaching, when Jesus shall be adored by every nation, and in every tongue. A view of these heathen festivals, in the interior of Bengal, where idolatry, vice and superstition are still exhibited in their strongest features, have a strong tendency to becloud such glorious prospects, and to fill the heart with sorrow and grief. We have, indeed, need of patience; and how comforting the word, that, after having "done the will of God," we shall "receive the promise! For yet a little while and he that shall come, will come, and will not tarry." Even so, come quickly, Lord Jesus!

Attachment to Caste and Superstitious Opinions.

Mr. Kruckeberg, connected with the same mission, under date of January 18th, 1834, gives the following account—

Had conversation with Baboo or Molwee. Speaking of his temporal affairs, he said, "When I had a situation and money, I took a wife; but now, all is gone, except the wife and children." I advised him to make Jesus Christ his friend, and pray to him: perhaps he would help him to bread again. He replied, that Jesus had long since been his friend; but that he could not call him God. I assured him that I could from my heart call him God; and that I felt happy because I knew him to be my Redeemer and friend. He said that he would never agree with me on this point; but, if I liked we would go to the judge, and let him decide between us. I replied, that only God could settle this matter. Sitting at my table at dinner, I offered him something; but, of course, he refused to touch it. He, however, called for some water; which being brought, he took out of doors, to drink it there out of his own vessel. "What a bondage you are in," I said. "Yes," he replied: "but this is only on account of the people, who, if they see me touch any thing of yours, will betray me; and I shall lose my caste." Once he offered me a gold ring, which of course I refused to take; and at another time he wanted some money of me, which I did not give him, for I had none. Now he comes but seldom to me.

March 30. Easter Sunday. Assembled as usual with my people for divine worship. I gave them the epistle of the morning to read and consider during the day. At evening service I explained it to them, with an application. Went to Chausarack, to have some conversation with the people. Stopped at a number of newly-made images, which were to serve for a festival near at hand. I told the crowd assembled about me, near a ditch, that I did not see that those images were of any use. "You see," I said, "they are but mud." "Yes," replied one, "as we also are but mud."—"True," I said, "but animated by an intelligent and immortal soul." "This will also be

animated," he replied.—"By what, and how?" "By the great God."—"Where do you learn this?" "From the Shasters."—"They tell you things which never were nor will be. God is not matter, that he can be distributed into different pieces of mud. And though this could be, on what authority can you say that he ever did, or will do so?" "To this," he said, "I cannot reply." The catechist being with me, then put some questions to him; on which a dispute arose about the finite spirit and the infinite Spirit; that is, the human soul and the Creator, between whom the Hindoo does not admit a different nature. Overcome, he asked who Jesus was. The catechist replied, that he was the Son of God, and Redeemer of mankind: to which I added, that he is also their Redeemer, ready to save them, if willing to be saved, from the pit of ignorance and sin.

CHURCH MISSION IN THE WEST INDIES.

THE missionary societies in the British islands are prosecuting their operations among the recently emancipated colored population of the West Indies and Guiana with much vigor and apparent success. The number of missionaries has been greatly increased; schools have been established, congregations and churches collected; and all the means for exerting a salutary christian influence seem to be used with very encouraging prospects. The Rev. Mr. Betts commenced his labors on the island of Jamaica on the first of August, 1834. Early in October he gives the following account of the

Thirst of the Negroes for Religious Instruction.

I began my ministry at Knockalva on the memorable day of freedom, the first of August, by preaching in the chapel to an overflowing congregation, from John viii, 36. I think there were about 500 persons present; chiefly negroes. Numbers could not gain admittance. I have, since that time, held divine service there every Sunday but one; and, up to this time, the congregation continues to fill the chapel, which I think would be filled if it were as large again. The people are very orderly and attentive; and many show thankfulness for instruction.

I have two services on the Sabbath in the chapel; and have also commenced a Sunday school, for the benefit of those young persons, above six years, who are at work during the week. The attendance bids fair to be as large as the chapel will admit.

Every evening, about fifty of the negroes of this Pen attend our family worship; when I expound a portion of St. Matthew's gospel. We have also a day school here, which was opened on the seventh of last month. There are now fifty children on the books, chiefly

those under six years, who, by the abolition act, are free. The children of the negroes, in this part, have been left so destitute of instruction, that not one of those now in this school knew the alphabet when they first came. Indeed, the people in this neighborhood are so backward, that I believe not one in a hundred can read; but I am happy to say, that the desire to learn is increasing greatly. Several of the young men of the surrounding properties come here to receive a lesson in reading, whenever they get a little time, particularly on Friday afternoon; which they have to themselves, under the new system. I am also invited by Mr. Gordon to visit and instruct the negroes on the four properties of Mr. Malcolm; viz. Alexandria, Knockalva, Argyle Estate, and Argyle Pen. I have already visited those at Argyle Estate. I met about 100 of the negroes in the boiling-house; and catechised them from a catechism compiled by a clergyman of this diocese for the use of the negroes, and dedicated to the bishop. My visit was thankfully acknowledged by the people, in a manner that was very pleasing to me. From this brief statement, you will perceive, that, even under present circumstances, I have as much to do as I can personally attend to. If I could obtain able school teachers, I might have two or more other schools in this populous district, within such a distance as I could visit weekly, or perhaps twice a month; but such assistants are difficult to be obtained here. I have engaged the services, as schoolmaster, of a young man of good education, recommended to me by the Rev. J. McIntyre, of Montego Bay, who speaks of him as indicating piety.

Mr. Stearn, a catechist, writes, October 25th—

Although the state of the people still continues to be very deplorable, yet, I am happy to say, there has been a gradual alteration for the better during the last six or eight months; at least so far as their outward conduct is concerned. The attendance at the public services is more regular, and, in point of numbers, is nearly trebled. The Sunday school, which had dwindled away till it eventually came to nothing, has been resumed; and nearly all the children and young people, and many of the adults, are tolerably regular in their attendance. They are far more clean in their appearance, and are giving great satisfaction to their overseer. One individual, who formerly bore a bad character upon the estate, now appears to manifest a concern for his soul, and, instead of breaking the Sabbath, as he formerly did, has become a reprover of others; and never absents himself, except by necessity, from the Sunday school, or the public services on Sundays and Wednesdays.

SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE IN CHINA.

Organization of the Society.

MEETINGS of merchants, literary gentlemen, and missionaries residing in Canton, and interested in the intellectual and moral improvement of the Chinese, have been held, by whom, after discussing the subject, a society has been formed, of which James Matheson, Esq. is president, D. W. C. Olyphant, Esq. treasurer, Rev. Messrs. Bridgman and Gutzlaff, Chinese secretaries, and Mr. J. R. Morrison, English secretary. The society has issued the following statement as preliminary to its constitution and proceedings.

The written character adopted by the Chinese has had a very remarkable influence both upon their civilization and their relations with other nations. They have formed an extensive literature, but it is barren in ideas; and in style and manner it is as peculiar as are the people themselves. While the want of variety in its sounds renders the spoken medium monotonous, the numerous strokes and variations in the characters of the written medium, give it a copiousness which is scarcely equalled by any other language in the world. But this system, so congenial to the Chinese mind, renders the acquisition of knowledge very difficult; for years are occupied in simply learning to read and write,—attainments which merely pave the way for the acquisition of knowledge, but which, *reipsa*, constitutes the whole learning of many of the Chinese literati. By using this character, the Chinese have drawn a strong line of demarcation between themselves and all foreigners. They have virtually excluded others from being benefitted by their writings; and at the same time they have closed up the avenues for the introduction of knowledge from abroad. Moreover, national prejudice, founded in ignorance, has assigned to native works exclusively the honor of being 'literary productions.' But while the learned Chinese have affected to look down on the productions of foreigners as unworthy of their notice, many of their own number, and multitudes of the common people, whenever such books have been circulated within their reach, have sought for them with great avidity.

The favorable accounts of the Chinese empire, given by the Jesuits, have engendered in many the belief that the state of literature and morals in China is far superior to that of other countries. Hence, to attempt improvement here, would only serve to degrade a nation which has reached the climax of human perfection. On this misrepresentation, most absurd and mischievous theories have been built. Many scholars in the west have not hesitated to refer to the Chinese as the most civilized

people in the world; and as the great source from whence other nations must derive the true principles of science and knowledge. While we must reject such views as false, we cannot regard the Chinese as incapable of rising and vieing with the most enlightened nations of the earth. Of all the Asiatics we regard them as the most prepared for the reception of useful knowledge.

In our days, many nations have begun the race of improvement; and are now moving onward in swift career, their course being constantly made more luminous by the light of science, and more rapid by the force of truth. This has resulted from the *diffusion of useful knowledge* among them. But no influence of this kind has yet reached the 'central nation,' and China still stands stationary, shielding herself against the contaminating influence of barbarians. While, therefore, we must ascribe it chiefly to the apathy, the national pride, and the ignorance of the Chinese, that they have not joined other nations in the march of intellect; we are by no means prepared to excuse ourselves from the guilt of indifference and inactivity in not having placed within their reach the means of improvement, and roused their sleeping energies to inquiries after knowledge.

These remarks show, at once, the necessity of some measures being adopted, to supply what we may justly consider the existing demands of the case. And while we should duly value the knowledge which the Chinese have possessed for ages, it should be our chief endeavor, our steady aim, to supply their lack of knowledge; and by a friendly interchange of thought, produce a union of sentiment, the firmest basis of international intercourse. Though the task is arduous, the boon will be great; and great too, and in every way most safe and salutary, will be the results. Three hundred and sixty millions of immortal beings, separated from all the nations of the earth by a narrow policy, which is upheld by ignorance, now claim the attention of philanthropists. Neglected, and even given up in despair, as they have been hitherto, they will henceforth become the objects of our solicitude, and call forth our united efforts in their behalf.

As the field is so vast, comprising a population greater than that of all Europe, we, who are but on the confines of China, few in number, and limited in resources, must look to kindred spirits in the west, to co-operate with us in this arduous enterprise. We would not raise high expectations by holding out promises of great success immediately; but we are anxious to proceed with a firm and steady step, and amidst all difficulties to keep our eye constantly fixed on the glorious end. The greater the aid furnished, and the talent enlisted, the wider will be the sphere of action, and the more numerous the publications which will go forth under the auspices of the society.

We are now, then, to make the trial, whether the celestial empire, after it has de-

feated all efforts to bring it into an alliance with the civilized nations of the earth, will not yield to intellectual artillery, and give to knowledge the palm of victory. The end of our course is far distant; the barriers high; the ways rough; and the passes difficult; our advances, therefore, may be slow. Yet prepared for all contingencies, and aware that it is not the work of a day, we hail with delight the commencement of the undertaking, and are glad to engage in a warfare, where we are sure the victors and the vanquished will meet only to exult and rejoice together.

Objects of the Society.

The prime object of this association will be to publish such books as may enlighten the minds of the Chinese, and communicate to them the arts and sciences of the west. Such measures must be taken as will ensure a ready circulation, not solely in Canton but throughout the empire. It will be the duty of every member of this association to co-operate to this end, while those members who are conversant with the Chinese language should endeavor to furnish works for publication. There are two booksellers in this city who offer their services in sending the books to their correspondents in the principal cities of the empire, provided the books interest the general reader. A small attempt with the Chinese Magazine has answered the end; but the matter is still difficult at the commencement, though, when once fairly arranged, it promises the greatest results. Our intercourse with China has lately been extended, and will, under the auspices of a free trade, expand, until it embraces all the maritime provinces of the empire, and considers the flourishing region of the Yangtze-keang as a fair field for mercantile enterprise. There will be thus a wide door open for the dissemination of truth. The writer himself has seen his most sanguine hopes far exceeded, and can bear ample testimony to the eagerness with which foreign publications, of which an enormous number have been circulated, are hailed by the people and universally perused.

The great attention which is now directed towards China, the interest which England, the United States, Germany, and even Holland, take in the regeneration of this great nation, insure co-operation from all those countries. The correspondence proposed with kindred institutions in every quarter of the globe having met with general approbation, it now only remains to keep up that interest by unwearied efforts in this good work. It would, perhaps, also, be desirable that the society print a work or works in English, which making our fellow-laborers at home acquainted with the intellectual state of this country, might thus create a still greater interest in behalf of this nation. This subject is likewise submitted to the consideration of the committee.

DOMESTIC.

ANNIVERSARIES OF RELIGIOUS AND BENEVOLENT SOCIETIES.

NEW YORK.

The American Seamen's Friend Society held its annual meeting in the Chatham-street chapel, on Monday evening, May 11th, A. Van Sinderin, Esq., the president in the chair. Rev. Mr. Chickering, of Portland, led in prayer; Rev. J. Greenleaf, the secretary, read the annual report; after which resolutions were offered and addresses made by Dr. D. M. Reese, Rev. F. A. Cox, D. D., of London, Rev. Mr. Choules, Rev. Prof. Proudfit, Mr. John Wheelwright, and Rev. D. Abeel.

The Methodist Missionary Society held its annual meeting in the Methodist church in Green street, on Monday, May 11th. Addresses were delivered by Rev. Messrs. Levings, Holdich, Mervin, President Fisk, Seyes, and Mr. J. E. Hughes, a native African. At the meeting \$3,300 were subscribed. Receipts for the year were \$40,000; new missions established, 41; church members added, 4,000. Mr. Wilson, a colored man from Liberia, was ordained at the close of the meeting.

The American Anti-Slavery Society held its second annual meeting at the Third Free Church, on Tuesday, May 12th, Arthur Tappan, Esq., the president, in the chair. The exercises were introduced with prayer by the Rev. Dr. Beman; after which Mr. Elizur Wright, the secretary, read the annual report. Resolutions were then moved and seconded by J. G. Birney, Esq., Rev. B. Stow, Rev. Mr. Kirk, and Rev. George Thompson.

The General Assembly's Board of Education held a public meeting in the Brick Church, on the evening of May 12th, at which the Rev. C. Mason led in prayer, and Rev. J. Breckenridge, the secretary, made statements relative to the Board and its operations; after which resolutions and addresses were offered by Rev. R. R. Gurley, Mr. Scrymser, Mr. Turner, Mr. Vail, Rev. C. Mason, Rev. Dr. McCarree, Rev. C. Van Rensselaer, and Dr. Halliday. Mr. Breckenridge also added remarks at the close.

The American Tract Society held its annual meeting in the Chatham-street Chapel, on Wednesday May 13th, S. V. S. Wilder, the president of the society, in the chair. The exercises were commenced with prayer, and the report was read by Rev. W. A. Hallock, the corresponding secretary. The society was favored with resolutions and addresses from Rev. David Abeel, Rev. W. S. White, Rev. Mr. Kirk, Rev. John Gridley, Governor Vroom, Rev. B. Stow, Rev. Amos Sutton; and Rev. James Hoby, and Rev. F. A. Cox, D. D., from England.

The American Home Missionary Society held its ninth annual meeting in the Chatham-street Chapel, on Wednesday evening May 13th, Hon. Stephen Van Rensselaer, the president, in the chair. Prayer was offered, after which the annual report was read by Rev. A. Peters, D. D., the corresponding secretary, and addresses were delivered by Rev. Messrs. Hatfield, Taylor, Holmes, President Beecher, and E. W. Baldwin.

African colonization was advocated in connection with the annual meeting of the New York Colonization Society, at which President Duer, of Columbia college, presided, by whom a report was read. Addresses were delivered by Rev. Dr. Hewitt, Rev. President Fisk, and Rev. J. Breckenridge; after which the meeting was adjourned till the next evening, when addresses were also made.

The American Bible Society held its 19th anniversary in the Chatham-street Chapel on Thursday, May 14th, Hon. John Cotton Smith, the president, in the chair. Rev. Dr. Crocker opened the meeting by reading the 28th chapter of Matthew. After an address by the president, reports were read by the treasurer and secretary; and the Rev. R. C. Neale, Rev. Dr. DeWitt, Rev. Daniel Clark, Jr., Rev. Dr. F. A. Cox, Rev. Dr. Milnor, Rev. President Fisk, Rev. Amos Sutton, Rev. David Abeel, and Rev. Mr. Peck, addressed the meeting.

The American Peace Society held its seventh anniversary at the Chatham-street Chapel on Thursday, May 14th, S. V. S. Wilder presiding. Rev. Edwin Dwight opened the meeting with prayer. William Ladd, Esq. read the annual report. Addresses were delivered by Rev. Messrs. Norton, Patterson, and Chickering, Dr. Cork, Mr. O. Bachelder, and Rev. L. D. Dewey.

American Board of Commissioners for Foreign Missions.—A meeting was held in its behalf at the Chatham-street Chapel, on Friday, May 15th, Hon. John Cotton Smith, the president, in the chair. Prayer was offered by Rev. John Woodbridge, D. D.; after which a statement respecting the Board and its missions was read by the Rev. Chauncey Eddy, general agent of the Board for the State of New York. Resolutions were then offered and addresses made by Rev. Amos Sutton, Rev. James Hoby, from England, Governor Vroom, Rev. A. D. Eddy, Rev. David Abeel, and Rev. E. N. Kirk.

The American Society for Ameliorating the Condition of the Jews held its annual meeting on Friday, the 15th of May, for the transaction of business; at which the annual report was read, and officers elected, etc. The farm purchased for the reception of Jewish converts has been sold, none being found to place upon it. The funds of the society will remain invested until Providence shall open the way for their being applied in some way consistent with the design with which they were given.

PHILADELPHIA.

The American Sunday School Union held its annual meeting in the First Presbyterian Church, on Tuesday May 26th, the president, Alexander Henry, Esq., in the chair. Paul Beck, Esq. read a report of the financial concerns of the society; and the report of the Board of Managers was read by one of the secretaries. Resolutions were offered, and addresses made by Rev. Messrs. J. M. Peck, Campfield, and Bethune, and Hon. T. Frelinghuysen. On the evening previous the Rev. G. W. Blagden, of Boston, preached the anniversary sermon from Psalm cxi, 10.

The General Synod of the Reformed Dutch Church commenced its session in Philadelphia, on Thursday, June 4th.

PITTSBURG.

The General Assembly of the Presbyterian Church in the United States commenced its annual session in the First Presbyterian Church, on Thursday, May 21st. At the request of the Rev. Dr. Lindsley, of Tennessee, the last moderator of the Assembly, who was necessarily absent, the Rev. Dr. Miller, of Princeton, preached the annual sermon, and

Rev. Dr. Beman constituted the Assembly with prayer. Rev. Dr. Phillips, of New York, was chosen moderator, Rev. Mr. Krebs temporary clerk, and Mr. Jacob Green was appointed to act as permanent clerk, in place of Dr. J. McDowell, who was absent.—The report of the Assembly's Board of Education was read on Friday, the 22d of May, and the narrative of the state of religion, and the report of the Board of Missions were given on Monday, the 25th; and the report respecting the Union Theological Seminary on the 26th; and that at Princeton on the 28th.

The Western Foreign Missionary Society held its annual meeting in the First Presbyterian Church, in Pittsburg, May 28th, the Rev. T. D. Baird, the vice president, in the chair.—After singing and prayer, the Rev. E. P. Swift, the corresponding secretary, made a statement respecting the operations of the society, and resolutions were moved and seconded and addresses made by Rev. Mr. Osborn, of North Carolina, Rev. Mr. Edgar, of Tennessee, Rev. Mr. Potts, of Mississippi, Rev. Dr. Miller, of Princeton, and Rev. Drs. Green and Cuyler, of Philadelphia.

A Convention of Members of the Presbyterian Church was assembled on Thursday, May 14th, and continued its sessions till the meeting of the Assembly. Various questions relating to the doctrines and government of the Presbyterian Church were discussed, and a memorial to the Assembly prepared.

BOSTON.

The American Education Society held its anniversary in Park-street Church, on Monday evening, May 25th. In the absence of the president, the Hon. William Reed took the chair. Prayer was offered by Rev. President Bates, and the annual report was read by the secretary, Rev. Dr. Cogswell. Resolutions were offered, and addresses were made by Rev. John Spaulding, Rev. Mr. Hoby, and Rev. Dr. Cox, from England, Rev. Mr. Kirk, Rev. S. Holmes, and Rev. Dr. Skinner.

The American Temperance Society held its annual meeting in Park-street Church, on the morning of May 26th, John Tappan, Esq. presiding. Rev. B. Emerson opened the meeting with prayer. Rev. J. Edwards, D. D. read extracts from the annual report, and E. C. Delavan, Esq., Rev. Prof. Emerson, Rev.

N. Adams, Rev. R. G. Dennis, L. M. Sargeant, Esq., and Rev. E. N. Kirk, presented or seconded resolutions, and made addresses.

The Prison Discipline Society held its anniversary in Park-street Church, May 26th, Hon. William Reed presiding. After reading the Scriptures and prayer, the Rev. Louis Dwight, the secretary, read extracts from the annual report, and Rev. Dr. Cogswell, Rev. Dr. Edwards, and Rev. N. Adams addressed the meeting.

The American Union for the Relief and Improvement of the Colored Race held a public meeting in the Temple, Tremont-street, Hon. William Reed, the president, in the chair. The meeting not being the anniversary no report was presented. A brief statement respecting the objects and plans of the society was read, and resolutions were moved and seconded, and addresses offered by Rev. S. M. Worcester, Rev. E. P. Humphrey, Hon. S. Willard, Rev. J. Abbott, Rev. B. B. Edwards, and Rev. E. N. Kirk.

The New England Anti-Slavery Convention, of which Mr. Amasa Walker was elected president, held its sessions during the anniversary week; during which many topics were discussed.

Meetings were also held in behalf of *The American Colonization Society*.

The American Tract Society, (Boston), held its annual meeting in Park-street Church, at which the Hon. William Reed presided. Rev. Dr. Park opened the meeting with prayer, and the secretary read extracts from the annual report; after which the Rev. Mr. Fisher, Rev. Mr. Pratt, Rev. E. N. Kirk, Rev. R. Anderson, Rev. Mr. White, Rev. N. Adams, and Rev. W. Clark moved or seconded resolutions, and most of them addressed the meeting.

The Northern Baptist Education Society held its annual meeting at the Federal-street Baptist Church, May 27th, Rev. Dr. Sharp in the chair. After prayer by Rev. J. B. Taylor, and the reading of the treasurer's report, addresses were delivered by Rev. S. F. Smith, Rev. J. B. Taylor, Rev. Mr. Wayland, Rev. Mr. Hoby and Rev. Dr. Cox, of England, Rev. President Wayland, and Rev. Mr. Hague.

Meetings were also held in behalf of Foreign Missions, in connection with the American Board of Commissioners for Foreign Missions, and the Baptist Board of Foreign Missions; in behalf of Sabbath Schools, Seamen, Education in the Western States, in connection with local societies in aid of these objects.

ABSTRACTS OF REPORTS.

[The abstracts which follow are taken principally from the New York Observer, as the original reports have not yet been received.]

NINETEENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

Receipts.—The sum received into the treasury from all sources during the year has been \$100,806 26, being an increase over the receipts of last year of \$12,195 34. Of the whole sum received, \$34,918 23 were received in payment for books; \$3,873 26 from legacies; \$34,021 02 towards foreign distribution; \$27,983 78 ordinary donations.

Books Imported.—To supply the numerous emigrants coming into this country, the managers have imported copies of the Scriptures in the Portuguese, Italian, Dutch, Swedish, and Polish languages.

Books Issued.—Bibles 47,703; Testaments 75,533. Total 123,236;—in eleven languages, being an increase of 12,404 over the issues of the previous year, and on an aggregate since the formation of the society of 1,767,936 copies.

Modern-Greek Testament.—All the copies of the first edition have been forwarded to Greece, Smyrna, and Constantinople, and a new edition is about to be put to the press.

New Testament for the Blind.—One thousand dollars has been granted to the New England Society for the Education of the Blind, to enable it to print an edition of the New Testament in raised letters; which the blind are found to read with ease, after a little practice.

Re-supply of the Destitute.—In the north and west parts of New York this work has been prosecuted with much spirit through the year. Not less than fourteen or fifteen counties have been engaged in this re-supply. Eight townships of one county, which was supplied in 1829, were found to have 325 destitute families. Another county, supplied at the same time, was found to have 505 families destitute. Should all parts of the United States be as destitute as the average of those lately re-explored, there would be found nearly or quite 30,000 households in need of the Bible. The managers would earnestly entreat the auxiliaries throughout the country to ascertain and supply the destitute around them without delay. The safety of Protestantism and of religion requires this.

Grants to Sunday-school Unions.—To the Sunday-school Union of New York has been

made a grant of 500 Bibles and 500 Testaments; to the Sunday-school Union of the Protestant Episcopal Church 500 Bibles and 2,000 Testaments; to the Methodist Episcopal Sunday-school Union of 500 Bibles and 2,000 Testaments; to the Massachusetts Sunday-school Union 200 Bibles and 1,000 Testaments.

Scriptures for the Young.—The managers submitted to the society a proposition to furnish all the children in the United States, under fifteen years of age, who are destitute and are able to read with a Bible or a Testament.

Bibles for Emigrants.—Sixteen societies so situated as to have facilities for meeting and furnishing the Scriptures to emigrants have received 2,375 Bibles and 4,000 Testaments. To a Bible society in France \$500 in money has been sent, for the purpose of procuring copies of the Scriptures for distribution among emigrants at the time of their embarkation.

Bibles for Seamen.—Grants have been made during the year of nearly 3,000 Bibles and Testaments to societies along the seaboard, and near the lakes, for distribution among that long neglected class of men. Other grants have been made to seamen's chaplains and missionaries in foreign countries for the supply of destitute seamen.

Foreign Distribution.—To South America 1,750 Bibles and Testaments and 2,000 copies of the gospel of Matthew have been sent, mostly in the Spanish language. Other copies of the Spanish gospels, designed principally for use in schools, have been sent to Buenos Ayres, New Grenada, Mexico, and Havana.

Books sent to Canada have all been distributed, and about 2,000 families still remain to be supplied, between Vermont and the St. Lawrence river, which are generally emigrants for the United States.

Grants in Money, to aid in preparing and circulating the Scriptures abroad.

French and Foreign Bible Society at Paris,	\$1,000
Bible Society at Lyons in France,	500
St. Petersburg Bible Society in Russia, in purchasing Finnish Testaments,	300
Rev. William G. Schauffer for publishing the Psalms in Hebrew-Spanish, translated by Mr. S. who is desirous of having the whole Old Testament thus prepared for the 300,000 Jews in the Ottoman empire, who speak that tongue,	1,000
Towards the circulation of the Persian Scriptures by the Rev. Mr. Merrick, in Persia, to be expended at the depot of the British and Foreign Bible Society at Constantinople,	500
For Arabic Scriptures, to be procured from the British and Foreign Bible Society, and circulated by the Rev. Eli Smith in Syria,	800
For the purchase of Syriac Scriptures for the Nestorians in Syria, to be distributed by the Rev. Mr. Perkins,	500
To the Western Foreign Missionary Society at Pittsburg, to aid the circulation of the Scriptures by its missionaries in Northern India,	500
Towards circulating the Scriptures at the Sandwich Islands,	3,000
For the same purpose in the Mahratta country,	3,000
Do. in Ceylon,	6,000

Towards circulating the Scriptures in the Burman empire, by the Baptist missionaries,	7,000
For the circulation of the Bible in China,	11,000
	<hr/> \$36,100

TENTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

New Publications fifty-five, of which nineteen are Tracts in the General Series, and eight are volumes, viz. Abbot's Young Christian and Child at Home; Wilberforce's Practical View; Pike's Guide to Young Disciples, and Religion and Eternal Life; Gallaudet's Youth's Book of Natural Theology, and Child's Book of Bible Stories; and Memoir of H. Page. Whole number of the society's publications, seven hundred and ninety-two.

Among new tracts, the Committee are endeavoring to procure those in simple style, and especially narratives adapted to interest the great mass of readers.

The Christian Almanac is published in seventeen distinct editions. Of the American Tract Magazine, 7,000 are issued monthly; of the Monthly Distributor, containing specimens of new tracts, 1,000.

The society is about to issue eleven of its standard works: the Rise and Progress, Wilberforce's View, Edwards on the Affections, Pilgrim's Progress, Saints' Rest, etc., in a series of volumes of about 400 pages, 18mo., with the title of the 'Evangelical Family Library.'

Printed and Circulated.—

	<i>Publications.</i>	<i>Pages.</i>
Printed during the year, (including 109,000 volumes)	2,777,117	53,804,688
Printed since the society's formation,	39,010,618	610,560,066
Circulated during the year, (including 95,873 volumes,)	2,911,130	53,916,356
Circulated since the society's formation	35,743,830	562,309,847
Gratuitous distributions, (in 309 distinct grants,)		6,086,477

Of the tracts, Barnes on the Traffic, Great Alternative, Amiable Louisa, Harvest Past, Fool's Pence, Mischief of Slander, Conviction at the Judgment, and John De Long, from 52,000 to 68,000 have been printed during the year; of the tracts, What art Thou? Aged Penitent, Horrors of Heathenism, Whole Family in Heaven, and Where is He? from 76,000 to 96,000.

Receipts and Expenditures.—

For publications sold,	\$31,580 20
Donations, including \$33,962 71 for foreign distribution, of which \$8,000 is from the American Tract Society at Boston, and \$8,080 57 was raised by ladies,	60,737 42
Total receipts during the year,	\$92,307 81
Paid for paper, printing, stereotyping, etc.	\$43,035 91
For foreign distribution,	30,080 09
Agencies for supplying destitutions of our country, raising funds, and all other expenses,	18,479 72
Balance remaining in the treasury,	792 18
Total as above,	<hr/> \$92,307 81

The receipts for sales are nearly the same as last year; the donations and total receipts are each greater by \$35,000.

Foreign Appropriations.—There have been remitted during the year to

China,	\$5,000
Burma and Siam,	5,000
Ceylon,	3,500
Mahrattas,	3,000
Sandwich Islands,	3,000
Singapore and Eastern Archipelago,	1,000
Syria and Persia,	1,000
Smyrna and vicinity,	1,000
Greece,	1,000
Turkey and Asia Minor,	1,000
Russia,	1,500
Germany—Hamburg,	700
"Valley of Barmen,"	300
France,	1,000
Moravian Brethren,	700
Northern India,	500
Orissa,	500
North American Indians,	300
Total,	\$30,000

About forty original publications have been approved during the year, in foreign languages; and at Ceylon, Rev. Mr. Knight, of the Church of England. Rev. Mr. Daniel, of the Baptist Church, and Rev. Messrs. Scudder and Winslow, constitute a committee to examine original publications in Tamul, reporting their character to the publishing committee, that they may be approved without being translated into English. A similar committee for China consists of the Rev. Mr. Gutzlaff, Rev. Mr. Bridgman, and Rev. Mr. Jones, at Bankok.

At the Sandwich Islands, 1,988 pages have been prepared and printed in Hawaiian; and 166,000 copies issued the last year. In France, the number of laborers is comparatively few.

In Greece 2,703,945 pages have been put in circulation by Dr. Robertson. Among the Mahrattas, 28,300 tracts have been printed during the year. Nineteen tracts have been adopted during the year in the Tamul language.

SEVENTH ANNUAL REPORT OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

DURING the past year nearly all the funds of the society have been expended in foreign lands, the chaplains at the several ports in the United States having been supported by local societies formed in the places where they labor; and which are more or less connected with the general society as auxiliaries.

Foreign Operations.—The society has chaplains at six foreign ports and at two ports in the United States.—At *Canton* there were last year 75 American vessels and about 90 British, and not less than 4,000 seamen, most of whom spoke the English language; besides multitudes of Chinese and other seamen from other countries. At *Havre* the congregation is small. *Honolulu* was visited in 1833 by 135 vessels, most of which were ships, having on board between 3,000 and 4,000 seamen.—The chaplaincy at *Marseilles*, and at the other places to be mentioned, was commenced during the last year. *Smyrna* has a chaplain a part of his time to seamen. and *New Orleans* require chap-

lains, and have been supplied during that portion of the last year, when they are most resorted to by vessels. *Havana* has been visited by an agent of the society, who states that at least 10,000 seamen enter that port in American vessels annually, 1,000 of whom may be found constantly in port.

Local Institutions.—On the sea-coast of the United States there are eighteen ports where societies are organized for the moral and spiritual improvement of mariners, in ten of which public worship is regularly held on the Sabbath.

On the Lakes, Rivers, and Canals much progress has been made during the year in efforts for the spiritual good of seamen. Regular Sabbath worship is held in these places, and preliminary measures have been adopted in others.

Funds.—The receipts have been \$12,367 71; and the expenditures \$12,262 56.

The society contemplate greatly enlarging their operations by stationing chaplains in other foreign ports frequented by American seamen.

SEVENTEENTH ANNUAL REPORT OF THE PRESBYTERIAN EDUCATION SOCIETY.

Rev. William Patton has been appointed corresponding secretary.

Beneficiaries under Patronage.—In estimating the number of beneficiaries, the Board have counted only such as have actually received pecuniary aid from the society since the last annual report. Appropriations, amounting to \$25,383, have been made to 490 young men in 85 institutions of learning. The whole number who have received the aid of the society, since its formation, is 1,049.

New Applicants.—One hundred and forty-one new applicants have been received during the year upon the recommendations of examining committees. The Board earnestly call the attention of all clergymen and laymen, to whom young men may apply for testimonials, to the vast importance, on their part, of caution and discretion.

Patronage has been withdrawn from nine beneficiaries during the year on account of various causes.

Twenty-seven, having gone through a thorough literary and theological course, have been licensed to preach the gospel.

Earnings.—The last report stated that \$10,301 19 had been earned by 321 young men in 52 institutions. This year there have been earned \$10,722 97, by 367 young men in 64 institutions, making an average of \$29 22 to each beneficiary. The amount appropriated to these 367 was \$21,043;—less than twice the amount of their earnings.

Receipts.—The receipts from collections in churches and individuals, etc., including \$1,000 at Cincinnati, subject to the order of the treasury, have been \$35,551 51, being an increase, exclusive of monies borrowed, compared with the previous year, of \$7,590 42.

Increase of Candidates for the Ministry.—For some years past, the proportion of young

men, whose parents or friends can sustain the expense of their education, has considerably increased. It is not too much to say that the proportional increase of this class of candidates has been greater even than of the indigent. It has been obvious that as the Education Society has with energy pushed forward the claims of the Lord Jesus upon the talent and piety of the rising generation to serve him in the gospel ministry, many youth have responded to the call. This is highly encour-

aging to the patrons of Education Societies, as is also the fact that connected with evangelical churches are at least 20,000 young men hopefully converted within five years; and that between the ages of fourteen and twenty-five there are not less than 70,000 who are already enrolled as disciples of Christ. By judicious agencies thousands of these may in a single year be selected and put in a course of thorough preparation.

Miscellaneous.

FRATERNAL ADVICE TO MISSIONARIES ABOUT TO ENTER ON THEIR WORK.

THE following article embraces the principal parts of a public address delivered by the Rev. Miron Winslow, of the Ceylon mission, temporarily in this country, to Doct. Asahel Grant, and his wife, destined to the Nestorian mission, Miss Rebecca W. Williams, destined to Beyroot, Rev. Messrs. J. M. S. Perry and J. J. Lawrence, and their wives, destined to Ceylon, and Rev. Henry Ballantine, and Mr. E. A. Webster, and their wives, destined to Bombay. They were assembled to hear the address on Sabbath evening, May 10th, and embarked during the week.

Though the address was prepared with particular reference to missionaries about to labor among the Hindoos, yet most of its counsels and suggestions are equally applicable to all who go to preach Christ among the heathen.

After noticing some of the exciting and painful circumstances under which a missionary leaves his country and home, Mr. Winslow proceeds to dwell on the

Importance of Deadness to the World and entire Consecration to God.

Being fairly at sea you will have leisure for some appropriate reflections and occupations. Let me advise that one of the first be **BURY THE WORLD**. I trust that it is now crucified to you, let it then be buried out of your sight. Like the nuns, but with a very different spirit and for very different objects, "take the veil." Let your language be, what have I any more to do with the world? My beloved brethren, you may think this easy, but believe me it is most difficult. You will not leave the world because you leave America, you will carry it with you, and when you try to bury it, you may find that it is not dead but sleepeth. Yes, you will still find a little world within and around you, and you cannot escape from yourselves. Whatever you may now think, your greatest danger will be from the revival

of a worldly spirit. You will not by being missionaries become arial nor above the attractions of earth, though placed in a situation in some respects elevated. As the chambers of imagery in your soul are opened to heavenly or earthly prospects, whether they are more or less extended—so will your character still be earthly or heavenly. In some respects your danger will be increased rather than diminished. You will at times be brought more into notice. Let not your ears be open to hear what sounds of commendation may be borne to them across the great waters. Would that the church tempted their missionaries less by the voice of praise. It will be well if you so know yourselves as to be humble in your own eyes, and not be pleased with the praise of men. Let your renunciation of the world be complete, your dedication to your work, as complete.

Give yourselves wholly to Christ. Offer your souls and bodies to him a living sacrifice—a whole burnt offering. I trust that you have done this—that looking upon a revolted, perishing world, your inquiry has been, where can I do most for its rescue? And feeling the constraining love of Christ, and looking at the providence of God and the qualifications given you for usefulness, you have from *principle* and not from *impulse* devoted yourselves wholly and for life to his service among the heathen. Oh, that thousands in this favored land, instead of waiting for a sign from heaven, would freely open their minds to the conviction that they are bound to go where they can do the most good, and to do just what will promote the glory of God in the conversion of the world; and be convinced that to them also is this grace given to preach among the gentiles the unsearchable riches of Christ. I have said that I trust you have devoted yourselves for life. Some may object to this thought as giving needless pain, but I am convinced, from some observation, that in the present state missionary devotion for life is altogether necessary. One of the darkest clouds which has of late obscured the prospects of Christianity in India, is the resolution of some societies operating there, to send out missionaries for a limited number of years. They hardly arrive on the ground, and master the difficulties of an eastern dialect, and obtain some knowledge of the customs and habits of thought among the people, and some influ-

ence over them, before they begin to think of preparing for their return. Thus at the very time when they are qualified to be useful, and when one year of their labor is worth several of those spent principally in preparation, they leave the field. And why is this?—It is not necessary to hold out such an encouragement to a missionary in whom is the same mind as was also in Christ Jesus—who is willing to know the fellowship of his sufferings and to be conformed to his death for his body's sake, which is the church. Should the providence of God, in consequence of sickness or other circumstances, make it plainly your duty to revisit your native land for a longer or a shorter time, you will obey these indications; but I beseech you let no such return enter into your plans, for it will in ways and methods which I cannot now stop to enumerate, paralyze your efforts.

I have said also that I trust you are governed by *principle* and not by *impulse* in your present undertaking. Indeed I have the fullest confidence that no desire of change, no taste for novelty, no restlessness of spirit, and no romantic views of the missionary work have brought you to this place; and let me add, as being important for your consideration in strengthening yourselves in devotedness to Christ, that no sympathy for the heathen, no indefinite desire to do them good, no impulse from the moral greatness of the enterprise, will carry you forward through long continued labors to benefit those who return all your kindness with ingratitude; and which labors, though dignified as to their object, are yet most humble and forbidding in nearly all their details.

Habits and Qualities especially necessary to be Cultivated.

After referring to a course of study for the voyage, Mr. Winslow proceeds—

What I think more important for me to urge is the cultivation of some missionary qualifications and habits, which some experience has convinced me are too much overlooked.

1. *Mental sympathies.* Nothing is more important for you than to keep the unity of the spirit in the bond of peace. For this you must accommodate yourself as much as possible to each other, must be willing to please and be pleased—to look not every one on his own things, but also on the things of others—to feel that you are members of the same family, of the same body. "Bear ye one another's burdens and so fulfil the law of Christ."

2. *Cultivate habits of patience and forbearance.* These may be important even in your intercourse with one another—they will be essential on heathen ground. There your patience will be tried by a perverseness of which you can form but a faint idea. You will often be assailed by those whose set purpose it is to try your temper; and sad will be the conse-

quence, if, when tried, it shall be found wanting. You must be gentle among them, even as a nurse cherisheth her children; and when your spirit is stirred within you, on seeing a whole people given to idolatry, your reproofs must be more in sorrow than in anger. You will find that in an important sense, "*temper is every thing.*" Your resolution, in regard to your fellow-laborers, should be, *I will strive never to give offence; and I will never be offended.*

3. *Accustom yourselves to common-sense views of your work—to scriptural views.* Dismiss all fanaticism. In this age of excitement there is danger that some under a high pressure of feeling may rush headlong to this enterprise without duly considering its nature. Let your zeal be intense, and your energies concentrated, and your devotedness such as the nature of the case forbids to be less, and your own nature allows not to be more, but let all be regulated by *prudence*. Few qualities are more useful to a missionary than *good common sense*. You must not think to advance on ignorant idolaters with things too high for them. "Canst thou draw out leviathan with a hook?" An ardent candidate for missions said, "Should I go among the heathen I would oblige them to choose immediately between God and idols, I would bring them at once to a stand." It would need no exertion to do this, they are already at a stand; and that, in an unbroken phalanx of opposition. The fortresses of idolatry are high and walled up to heaven, and are not to be taken by storm; and no spasmodic effort will avail in the attack. The weak missionary, instead of scaling, must attempt to undermine them; and instead of running his head against them, must be content to compass them about, blowing the feeble ram's horns, even seven days, before the Lord cause them to fall before him.

4. *Practise acts of humility and self-denial.* Let no one of you think of himself more highly than he ought to think, but think soberly. Practise acts of humility as you do acts of devotion. Likewise ye younger submit yourselves to the elder, yea all of you be subject one to another, and be ye clothed with humility. Let each esteem others better than himself. A missionary must be willing to be the lowest and the last, if he may thereby exalt another who will more exalt Christ; be as willing to be counted the foot as the head, if by this means the body of Christ may be the more perfect. Like a beloved associate of mine, he should say, "I am willing to be the little finger of the mission." He must daily deny himself, and crucify the flesh with its affections and lusts, that he may fill up what remains behind of the sufferings of Christ. Seek then, dear brethren, to possess at all times a subdued spirit.

5. *Cultivate a spirit of childlike dependence on God.* The missionary should be emphatically a child of faith. As the tottering infant, attempting to walk, clings to the hand of its mother, so, feeling his weakness, he

must lay hold on the arm of the Lord. My dear brethren, let your daily petition be, "*Lord increase our faith.*" Walk with God. Feel your union to Christ. Make it a reality, that he is your husband, your head; and "be careful for nothing, but in every thing by prayer and supplications make known your wants unto God." Think of Christ as *Immanuel*, God with us; and of his precious promise connected with the command under which you go out, "Lo I am with you always."

6. *Strengthen your habits of reading the Scriptures, and of meditation and prayer.* The religion of the present day is too much out of doors. In the midst of much benevolent action, the closet is comparatively deserted; and in the rapidity and bustle of all the movements around, serious and fixed meditation on spiritual things, which alone can give them life and substance, is too little practised. It is a good rule, in general, for a missionary to read nothing but the Scriptures on the Lord's day. I would recommend to your perusal particularly in view of your work, the *Acts of the Apostles* and the *Epistles*. They are written in reference to just such a state of things as you will often find in a heathen land. You will see in many parts of them an adaptedness to circumstances, which you cannot now understand. In connection with these, read the gospels most attentively, that you may learn to imitate Christ, that missionary from heaven. Read the prophets and psalms, that in every situation that you may adore and praise the Lord.

Be also much in meditation and self-examination. Learn where you stand. Obtain some collectedness of mind. Oh, you know not how you may feel when the outward excitements which now surround you are left behind, when all that is adventitious in your devotions is abstracted, you know not how naked you may find yourselves, when the sentimentalism and sympathy, which have been mistaken for religion, are stripped off, and you are alone in a heathen land, nor how difficult, in that chilling atmosphere, it will be to keep your hearts warm, and in the midst of darkness and storm to keep your little lamp alive. Nor do you sufficiently consider, perhaps, that, if your own lamp is dim there, you cannot walk by the light of another. Your only safety is in keeping your hearts with all diligence. Christ will make up to you every loss of privileges, but you must keep near to him. As your temporal happiness is henceforth to depend less than formerly on outward circumstances, and to be drawn from the deep wells of consolation opened in your own bosoms, so your spiritual enjoyment is now to be looked for less in outward means, and more directly from God. I would, my beloved brethren, bind the charge of the apostle, "take heed to thyself," on each of your consciences. Never take it off. And oh, feel how important—infinately important, it is that you be men of prayer. Neglect every thing else for this, if necessary. You can do nothing, absolutely nothing, as a missionary, without the

spirit of prayer; and as that is ardent, fervent, agonizing, and offered in faith, so will be your success. You must travail in birth for souls in a heathen land, and bring down the Holy Ghost from heaven, or your labor will all be in vain.

Suggestions respecting their Conduct on arriving at their Fields of Labor.

On reaching the shores to which you are bound, you will find yourselves in a new world. The transparency of the atmosphere, the dazzling splendor of the day and the soft beauty of the night, the freshness of trees in perpetual verdure, the richness of gardens yielding fruit every month, are not more novel than the manners and customs of the people in that "land of the sun." They are oriental, and are not to be judged of altogether by western notions. You may, for instance, on first stepping on shore feel some repugnance to entering a palanquin, to be carried on men's shoulders. You may feel that this is treating men too much like beasts of burden; but you will soon learn that, by employing them, you are conferring a real favor, and by riding instead of walking, at least in the heat of the day, you are preserving instead of destroying your own life. You will find it necessary in these and other respects to yield to circumstances. At the same time you must maintain the simplicity of the missionary character. You do not go to the east to conform to any of the pomp and circumstances of eastern parade and luxury. You go as reformers of what is wrong, not as innovators on customs of the propriety of which you cannot at first judge. It may seem a small thing, but believe me, it is important in its influence on your work, when among those who have the power to forward or obstruct it, that you may pay strict attention to the civilities of life, and become all things to all men, that you may win some. With real Christians, of whatever name, nation, or country, you will meet on the broad basis of a common Christianity, and cordially join in holding forth the word of life. Let your maxim be *union with all who are united to Christ*. With the rulers of the land and other Europeans, so far as you are called, mingle with them, show yourselves to be men of liberal minds. Be no sticklers for American peculiarities. While you manifest that you love your native country (and let not one cord which she has bound round your heart ever be broken), show that you can embrace other lands, also, in your affections, and that you are above the petty vanity of thinking that all excellency is confined to the spot where you were born. Consider yourselves, in short, christian citizens of the world.

As man is a creature of all climates, you will with care easily adapt yourself to your new situation. It is this capacity for suiting all contingencies—this power of adaptation to circumstances, which forms one of the most important qualifications of a missionary. In regard to health, pliancy of constitution is more important than great vigor, and let me

say that to enjoy health, it is important that you adopt as much as possible the habits of the country. Do not imagine that you can eat and drink and labor under a tropical sun, as you have done in this climate. The great maxims for health are to keep the body cool, the skin open, and the mind cheerful. For this purpose it is necessary to avoid exposure to the sun—to practise strict temperance in eating and drinking, with regular but moderate exercise; and to avoid, as much as may be, all occasion of nervous irritation. One of the most promising missionaries to India in late years, by exposing himself to the sun contrary to the advice of his friends, and under the impression that he could do there as he had done in England, in a few months fell a sacrifice to his imprudence. There is no country where it is more important to be temperate in all things—in mind as well as in body. A sight of the wretchedness which it is your object to relieve, and which will meet you on your first landing, and continually surround you, will tempt you to disregard the maxims of prudence; but be assured if you kindle with the readiness of phosphorus you will burn out as soon, unless your zeal is wrapped up in discretion. Still, from the beginning, beware of indolence and softness of character, to which the climate will strongly incline you and which will be scarcely less ruinous to health, and much more fatal to usefulness than overaction.

Views to be entertained relative to the Missionary Work.

1. *Judge not of the missionary work by first impressions.* It is scarcely possible that arriving at your field of labor you should not in some respects be disappointed. Things will not appear as you imagined. The wretchedness of the heathen may not at first seem greater than you supposed, for you will learn it fully only by degrees; but their indifference to the gospel probably will surprise you. You may have thought that as they are in prison, in chains, they will greet with joy those who come to proclaim liberty to the captives and the opening of the prison doors to those that are bound. But you will find that they do not flock in crowds around the missionary. He can gather usually but small congregations, and they will hear him only for the shortest time, and with the utmost indifference. A missionary of my acquaintance was brought into great despondency on this account. In England he had been in the habit, at least, of preaching to two thousand hearers, but in India, generally, he had not as many hundreds, and he said that at times he felt that his usefulness was lessened, instead of increased, by leaving his native land. In regard to the good that has been accomplished in the mission to which you go, there may be a disappointment, because your ideas concerning it may be too much raised, and because what has been done, especially in the preparatory work, and in laying the foundations, with the difficulties through which it has been accom-

plished, will not at once be apparent. You will expect too much, probably, from native converts. It is often thought that as they are redeemed from the wretchedness of heathenism, they must be, of course, very active Christians. And some are active, but generally they are only babes, and weak and inconsistent.

2. *Unite cordially with your respective missions.* You are to join approved brethren. May you go in the fullness of the blessing of the gospel of peace. You will be associated with them in a plan of polity which requires that each individual of the mission be governed by the majority. Learn to be thus in spirit as well as in action. It is always a problem whether a new missionary will assimilate to those already in the field so as to work well with them; and consequently whether he will prove a real acquisition; or will be one who is obstinate and wrong headed, like an unbroken horse in a coach, and so will keep a whole mission in disorder. Be not then censorious, self-willed, or opinionated. Your opinions may be better than those of others, and yet not worth contending for. It is well to say often, I will not have my own way.

3. *Give your first attention to the language.* Special providence not preventing, unless you lay a good foundation the first year, you may expect never to get the language. All the ardor and novelty on a first arrival in the country, all the vigor of health brought from a favorable climate, and all the freshness of one warm from the bosom of the christian church, are necessary, in most cases, to carry a missionary successfully through the difficulties of an eastern dialect, so as to make it familiar in writing and speaking. Do not defer making thorough work at once.

4. *Profit by the experience of those who have gone before.* It is an untoward circumstance in the history of missions, that little has as yet been learned by experience. Every missionary begins almost anew and for himself, while his term of life and labor at least in India, it being an average under ten years, is so short that he can acquire but a small stock of experience before his work is finished. It were desirable, in order to remedy this defect, that a philosophic or rather a scriptural view of modern missions should be written, bringing forward the results of the various forms of operation (many of which can be regarded as only experimental,) and by an indication of facts, showing the excellencies and defects of the present system. This is the age of excitement and experiment—the reign of feeling and speculation. We need also to take the light of experience, and while the motto is *onward*, the watch-word should be, *In the track of the Apostles, "looking unto Jesus."* There is no reason why the work of missions should set aside the common rules of human agency, since it is by that agency, and not by any miraculous interference, that God is converting the world. Missionaries abroad should thankfully receive and employ all the suggestions of enlightened zeal in those who

may have more knowledge, but are less experienced; and those who join them, or their friends who remain at home, should consider that at the distance of some thousands of miles, in an entirely different state of society, the expediency of many operations cannot be so well judged of by them, as by those on the ground; especially if there be no guide but theory on doubtful interpretations of Scripture.

There are those who object to schools—to concentrated missionary establishments—and generally to what is called the *machinery* of missions. Let not a restless spirit lead you to judge hastily on this subject. If there be any country where all possible means are needed to propagate or continue Christianity, from the infant school to the college,—from the religious tract to the Bible,—from preaching to individuals on the highways and hedges to the greatest public assembly that can be convened without or within doors,—if there be any country where an invading army ought not to be scattered at once into all parts of it—where in cultivating a wilderness it is advisable to clear some little spot, to plant it and hedge it round, instead of cutting down a tree here and there, and scattering a seed here and there at random—if there be any place where to keep a fire burning the coals should not be scattered too far apart,—then it is proper in India to follow generally the plan of operation in the missions to which you are going. They are to some extent the result of experience. It will be your object, not to *derange*, but *improve* them. Believe me, the danger is not in *employing* these means, but in *relying* on them; it is not in having missionaries in small spheres of labor so near each other that they give mutual aid and raise up native helpers and send out from a centre of influence a widening impression all around,—but that they may be too much *confined* to these spheres and have too little intercourse with the natives. It is not in the use of machinery, but in the want of a living spirit within the wheels. My dear brethren let it be your object to communicate to them, having received it yourselves from on high, a burning, moving spirit; and wherever those who have gone before you have failed in directing their movements aright, let it be your object to show practically “a more excellent way.”

5. *Enter readily on the most humble and self-denying labors.* It is working men that are wanted; and as in some other undertakings, so in this; as many fail perhaps from being above as below their work. There is no romance in actual missionary operations. You may at times attempt efforts on a large scale, and occasionally may preach to great numbers, but you will not be encouraged by their applause or cheers, for your principal dependence for usefulness will be on efforts with individuals, before whom you can go out and in, over whom you can obtain some influence, and to whom you have opportunity again and again to make known the truth. Your great, though by no means your only hope, will be on the young. Such is the exclu-

sive nature of all the institutions of all the Hindoos; such the strength of custom where change is unknown; such the fascinating power of idolatry, which, while it satisfies the natural craving of the human mind for some religion, allows to its adherents the indulgence of every passion; so confirmed is their belief in the inspiration of their shasters, which regulate all their concerns of civil, social, and religious life; so great the power of caste, pervading the community and giving shape to the whole frame work of society; and so vast the influence of the opposing brahmins, who are their hereditary priests, the depositaries of most of their learning, and whom all indeed worship as little less than divine,—that only repeated exertions, and generally with those who have the least prejudice, can be expected to be successful. Indeed, when acquainted with those obstacles, you learn also their exceeding immorality, their apathy, and their belief in the doctrine of fate, which almost destroys the sense of accountability, and in that of transmigration, which makes eternity an endless succession of changes, you will despair of all hope for them, except in the transforming influence of the Spirit of God; and as this blessed Spirit usually works by means proportioned to the end, you will see the necessity of the most persevering labors. You are to use all probable exertion as though every thing depended on your efforts, and wait on God as though you could do nothing.

6. *Let your precepts be embodied in your actions.* You should stand before the Hindoos more in the character of witnesses for the truth—giving your simple testimony in its favor—than as champions for it by the weapons of argument. They may be slow to assent to your reasoning, or even to understand it; but they will be quick to discern your character; and they will give weight to your testimony in proportion to the holiness of your life. The power of sympathy is universal. The Hindoo, when he knows that you have left your beloved home and country for life, and sees by your conduct that you did this not from any worldly motives, but (in the midst of privations and toils) to point him in the way to heaven; and when, as you preach to him Christ and him crucified, he has undoubted evidence of the sincerity of your belief and the melting, constraining force of your love, he will feel the attraction, and may, by the grace of God, pause at the foot of the cross, if you keep yourself there, until drops of a Savior's blood fall on his hard heart. If any thing will penetrate it, this will. You will find the Hindoos callous to the most awful threatenings of God's law, and begin to suspect when you see them perfectly unmoved under exhibitions of truth which would cause any christian congregation to tremble, that there is with them no connection between the intellect and the affections, and that they have no conscience. It is almost so; but still they have hearts. Let yours, warm with the love of Jesus, be brought into contact with theirs, and they may feel and may melt. This is the reform that is needed in missions—not a

new order of things—but a new order of men. Missionaries of the apostolic school—men, who, like Brainerd, can stand erect before the heathen, and preach in words that burn, because they have been on their knees, and on their faces prostrate before God until the angel has raised them up and touched their lips with a live coal from off the altar. We want apostolic zeal and boldness, and may then hope for apostolic success. My dear brethren, be such missionaries—let your eye be single that your whole body may be full of light. Let your face shine as you go down from the mount of communion with God—be living epistles of Christ and known and read of all men. Be like the angel standing in the sun, all light, all heat, and you will indeed be the messengers of the churches and the glory of Christ.

APPLICATION OF THE ROMAN ALPHABET TO THE ORIENTAL LANGUAGES.

A number of gentlemen in India are zealously engaged in an effort to bring about the general substitution of the Roman or English letters for the various characters now used to express the numerous dialects of the Anglo-East-Indian empire. They state the following as among the advantages to be secured by the change.

1st. The natives of India will be able to learn *our language* with much greater ease than they can at present.

2d. We shall be able to learn *their languages* with greater ease.

3d. The natives of every province of India will be able to learn the language of every other province with greater ease.

4th. All the existing Mohammedan and Hindoo literature will gradually sink into disuse, with the exception of such portions of it as are fit to be turned into the new letters. This would produce a great moral change in India in the course of a generation or two.

5th. Just in proportion as Sanscrit, Arabic, and Persian go out, English will come in; and not only will our literature be extensively studied, but its beneficial influences will reach the people by a thousand channels through the medium of the native languages.

Other minor advantages would result from the change, such as the much greater rapidity with which the Roman character can be written, the superior distinctness of both the printed and written English characters, superior cheapness, etc.

These advantages must be considered as important in the propagation of knowledge of *all kinds*. But there are one or two others which appear highly important to the christian church, in its attempt to introduce into this country the light of the gospel.

1. It offers remarkable facilities for the religious instruction of classes of society otherwise inaccessible to the missionary. It is a fact, that in *this character* the children of the

most bigoted Hindoos may be readily taught what they could not be taught in *their own*. It has been remarked by the most observant teachers of native boys, that they who have learned to read English *think and speak* on religious subjects in that language *what it seems they dare not, cannot think and speak in their own*. Now this is exactly the case in regard to Bengalee books in the English character.

2. There is also another consideration well deserving the attention of Bible and Missionary Societies. It furnishes the agents of both with new and most important facilities for the promotion of their labor.

To a *translator* of the sacred Scriptures, who is anxious, in order to perfect his version in one language, to see what words or phrases have been used by preceding translators in all the other Indian languages, what an amazing advantage will be afforded when he has the opportunity of doing it without learning a new character, or being vexed or delayed by the innumerable letters, simple and compound, which otherwise must be acquired, ere the sense of a passage in any dialect can be ascertained.

Again, what a noble thing it will be for a missionary, acquainted only with *one language*, (be it Bengalee, Oriya, Hindoo, or Hindoostanee) to read intelligibly and correctly the sacred Scriptures and tracts in *all* these languages, when called to itinerate in the country; or when having at his own station or different religious festivals, to converse with strangers or others acquainted with these languages.

But can an alteration so radical, as the substitution of the Roman for the oriental characters, be anticipated in any reasonable time? To this they reply;—

1st. This change has been effected throughout almost all the nations of Europe. Excepting some of them who use the Greek, Russian, and German characters, all have successively surrendered their original alphabets to that of Rome.

2d. Many natives of Hindoostan have also but lately relinquished their original alphabets for that of their more powerful or better informed neighbors. The Assamese have lately discarded their own alphabet for the Bengalee, and the hill tribes in the frontier of Nepal for the Nagari; and why should not the Bengalees and Hindoostanees in their turn do the same, when the corresponding advantages are confessedly equal?

3d. The *present attempt* to introduce the Roman character has met with unexampled success. Only five months since, when the system was proposed, not more than four individuals were friendly to the plan, while it had to contend with that large class of society who dislike all innovation, and that still larger one who dislike all trouble. Yet it has steadily progressed. Every body who has acquired

this system has become its advocate. At various stations between Calcutta and Delhi, and even beyond the latter place, numerous gentlemen have declared themselves its friends. Christian clergymen and laymen, with Hindoo and Mohammedan priests, teachers, and gentlemen, are engaged in preparing elementary books for publication. Various such works have already been printed in Bengalee and Hindoostanee; two publications in Hindoo, and others in that language and Persian are passing through the press; and applications have been received to execute works in Oriya

and Burman. The system has been gradually introduced into schools in this city and elsewhere, both under native and European superintendence; and at Delhi, where it has found its way into the college, 200 pupils in one branch, and 60 in another, are become quite familiar with it. Let the system proceed in this manner but six months longer, and its gradual establishment and general prevalence throughout India, with but moderate exertion on the part of its friends, may be considered as settled.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE FROM THE MISSIONS.

SOUTHEASTERN AFRICA.—Rev. Messrs. Lindley, Venable, Grout, and Champion, and Drs. Wilson and Adams, and their wives, destined to commence a mission among the Zoolahs, arrived at Cape Town on the 5th of February, after a favorable passage of 64 days;—rendered peculiarly pleasant by the constant and unwearied kindness of captain Evans and the other officers of the ship. The mission families were received with much cordiality and christian affection by Rev. Dr. Philip, superintendent of the missions of the London Missionary Society's missions in South Africa.—On account of the shoalness of the water on the bar off Port Natal, near which one branch of the mission was expected to be established, no large vessel could land passengers at that place; and from other representations which were received, it was thought desirable that both branches of the mission should proceed to their respective fields of labor by land from Cape Town. This, however, could not be accomplished by the maritime branch at that time, as their route lay through Caffreland where war had been for some time raging between the Caffres and the colonists. It was hoped that this impediment would soon be removed.—Rev. Messrs. Lindley and Venable, and Doct. Wilson, constituting the branch of the mission destined to the interior, the country of Mosalekatsi, commenced their journey from Cape Town on the 19th of March. The distance is estimated at about 1,000 or 1,100 miles, and the distance of their field from the eastern coast, at Port Natal, at about 600.

SANDWICH ISLANDS.—The ship *Hellespont*, on board which Rev. Titus Coan, and

Messrs. Hall and Dimond, and their wives, embarked for the Sandwich Islands, in December last, arrived at Valparaiso on the 8th of March; and left on the 26th, to touch at Callao, previously to proceeding to the islands. Much stormy weather had been experienced, but the passage had been in other respects favorable. The mission families had enjoyed good health, and received much attention and kindness from captain Henry.

JERUSALEM.—The mission family at this station have been visited with another distressing bereavement. Doct. Asa Dodge, missionary and physician, was removed by death on the 28th of January. His disease was typhus fever, occasioned, as is supposed, by fatigue and wet which he encountered on his return from a visit to Beyroot, about the first of January. All the attention which could be given to him, together with the aid of an American physician, who arrived at Jerusalem just at the time of his sickness, were unable to arrest the progress of his disease.

CEYLON.—An interesting state of religious feeling and inquiry commenced at the Seminary at Batticotta, and in the girls' boarding-school at Oodoville, about the middle of November. Particulars will be given in the next number.

Donations,

FROM MAY 11TH, TO JUNE 10TH,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York city, Tr.
Albany, Mon. con. in 2d R. D. chh. 25 00
Beaver Dam, Mon. con. in R.
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Bergen, N. J. Mon. con. in do. 17 21

Bergen Neck, N. J. Mon. con. in do.	6 00
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Utica, Coll. in do. to constitute Rev. H. MANDEVILLE an Honorary Member of the Board,	50 00
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<i>Auburn and vic.</i> N. Y., H. Ivison, Jr. Agent,	
Auburn, Mon. con. in 1st presb. chh.	43 93
Aurelius, Mr. Yale, dec'd,	1 00
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Scipio, Mon. con. in 2d presb. chh.	7 53
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Bowdoin-st. Gent. 1,415.75; la. 267.30;	1,682 95
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Unknown,	6 39
	8,619 53
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	8,611 53
Ded. am't ackn. in May,	3,854 48-4,757 05
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<i>Hillsboro' co. N. H.</i> , Aux. So. R. Boylston, Tr.	
Amherst, Mon. con.	70 70
Goffstown, Fem. benev. so. for David Stowell in Ceylon, 20; sab. sch. class, for test. for boys in Ceylon, 3.50;	23 50
Hancock, Widow H. Powers,	10 00
Merrimack, Gent. and la.	46 08
Mont Vernon, Mon. con. 23; gent. 17.50;	40 50
Wilton, Mon. con.	9 10-190 86
<i>Lincoln co. Me.</i> Aux. So. Rev. S. White, Tr.	
Bath, Contrib. in N. meeting-house,	20 37
<i>Merrimack co. N. H.</i> Aux. So. S. Evans, Tr.	
Boscawen, E. par. Gent.	17 00
Bradford, La.	11 68
Concord, La.	3 65
Honiker, Gent. 52.10; la. 50.90; mon. con. 43.35;	146 35
Loudon, Miss B. Wales,	10 00-128 62
<i>Monroe co. N. Y.</i> Aux. So. E. Ely, Tr.	
Albion, Juv. so. for Gilbert Crossford in Ceylon,	20 00
Attica, Presb. chh.	6 37
Avon, Presb. chh.	10 25
Bergen, Lyme, Presb. chh. 13.50; fem. miss. so. 9.75;	23 25
Bethany Centre, Presb. chh.	23 00
Cambris, Presb. chh.	35 00
Clarkson, Cong. chh. 35; E. Lee, 5;	40 00
Le Roy and Bergen, 2d cong. chh.	17 31
Lockport, 1st presb. chh.	102 00
Mendon, 1st presb. chh.	35 00
Ogden, Cong. chh. 12.59; av. of jewelry, 25c. la. sew. so. 19.50;	33 34
Riga, Fem. miss. so.	12 68
Rochester, 1st presb. chh. 41.83; Brick chh. 81.08;	122 91
Wilson, Presb. chh.	12 00
	422 05
Ded. am't ackn. in June,	50 00-422 05
<i>New York city and Brooklyn</i> , Aux. So.	
W. W. Chester, Tr.	3,166 94
<i>Northampton and neighb. towns</i> , Ms. Aux. So.	
J. D. Whitney, Tr.	
Chesterfield, La.	12 66
Cummington, Gent.	1 23
Deerfield, S. par. Mon. con.	12 45
Hatfield, Mon. con.	22 42
Northampton, Mon. con. 52.42; gent. 160; Edwards chh. sab. sch. for sch. in Ceylon, 50;	923 42-311 18
<i>Old Colony</i> , Ms. Aux. So. H. Coggeshall, Tr.	
South Dartmouth, Mon. con. and coll.	25 00
<i>Oneida co. N. Y.</i> , Aux. So. A. Thomas, Tr.	
Bridgewater, Fem. benev. so.	6 00
Cazenovia, 1st presb. chh.	120 50
Clinton, Mrs. F. Taylor, 10th pay. for Philip Taylor in Ceylon, 30; to ed. fem. chil. in Ceylon, 20;	50 00
Coventry, Mon. con. in Triangles chh.	20 00
Hannibal, Cong. chh.	14 78
New Hartford, Presb. so. 54.02; C. L. 3;	57 02
New Haven, Mon. con. 5.71; coll. 29.29;	35 00
Norway, Mon. con. in cong. chh.	15 75
Richland, Mon. con. 5.32; coll. 7.93;	13 25
Rome, 2d cong. chh. and so. (of which to constitute Rev. AVELYN SPODWICK an Honorary Member of the Board, 50;)	84 00
Salina, Mon. con.	15 25
Utica, S. I. Giles,	5 00
Vernon Centre, Coll.	12 50
Volney, Mon. con. in cong. chh.	3 41
Whitesboro', Mon. con.	4 00-456 46
<i>Orleans co. Vt.</i> Aux. So. G. H. Cook, Tr.	
Trafalgar, Mon. con.	2 57
Greensboro', Gent. and la.	19 00-14 57
<i>Oxford co. Me.</i> Aux. So. L. Whitman, Tr.	
Coll. at ann. meeting,	33 54
Brownfield, Mon. con.	60
Lovell, Gent. and la. 10; mon. con. 6.47;	16 47

South Paris, Mon. con. 19,43; so. 12;	31 43
Turner, Fem. char. so.	7 98
	89 32
Ded. am't ackn. in May	70 00—19 32
<i>Palatine miss. so.</i> Ms. E. Alden, Tr.	
Alington, 1st par. Gent.	62 95
Braintree, Mon. con.	36 50—08 75
<i>Piscataqua Conference of chhs.</i> N. H., S. Blake, Tr.	
Exeter, Mon. con. in 1st and 2d chhs. 42,89; Rev. J. Hurd's so. a bal. 2; Rev. J. Smith's so. do. 1;	45 89
Hampton, Gent. and la.	21 78
Portsmouth, N. par. La. 30;	
Pleasant-st. chh. 27,50;	57 50—125 17
<i>Andale co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Castleton, Mon. con. 79,97; W. Dennison, 10;	89 97
Rutland, Gent. 33,12; mon. con. in cong. chh. 22,04;	55 16—145 13
<i>Stafford co. N. H., Aux. So. A. Freeman, Tr.</i>	
Contrib. at ann. meeting, 15,78; do 13,47; an indiv. 7,87;	37 12
Alton, Fem. miss. asso.	2 07
Barnstead, Asso.	20 42
Barrington, Asso.	39 20
Conway, Asso.	7 00
Dover, Mon. con. 34,66; fem. of factories, asso. 5,35; gent. and la. 100,90;	140 91
Durham, Mon. con. 20,06; asso. 21,06;	41 76
Ellingham, G. Lord,	3 00
Gilford and Meredith Bridge, Mon. con. 25,79; asso. 47,54;	73 33
Gilmanton Centre, Asso. 63,25; 1st chh. 27,85; Iron works, do. 16,56;	107 66
Meredith Village, Mon. con. and sub. (of which to constitute Rev. ABRAHAM WHOLEY an Honorary Member of the Board, 50);	63 18
Milton Mills, Sub. 5,17; asso. 4,50;	9 67
Monktonboro', Sub. to constitute Rev. JOSHUA DODGE an Honorary Member of the Board,	50 00
New Hampton, Gent. and la.	31 00
Orispee, Asso.	39 50
Rochester, Mon. con. 32,13; asso. 12,76;	44 89
Sanbornton, Asso.	44 00
Sandwich, North, 20; South, 30; sub. to constitute Rev. GILES LEACH an Honorary Member of the Board,	50 00
Southworth Great Falls, Asso.	62 83
Tuftsboro', N. B.	1 00
Tamworth, Asso.	19 71
Wakefield, Sub.	10 00
Wolfboro', Mon. con. 8; asso. 16,56;	24 56
	915 81
Ded. expenses paid by aux. so.	53 00
	868 81
Ded. am't ackn. Dec. 59,01; Jan. 84; Feb. 111,60; March, 60; April, 281,78;	596 39—266 42
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Dighton, Ia.	20 00
<i>Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.</i>	
Louisville, Ky. Remitted by J. P. Harrisco,	50 00
Total from the above sources,	\$11,638 82

VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in Mr. Thom- as's so.	13 85
Acworth, N. H., A young lady, av. of labor, 40; a friend, 5;	45 00

Albany, N. Y. Coll. in 2d presb. chh. 410,63; mon. con. 8,60; 4th presb. chh. 229,16; a fam. of 1st do. 4,56; two ladies of do. 2; orphan asylum, 2,25;	657 20
<i>Amenia, N. Y. THEODORE PUGSLEY, which constitutes him an Honorary Member of the Board, (for miss. to China,) 100; mon. con. in Smithfield chh. 10;</i>	110 00
<i>Andover, Ms. Boys juv. miss. so. for S. E. Africa, 3; Misses B. 1,50;</i>	4 50
<i>Austerlitz, N. Y. Young ladies,</i>	25 00
<i>Ballston, N. Y. Fem. hea. sch. so. 2d pay. for Agnes Henry and Mary Waterman in Ceylon,</i>	30 00
<i>Belchertown, Ms. Mon. con.</i>	51 83
<i>Berkshire Valley, N. J. Presb. chh.</i>	5 56
<i>Beverly, Ms. Mon. con.</i>	59 22
<i>Blue Hill, Me. Contrib. in cong. so.</i>	12 00
<i>Boston, Ms. Mass. miss. so. as income fr. Mrs. Osborne's legacy, to be expended for the pro. of the gospel among the Indians of the U. S. 100; chil. of Hawkins-st. sab. sch. for sab. sch. in Ceylon, 5,50; a friend, 1;</i>	106 50
<i>Bound Brook, N. J. Presb. chh.</i>	25 00
<i>Boxford, E. par. Ms. La. asso. to constitute Rev. JOHN WHITNEY an Honorary Mem- ber of the Board,</i>	50 00
<i>Brighton, Ms. For. miss. asso.</i>	14 45
<i>Brockport, N. Y. Presb. chh.</i>	31 00
<i>Brunswick, Me. Rev. THOMAS C. UPHAM, which constitutes him an Honorary Mem- ber of the Board, 100; fem. aux. miss. so. 20,50;</i>	120 50
<i>Buffalo, N. Y. Free chh. 35; 1st presb. chh. 122;</i>	157 00
<i>Calais, Me. Mon. con.</i>	21 32
<i>Cambridge, Ms. Mon. con.</i>	34 00
<i>Canandaigua, N. Y., A widow, av. of beads, 3;</i>	2 66
<i>Canterbury, N. Y.</i>	20 42
<i>Cazenovia, N. Y. Mrs. B. Burnell, for Char- lotte Burnell in Ceylon,</i>	20 00
<i>Charlestown, Ma. Winthrop chh. and cong. (of which to constitute Rev. JAMES CUR- TIS and Rev. ASA BULLARD Honorary Members of the Board, 100);</i>	111 65
<i>Cherry Valley, N. Y. Fem. miss. so.</i>	50 00
<i>Chicaster, N. H. Fem. read. and char. so.</i>	4 67
<i>Columbus, N. Y. Mon. con. in cong. chh.</i>	21 00
<i>Cooperstown, N. Y. Fem. miss. so. 32,47; mon. con. 17,53; to constitute Rev. SAM- UEL P. STERNES of Exeter, an Honorary Member of the Board,</i>	50 00
<i>Danbury, Ct. Indiv. in Rev. A. Rood's par.</i>	75 00
<i>Danville, Pa. Fem. miss. so. 37; mon. con. in presb. chh. 13; to constitute Rev. ROBERT DUNLAP an Honorary Member of the Board,</i>	50 00
<i>Danville Village, N. Y. Mon. con.</i>	13 00
<i>Delaware co. N. Y. Aux. asso.</i>	42 00
<i>Dudley, Ms. Mon. con.</i>	20 08
<i>Durham, Ct. Cong. so.</i>	40 00
<i>East Machias, Me. Mon. con.</i>	33 40
<i>Eastport, Me. C. box of fem. pray. meet. in Rev. Mr. G.'s so. 2; mon. con. in cong. chh. 21,22;</i>	23 82
<i>East Poulinsey, Vt. W. C. Denison,</i>	10 00
<i>East Windsor, Vt. La. in 2d so.</i>	29 41
<i>Fort Covington, N. Y. Fem. for miss. so.</i>	18 00
<i>Fremingham, Ms. Friendly so. for George Trask in Ceylon, 20; la. for miss. so. 32,96;</i>	52 96
<i>Franklin, Vt. Miss. asso.</i>	13 50
<i>Franklinville, N. Y. Mon. con. in presb. chh.</i>	3 00
<i>Freehold, N. J. Presb. chh.</i>	41 00
<i>Galena, Illi. Fem. benev. so. for China,</i>	45 00
<i>Gardner, Mo. Mon. con. 4,51; indiv. 1,50;</i>	6 01
<i>Geneseo, N. Y., J. B. Hall,</i>	2 00
<i>Geneva, N. Y. La. for miss. so.</i>	70 00
<i>Gettysburg, Pa. Mon. con.</i>	27 40
<i>Gibson, Pa. Mon. con. in 1st presb. chh.</i>	7 00
<i>Groton, Ms. Male juv. asso. for miss. to China, 7; fem. do. for Sandw. Isl. miss. 10,56;</i>	17 56
<i>Guilford, Vt. Mon. con.</i>	13 00
<i>Hagerstown, Md. Sew. so. of presb. chh. 2d pay. for Matthew Lind Fullerton in Ceylon,</i>	20 00
<i>Hamden, Me. Mon. con.</i>	35 00
<i>Hardwick, Vt. Gent. asso.</i>	28 25

<i>Hardwick, Ms. Mon. con.</i> 7,31; <i>Rev. M. Tupper, 3;</i>	10 31
<i>Holliston, Ms. Fem. benev. read. so. for Choc. miss.</i>	15 00
<i>Hopkinton, Ms. Mon. con.</i>	16 97
<i>Hopkinton, N. Y. Cong. so.</i>	4 25
<i>Huntington, Ct. For cir. the scriptures and tracts in China,</i>	20 00
<i>Jacksonville, Illi. Rev. THERON BALDWIN, which constitutes him an Honorary Member of the Board,</i>	50 00
<i>Kingston, N. J. Juv. miss. so. for ed. hea. chil. in Ceylon,</i>	19 00
<i>Knoxville, Ten.</i>	200 00
<i>Leicester, Ms. Mon. con. in cong. chh.</i>	34 23
<i>Le Roy and Bergen, N. Y. Presb. chh. (of which to constitute Rev BENJAMIN B. STOCKTON an Honorary Member of the Board, 50;)</i>	84 00
<i>Lionsia, N. Y. Evang. so.</i>	69 00
<i>Lowell, Ms. 9d cong. miss. so.</i>	56 00
<i>Mendon, Ms. juv. miss. so. 5,35; J. W. T. 70c.</i>	6 05
<i>Middlefield Centre, N. Y. La. miss. and benev. so. of presb. chh. for Mary Smith in Ceylon,</i>	36 00
<i>Milford, Ms. Mon. con.</i>	20 00
<i>Monticello, N. Y. Presb. chh.</i>	15 00
<i>Newburgport, Ms. Mon. con. in 1st presb. chh.</i>	90 80
<i>New Lebanon, N. Y., E. Woodworth, U. S. pensioner,</i>	10 00
<i>New Providence, N. J. Presb. chh. 96,90; Mrs. M. Riggs, 2d pay. for a child in Greece, 13;</i>	40 20
<i>New York city, W. Wallace, 20; I. and D. Clark, 2d pay. for Richard W. Clark in Ceylon, 20; a class of col'd chil. in Dr. Cox's chh. 73c.</i>	40 73
<i>North Andover, Ms. Mon. con. in evang. chh.</i>	18 03
<i>Northboro', Ms. A. Rice,</i>	19 00
<i>Orleans, Ms. Miss Coles, av. of jewelry,</i>	1 37
<i>Osage co. N. Y., A friend,</i>	2 00
<i>Oxford, Ms. Coll.</i>	20 00
<i>Oyster Ponds, N. Y. Chh. and cong.</i>	18 00
<i>Peacham, Vt. Gent. asso. 40,38; la. asso. (of which for Eunice W. Worcester in Ceylon, 20; 96,25; mon. con. 22,87; E. C. 50c.</i>	22 00
<i>Philadelphia, Pa. Fem. so. for ed. hea. youth, for two fem. schools in Bombay, 250; Central chh. for support of a missionary to China, 800; youths' miss. so. 1st pay. for ed. of three native children in Ceylon, 60; a mem. of 3d presb. chh. 1;</i>	1,111 00
<i>Portsmouth, N. H. Juv. so. for Harriet Putnam in Ceylon,</i>	20 00
<i>Prattsburgh, N. Y. Rev. G. R. Rudd's so.</i>	36 00
<i>Princeton College, N. J. Asso. prof. and students,</i>	6 75
<i>Providence, R. I. Benef. cong. for miss. so. 67,50; mon. con. 8,04;</i>	75 54
<i>Richmond, Ms. Miss J. P. for Ceylon,</i>	50
<i>Rockaway, N. J. Presb. chh.</i>	26 11
<i>Salisbury, N. C. Miss. asso.</i>	49 00
<i>Sand Lake, N. Y. Rev. T. S. Wickes,</i>	20 00
<i>Southbridge, Ms. Mon. con.</i>	9 18
<i>South Salem, N. Y. Mon. con. in presb. chh.</i>	60 00
<i>Stanford, Ct. Indiv.</i>	16 75
<i>Straford, Ct. Sab. sch. in cong. chh. for hea. chil. in Ceylon,</i>	2 15
<i>Stratham, N. H. La. asso. 5,25; mon. con. 6;</i>	11 25
<i>Thyatira cong. N. C., R. Miller,</i>	50
<i>Topsham, Me. Mon. con.</i>	20 00
<i>Tuscaloosa, Ala. Presb. chh. 52; a friend, 1;</i>	53 00
<i>Union Corner, N. Y.</i>	11 00
<i>Warrior Run, Pa. Sew. so. for John Bryson at the Sandw. Isl.</i>	30 00
<i>Westford, N. Y. Mon. con. in cong. chh.</i>	10 00
<i>West Milford, N. J. Presb. chh.</i>	25 00
<i>West Troy, N. Y. Juv. box in cong. so.</i>	12 00
<i>West Union, O., D. Burgess,</i>	10 00
<i>Wilkesbarre, Pa. Mon. con. in presb. chh.</i>	52 00
<i>Willsboro', N. Y. Obadiah Thayer, dec'd, 100; int. 1,36;</i>	101 36
<i>Windoor Locks, Ct. Mater. asso.</i>	5 00
<i>Woodbury, Ct. N. P.</i>	1 00
<i>Worcester, N. Y. Cong. chh. 18; Dr. U. Bigelow, 12;</i>	30 00
<i>Unknown, Supposed fr. New Brunswick, N. J. rec'd at New York,</i>	100 00

LEGACIES.

<i>New London, Ct. Mrs. Ann Welsh, by Samuel Hurlbut, Ex'r,</i>	700 00
<i>Orange co. N. Y. Miss Catharine Faulkner,</i>	50 00

Amount of donations and legacies acknowledged in the preceding lists, \$17,902 57. Total from September 1st, to June 10th, \$133,025 54.

DONATIONS IN CLOTHING, &c.

<i>Athol, Ms. A box, fr. fem. char. read. so.</i>	27 00
<i>Churchville, N. Y. Two kegs, for Rev. C. Robinson, Bankok.</i>	
<i>Franklin, N. Y., A box, fr. juv. miss. so. for Mackinaw.</i>	35 00
<i>Geneva, N. Y., A box, fr. la. for miss. so.</i>	135 79
<i>Huntsville, Ala. Clothing, for Mrs. Butler.</i>	
<i>Madford, Ms. A box, fr. la. Chippewa miss. so. for Messrs Hall and Boutwell,</i>	80 00
<i>Melrose, Ms. Books, fr. sab. sch. for sab. sch. in Bombay.</i>	23 00
<i>New York city, A box, fr. Mrs. Morse, for Mrs. Parker, Sandw. Isl.</i>	
<i>North Wrentham, Ms. A box of straw bonnets, fr. ladies, rec'd at Brainerd.</i>	
<i>Norwich, Ct. A box, for Rev. E. Smith, Boyroot.</i>	
<i>Philadelphia, Pa. A box of infant school books, etc. fr. Ceylon infant sch. so. for Mrs. E. Hutchings, Ceylon.</i>	
<i>River Head, N. Y., A box, fr. la. of cong. so.</i>	50 00
<i>Salem, Ms. 3 pr. shoes, fr. W. Knight.</i>	
<i>West Hampton, N. Y., A box, fr. ladies.</i>	
<i>West Millbury, A box, for Cattaraugus miss.</i>	
<i>Wolfsboro', N. H., A bundle, fr. D. Pickering, for miss. to India.</i>	
<i>Unknown, A box, for Rev. W. Hubbard, Bombay; a box, for Rev. J. S. Emerson, Sandw. Isl.; a bedquilt; a bundle, by A. W. Kent, 30; a box, for Rev. S. Johnson, Bankok.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mon. con. in 9d presb. chh. 24,75; do. in circular chh. 14; ladies, by Rev. E. Holt, 55; Hopewell chh. Ga. 10; Beaver Creek chh. 12; St. Mary's, Ga. Fem. miss. asso. of presb. chh. (of which to constitute Mrs. PRATT and Rev. D. WARD Honorary Members of the Board, 150;) 182; Darien, Ga. Cong. (of which to constitute Rev. NATHANIEL PRATT an Honorary Member of the Board, 50;) 60; a cong. of col'd people, & George Town, A friend, 2; Walterboro', Sunday sch. 5; mon. con. 2,12; Wimboro', Fem. miss. so. for Choc. miss. 21; Macon, Ga. H. Craft, 9; Bethel chh. Ga. 5; Monticello, Ga. Mon. con. 10; a friend, 2; Cherraw chh. Mon. con. 50; Darlington, Mon. con. 20,00; a mother, bal left by a daughter, for bible cause in China, 3,50; less discount and postage, 42c.

MISSIONARY HERALD.

VOL. XXXI.

AUGUST, 1835.

No. 8.

American Board of Commissioners for Foreign Missions.

Ceylon.

EXTRACTS FROM A COMMUNICATION OF
MR. POOR, DATED AT BATTICOTTA,
DEC. 4TH, 1834.

THE progress of the mission in Ceylon has been remarkably steady and encouraging, with no opposition or reverses deserving special notice. The mission was commenced in 1816. In 1819, four were received to the church; in 1820 three, 1821 nine, 1822 eight, 1823 five, 1824 eight, 1825 forty-nine, 1826 ten, 1827 twelve, 1828 twenty, 1829 eight, 1830 six, 1831 sixty-two, 1832 thirty, 1833 seventeen; making the whole number received up to the beginning of the year 1834, 251. The report for 1834 has not yet been received.

This mission has also been blessed with repeated seasons of the out-pourings of the Holy Spirit, producing strongly marked revivals of religion. One of these occurred in the beginning of the year 1834; another towards the close of the same year; and a third at the close of the year 1830. The following communication describes the commencement of what it may be hoped has resulted in another bright display of divine power and mercy.

State of the Church during the previous Year.

It awakens peculiar feelings of joy and thanksgiving to God, that I now have occasion to address you in terms of stronger emphasis than heretofore, while speaking "of the glorious honor of God's majesty and of his wondrous works" among us. After a long night of tedious watchings and labors, he hath once more appeared in his glory to build up our lan-

guishing Zion, and to show the wonders of condescending grace in the sight of the heathen. He hath appeared to our joy, and caused us to *know*, that blessed are all they that wait for his appearing.

It is my object at present to send you a journal of nine days, which contains a concise statement of proceedings at a protracted meeting, held in the seminary at Batticotta, from Wednesday morning of the 12th to the 16th ult., and continued in the Female Seminary, at Oodoo-ville, from the 17th to Thursday the 20th of the same month. It may be proper here to remark, that during the last two or three years we have been permitted to prosecute the various objects of the mission, not only without serious interruptions, but in several respects with increased energy and apparent success. But as to the grand particular to which every other species of success is but subordinate, we have been left to mourn that all our stations were as well sown fields from which the rain of heaven is withheld. At our quarterly meeting in July last, while taking an extended survey of the waste places of our Zion, we were led rather forcibly to the conclusion, that we had, in various ways, fairly tried our own strength, and found it to be weakness; that both old and new missionaries must look away from each other, and from the system of means we had put in operation, and look more earnestly unto the Lord, feeling that the needed help must come from him alone.

Series of Meetings in the Seminary at Batticotta.

On Wednesday morning, November 12, the brethren Spaulding and Scudder,

agreeable to appointment, came to Batticotta with the expectation of tarrying at least three days. There were now at the station six brethren; three of whom, however, were able to render but little assistance at the meeting, except by their prayers and counsels in English.

Here it may be remarked, that it was our intention to hold our meetings daily for the people from without our gates; but in consequence of the continued rains, our labors were confined almost exclusively to the seminarists. A prayer meeting was held with them on Wednesday evening, in connection with reading of appropriate portions of Scripture. On Thursday morning, a great while before day, a prayer-meeting was held by many of the youth at one of their prayer-houses, by which it appeared that a few, at least, were roused to attend to the important subjects that had been brought before them. The course of labor commenced on Wednesday, was continued with little variation till Saturday noon. During these four days, the usual studies of the seminary were suspended, and all were required to be in their rooms at hours usually allotted to study, unless engaged in attending religious meetings.

As we proceeded from day to day, it was evident that the minds of a considerable number, both of church members and others, were roused to attend with interest to the important duties in which we were engaged. A majority, however, of the seminarists appeared to be but little affected, although they were quite ready to attend religious meetings. Our minds were at different times much agitated, alternately by hopes and fears. The most marked evidence that we saw for several days, that the Lord was present with us and would favorably regard our efforts, was, that a spirit of earnest prayer and supplication was given to those who were more particularly concerned in the work—both to the missionaries and some of the native members of the church. On Friday, at morning prayer in the chapel, the account of our Lord's casting out the unclean spirits, mentioned in the 9th chapter of Mark, was read. The words addressed to the disciples in answer to the inquiry, Why could not we cast him out? appeared to be in a pointed manner applicable to us under existing circumstances, and induced us to regard the day as a season of fasting and prayer.

On this occasion the principal topics brought before us were, the boundless

provisions of the gospel through the great atoning sacrifice; the fullness and freeness of the offers of salvation, even to the heathen; and the evidence we had already witnessed of the special presence of the Holy Spirit, of his awakening, convicting, and comforting influences. At morning prayers in the chapel on Saturday, the account of the Syrophenecian woman was read. It appeared to be full of meaning to us, and we regarded it as the text for the day. At nine o'clock we held separate meetings for personal conversation with those of each of the five classes who are not members of the church. At half past ten o'clock Nathaniel Niles preached a sermon from the text, "I have vowed unto the Lord, and cannot go back." At the close of the exercise, which was on the fourth day of the meeting, our hopes of immediate success were less elevated than they had been on preceding days. We felt constrained, however, from a sense of moral desolation, if not of despondency, to offer more earnest supplication unto the Lord, and in imitation of the poor woman, on her fourth application, to draw near and worship him. On this day it was, that we became acquainted with some occurrences among the members of the first class, which afforded us pleasing evidence that the Lord had begun to grant the desires of our hearts. Five or six individuals, members of the class, who were among the first in the class, in regard to family connections and their standing as scholars, had, as it appears, taken counsel for some months past, and formally resolved that they would not become Christians. But we now learnt by the frank and feeling confessions of most of these individuals, that their views and feelings were entirely changed, and that they were resolved to use their influence in promoting the cause they had recently and strongly opposed. It is impossible to say what influence the conduct of these individuals had upon the other seminarists; but it was doubtless very considerable, as from this time it was more evident that many were awakened to seek the salvation of their souls.

We were still further encouraged by notes received from one of the native members of the church at Odooville, informing us that there was special attention to religious subjects at that station, both among the church members and the females in the seminary; that they had held several meetings which were particularly interesting, and that all were desirous that the missionaries

should come and hold protracted meetings at that place.

In our course of reading from the Scriptures on Friday, on the subject of the gifts and offices of the Spirit, our feelings would not permit us to proceed farther than the ten days' prayer-meeting, held in the upper room, previous to the day of Pentecost. But on Sabbath morning, the second chapter of Acts appeared to be an appropriate portion to be read at the morning prayers in the seminary chapel. It was indeed a favored season, and we could not but indulge joyful anticipations of a special refreshing from on high. Several meetings were held in the course of the morning with the seminarists, the schoolmasters, and Sabbath-school children, from the village schools.

Meetings at Oodooville.

On the following day, Monday 17th, Messrs. Spaulding, Scudder, and myself went to Oodooville, where arrangements had been made for a meeting of several days. On our arrival, we were happy to find evidence of the truth of what we had heard, that a few were in a special manner attentive to the concerns of their souls. At nine o'clock a meeting was held in the church, with the native church members from that station and from Manepy. At this meeting, it appeared that there was some preparation on the part of the church for a special visit from on high. This appeared from the fervency of the prayers that were offered, and from a disposition to speak of past deficiencies, and to confess their faults. At half past ten o'clock, the native church members retired to another room for a prayer-meeting; while the three brethren held a meeting in the church, with about fifty girls belonging to the boarding-school, who are not members of the church; and with about the same number of lads belonging to the English day schools at Oodooville and Manepy. Though these two companies were equal as to numbers and as to their ages, their circumstances in other respects were widely different. The females were living as a family under christian influence, and some of them already awakened to the importance of seeking an interest in Christ. The boys are still living with their heathen parents, and were evidently thoughtless, or on their guard against the influence of divine truth. The former, when dismissed, retired to their prayer-rooms and held meetings among themselves;

the latter returned to their houses, and probably joined their heathen friends in making light of the invitations of the gospel.

The course of labor commenced on Monday was continued, with slight alteration, for four days. In the course of the first three days which I was permitted to spend at the station, I witnessed many things of deep interest, which I need not now particularly relate; but the remembrance of which will, I trust, never be effaced. I obtained some comparatively new and impressive views as to the nature and efficacy of intercessory prayer. I witnessed more marked evidence of the presence of the Spirit to give efficacy to his word upon the hearts and consciences of the hearers, than I had ever before seen. Many of the thoughtless heathen school boys are brought into a serious and solemn frame of mind. Most of the native girls are evidently brought under conviction of sin and of their perishing need of a Savior. And even some of the native heathen schoolmasters, who have been hardening their hearts for many years, while under a course of Christian instruction, but living in the secret practice of idolatry, furnished evidence that the word of God is in truth the sword of the Spirit. The native church members were evidently greatly revived, strengthened, and comforted.

These effects were in full accordance with what I had long supposed must be the necessary results when the Lord should, according to his promise, come down like the rain upon the mown grass, and visit his heritage with a rain of righteousness.

Early on Wednesday morning, feeling that we could not be mistaken as to the subject of a special visitation from on high, we addressed a short circular letter to our brethren at the different stations, stating in few words what we witnessed at Batticotta and Oodooville, and suggesting that it was timely for us all to arise and build. This circular led to the appointment of the ensuing Friday as a day of fasting and prayer at each of our stations, with reference to the extension of the good work; and also to the appointment of Wednesday of the following week, for the special convocation at Oodooville of the seven churches in our mission. The object of this latter meeting was, to present ourselves unitedly before the Lord for his blessing; to take up the stumbling blocks, and to inquire, what is necessary on our part to prepare the way for the coming

of the kingdom of God among the heathen?

On Tuesday and Wednesday, while we were engaged at Oodooville, we received many notes from the seminarists at Batticotta, from which it appeared that there was increasing anxiety in the minds of several, and that others were rejoicing in hope of obtaining pardon and eternal life through Jesus Christ. On the perusal of several of the notes, it was forcibly suggested to my mind, that probably no other course of discipline would have given so powerful an impulse to the intellect of the seminarists, as had been given by the peculiar exercises of the preceding week. Hence it appeared that that course of proceeding which, in some points of view, might be considered an interruption to their progress in learning, was, in fact, an efficient auxiliary, even in that particular.

Impressions made on the Seminarists at Batticotta.

On Wednesday evening, the 19th, after a public service in the church at Oodooville, I returned to Batticotta. On Thursday morning, it appeared to be most seasonable that we should hold a meeting for special thanksgiving to God for the many mercies of the eight preceding days. For this purpose all on the premises convened at seven o'clock in the seminary chapel. Among the topics for special praise and thanksgiving, I felt constrained to mention first, the goodness of God to me, in removing in some measure the clouds which had long interposed between my soul and the realities of the unseen world,—that it was owing to this circumstance that I was enabled to speak to them more freely than heretofore of these momentous subjects, and to urge upon their attention those truths which take hold of their eternal destinies. On this occasion, it was natural to take a retrospect of some of the dark seasons through which we have passed, by way of contrast with what we now felt and witnessed. This view of the subject gave rise to the reading of the last six of the psalms by six individuals, most of whom were with me almost from the commencement of the boarding-school system at Tillipally. After the reading of each psalm, we joined in singing a single verse of the hymn, consisting of six stanzas, "Mercy, O, thou son of David;" after singing, the native member of the church who read the psalm led in a short prayer. Before reading the 150th psalm in Tamul, Mr.

Eckard read the same psalm in English and prayed. At the close of this exercise, which had been unintentionally continued more than two hours and a half, I read in Tamul the "Te Deum;" after which all who could sing united in singing the doxology.

At half past ten o'clock a church meeting was held, at which the question was considered, What is the duty of each individual at such a time as this? This also was a season of unusual interest. It was concluded that we ought to consider it an imperative duty to strive together to promote each other's growth in divine knowledge and grace; and to begin anew to pray for the prosperity of the church. It was thus proposed that we would regard the prayer offered by Paul for the Ephesians, chapter iii, 10—12, as a specimen of the manner in which we will account it our duty and privilege to pray for each other. It was also suggested, that each member of the church should commit that prayer to memory, and be ready to attend to an exposition of it, on some future occasion. It was then deliberately read, while all were in a kneeling posture, and thus formally introduced to the notice of the church members, under impressions that will not be soon forgotten.

Soon after the church meeting was closed, a meeting was held for the benefit of those who professed to be earnestly engaged in seeking the salvation of their souls. On this occasion about sixty-four persons assembled, who testified by their countenances that they were more than usually ready to listen to the word of exhortation. I addressed them from the words of our Savior, "Remember Lot's wife." I regarded them, at least very many of them, as persons agitated by two sentiments or opinions of very opposite tendency; the one urging them back to Sodom, where are their kindred and possessions, and the other urging them to flee to the strong hold for safety in the straight and narrow path of holy obedience. The word spoken appeared to be attended with divine power; and many evidently felt that the place was "none other than the house of God and the gate of heaven." Having endeavored to set before them the nature and extent of the demands of the gospel, and feeling that their destinies for eternity might be suspended on the decisions of an hour, I proposed that it should be their sole business during the remainder of the day, each one apart, to deliberate with himself before God, and resolutely to resolve whether to serve the Savior or

the world. This meeting was closed about one o'clock, P. M. and another appointed for the evening at seven o'clock, at which all who were disposed to do it, would have opportunity for stating, individually, the decisions which they might form.

It being known how most of the seminarists were to be employed, the afternoon was a season of much prayer by all at the station who were interested for the salvation of souls. At the commencement of the meeting in the evening, about half an hour was spent in reading and expounding those passages of Scripture in which our Savior instructs those who would become his followers, to count the cost, to take up their cross and follow him. After these introductory remarks, I requested each one in order as he was seated, to express as concisely as the nature of the case would admit, the decision he had formed on the weighty subject which had been referred to him. It was a season of deep solemnity, and all present seemed to feel that we were engaged in serious business. Each one, as requested, expressed the substance of his views and intentions, speaking generally from one to two minutes. There was much variety in the manner of expression, but the substance of the remarks of each one present was, from this time and onward, he was resolved to serve the Lord Jesus as his Savior and portion. The number was sixty-seven, all of whom, with two or three exceptions, were members of the seminary. After exhorting them to evince the sincerity of their profession by lives of obedience to the gospel, I commended them by prayer to the great Head of the church.

From the foregoing statements it will be seen that this revival at Batticotta is peculiarly interesting on the same ground that revivals in our colleges are so. The Seminary is the literary and theological school for educating native young men to be schoolmasters, catechists, and preachers. It now contains about 150 pupils, selected from among the most promising members of the lower schools, who, if they shall be endowed by the Holy Spirit with the requisite gifts and graces, might all be employed in diffusing a knowledge of Christianity among the Tamul people.

Solicitude respecting the Result—Opposition.

I should have been greatly astonished at the results of this meeting, had they

not been in full accordance with many things which I had recently witnessed. Though joy and thanksgiving are the predominant feelings of my heart, I could not but feel in some degree oppressed, in prospect of the weighty duties and responsibilities of watching for souls under circumstances so critically interesting. I have learnt something by painful experience of the long continued and strength-consuming agitations of hope and fear, which await the missionary from the moment he sees a heathen awake to the realities of eternity, until he can, on safe grounds, rejoice over him as one established in the faith, and walking in the truth. In this connection the parable of the sower has, for many years, been to my mind a favorite and most instructive portion of divine truth. It is a standard exhibition of the results of the preached word, applicable to all times and to all places. It will, I have no doubt, be illustrated in a striking manner by the numerous cases of those who are now the particular objects of our solicitude. Though it may hereafter appear that many of these may be fitly compared to the good seed that fell in stony places, or among the thorns, the anticipation of this must not prevent our rejoicing in the belief, that some of them will be like the seed that fell in good ground, bringing forth, some thirty, some sixty, and some an hundred fold.

Some of our young men are put to the test at an early period. A member of our first class, who is from what is considered a high family, in an adjacent parish, reports, that on stating to his parents some of his new views and intentions, he would have been beaten by his enraged father, had not his mother interposed in his behalf. Another member of the same class informed me that his parents, who are Roman Catholics, on being informed by him that he had become a Protestant, first seriously expostulated with him, and then threatened to cast themselves into the well, if he did not desist from his purpose. Both of these young men have expressed a determination to persevere in their Christian course.

The late occurrences at the station have awakened the attention of many of the surrounding heathen, some of whom manifest an unusual degree of readiness to listen to the truths of the gospel. One of our most intelligent heathen schoolmasters, who has been under Christian instruction for many years, observed that he never understood what the missionaries meant by the coming of the Holy

Spirit, until he heard the seminarists pray and exhort in the church on the 16th ult. He thought they could not have spoken in such a manner, unless they had had some special assistance.

It is very encouraging to know that those young men in the first class, who, one month ago, were taking counsel against the Lord and against his anointed, are now taking counsel with each other on the subject of soon finishing their studies in the seminary, that they may be employed in preaching Christ and him crucified to their perishing countrymen.

I should bring down my journal to the present time, were I not heavily pressed with duties of a more important nature. I may observe, however, in a word, that some special exertions have been made in the mission seminary at Nellore, and also in the town of Jaffna. In each place there have been encouraging appearances, and we trust, a few conversions. Though we feel it to be a duty and privilege to aid our brethren of other missions in the good work of preaching the word; our proper business is at our own stations in the country, at each of which we propose to hold, in regular order, a protracted meeting of several days. Tillipally is the next station to be visited. Eight or ten persons, at that place, have already been roused to seek the Savior, some of whom, we trust, have been born into the kingdom.

Mahrattas.

EXTRACTS FROM A COMMUNICATION OF MR. READ, DATED AT AHMEDNUGGUR.

In reply to inquiries made of Mr. Read respecting the country and population in the vicinity of Ahmednuggur, the following statements were obtained from him. As the terms Concan and Deccan are frequently met with in communications from the Mahratta mission, it should be borne in mind that the Concan embraces the low country extending along the western coast of Hindoostan, contiguous to Bombay, and extending back to the range of mountains called the Ghauts. After passing the Ghauts, going eastward, the land is more elevated. On this elevated land, called the Deccan, and about 175 miles north of east from Bombay, is Ahmednuggur. It will be seen that a very wide field is here presented, more than sufficient, of itself, to employ all the missionaries now under the patronage of the Board.

Extent and Population of the Deccan.

The Deccan (or south country) is a term of much indefiniteness. In the days of the Mohammedans it was applied to the peninsula of Hindoostan south of the Nerbudda river, which is in latitude 22 degrees north. When those princes lost their dominion in South India, it came to be applied to the country between the Nerbudda and the Kishna rivers, extending from the Indian Ocean on the west to the Bay of Bengal. Since the British conquest, the term Deccan is also used in a much more restricted sense, to mean the British possessions east of the Ghauts, and comprehended within the above named limits of the former Deccan. This "British Deccan" comprises the districts of Poona, Ahmednuggur, Candish, and Darwar, possessions of the honorable East India Company; Satarah and the territories of the Nizam, the first of which is a dependent, the latter an ally, of the English government. The Deccan thus limited has a population probably of 10,000,000 or 12,000,000, three fourths of whom speak the Mahratta language. These territories, exclusive of the Nizam's, comprise an area of about 70,000 square miles, and contain, according to Hamilton's Indian Gazetteer, 9,481 towns and villages; 7,229 of which belong to the British government.

That no confusion may rise in the mind of any one, when he hears the missionary in the Deccan speak of villages in the same territory, and adjoining each other, being the property of different masters, it may be proper here to explain the manner in which this part of the country is held. We will take for the sake of an illustration, the district or collectorate of Ahmednuggur, which contains six or eight thousand square miles. Here are, in all, 2,647 villages; of which 181 are of the class which are given in presents to individuals for eminent services or otherwise; 198 are called jargives; 179 belong to Sindia; 80 to Holkor; 44 to the Nizam of Hydrabad. Besides these and several others who own towns and villages, and exercise, in all their internal affairs independent governments within the government of the company, there is another set of owners whose claims to an English ear sound somewhat singular. I refer to villages owned by Hindoo deities. These places, which are not a few in number, have at a former period been given to some particular god, according to the fancy of their respective owners; i. e.

the revenues of the village are devoted to the temple and the worship of the deity, and to the support of a number of brahmins, etc. Hence, in riding twenty miles, the missionary may preach in a village belonging to the English, in another to Sindia, in a third to Holkor, a fourth to the god Gunputtee, or Kanoba, Randhaba, etc. This state of things existed before the conquest by the English, and has been suffered by them to remain as they found it.

Destitution of Christian Instruction.

Making Ahmednuggur, the place of our present station, a centre, we look around on every side upon a vast region of moral darkness. Looking westward, we see a single missionary station at Poona, eighty-three miles distant. Here are two Scottish missionaries. To the northwest there is one station at Nasseek, one hundred miles distant, and three missionaries of the church of England. Casting the eye to the north, it meets not a cheering spot till it stretches beyond the confines of India. Bearing to the northeast, we meet missionaries at Delhi, 830 miles; Agra, 750; Alladabad, 500; and at Benares. To the east there is no missionary this side of the Bengal presidency, at Nagpore four hundred miles there is a chaplain, but no missionary till we reach Orissa. To the southeast there is no missionary station this side of Hyderabad, 335 miles, nor even there; to the south the first missionaries we meet are at Belgaum, 300 miles. Taking the abovenamed places as limits, the area inclosed can scarcely be less than eight hundred miles by one thousand in extent, and probably containing 40,000,000 inhabitants. It should be observed that the abovementioned limits have respect only to Ahmednuggur; for many of the above-mentioned places are as far inland as Ahmednuggur, leaving beyond them an immense field, not yet cultivated, or even surveyed.

Such is the extent of the uncivilized regions in the interior of India. By far the greater proportion of the thousands of towns and villages comprehended within these limits have never yet been visited by a christian missionary. Previous to the establishment of the station at Ahmednuggur, two years ago, the Scottish missionaries had made two preaching tours as far east as this place; and in the latter they proceeded north as far as Nasseek. Since our removal hither the gospel has been preached in Nuggur almost daily, and a great

number of christian books and portions of the Scriptures distributed. Besides this we have preached the gospel in more than one hundred villages in the Ahmednuggur district, spending a day or two in a place. This, as will be seen from the above statement, is little more than one thirtieth of the towns and villages in the Ahmednuggur collectorate. Only one tour has been made in the territories of the Nizam east of us, and that of one hundred miles in an easterly direction, and by the Scottish mission.* If the heart of the Christian sickens at the idea of so vast a population, in the nineteenth century, enveloped in the accumulated darkness of ages, without even the means of being otherwise, how much more must it sicken when he looks into their condition, and sees the bondage of superstition, and the abominations, the cruelties, and wickedness, which idolatry has entailed from generation to generation on this mass of human beings. The claims of these 40,000,000 are no less imperious on christendom because the wretched sufferers do not themselves present and enforce them. Who will say that the poor, starving, diseased beggar, who lies in our path, has less claims on our pity, because he is so stupified by disease that he cannot petition for our charity, or demand our humanity? Such is the nature of the claims of the heathen.

The fact of this extensive inland country having been, within these few years, thrown open to the labors of the missionary, ought, no doubt, to be regarded by the church of Christ as a divine intimation that the long night of death, which has for so many centuries brooded over this land, is now about to pass away, and the Sun of Righteousness ere long arise and shine and make these regions of the shadow of death as the city which needeth not the light of the sun or the moon, for the Lord God shall be the light thereof.

Of the population of the Deccan, Mr. Read supposes that one tenth of the adult males, and perhaps one eighth of the male youth are able to read. A female may occasionally be found who can read respectably, though they are as one in a thousand, or one in ten thousand. The Mahrattas cannot be said to have a taste for reading, except that a few are fond of reading coarse fictions; the principal reason probably is that they regard all matters of

* Since writing the above, two tours have been made by our missionaries to Jaulna, Auringabad, etc.

science, history, religion, etc., as settled by their forefathers and written in their Shasters, and that all further reading, writing, or discussion on these subjects is vain and impious. Still, Mr. Read remarks, those who are able to read are generally willing to receive Christian books gratuitously, and as they are generally small, it is hoped that they are read.

Climate of the Deccan.

The British Deccan, (or the British possessions in the Deccan,) is much elevated above the sea coast. It may be called an extensive table land of the Ghauts. In travelling from Bombay to Ahmednuggur we ascend these abrupt mountains on the west by a winding road to Kundala, a village at the top of the Ghauts, now of some celebrity as an invalid station. Here the traveller meets a more salubrious atmosphere, at an elevation of 3,000 feet above the sea coast, or the Concan below. As he proceeds towards Ahmednuggur by Poonah, he passes, without descending, over an immense plain, undulated by gentle slopes, or broken up by small abrupt hills and vallies, and intersected by a great number of streams and rivulets, besides four or five rivers of considerable magnitude. Except in the rainy season, most of these are but channels of rivers, without water. For eight months in the year the Deccan presents but little more than one unbroken waste of barrenness and desolation. No fences, no houses, except in the villages, no vegetation, except now and then a field about a well, which is cultivated as a garden and artificially watered; and scarcely a tree cheers the eye of the traveller, except it be a fruit or shade tree about the village. From November till July the whole country presents but one dismal aspect of parched earth or barren rock. On the return of the rains the grass, flowers, weeds, vines, and a most luxuriant vegetation of every description, spring up as by magic, and the field, which a few days before seemed as destitute of the root or seed of vegetation as the ash heap, is now covered with green, and even the barren rock seems to have vegetated.

The climate is dry and variable. The quantity of rain which falls at Ahmednuggur is much less than—probably not more than half—that which falls on the coast. Hence all who can endeavor to spend this season east of the Ghauts. Then follows the month of October, which is every where in India an unhealthy month. But as the insalubrity

of this month arises principally from the decay of vegetation, and the quantity of rain being less, and of consequence vegetation less, in the Deccan, it may be expected that this month would prove less noxious than in other places.

The following months, November, December, January, and February, are delightfully cool. Flannel beneath or woolen clothes are found comfortable till ten or eleven o'clock in the morning.—Then follows three months of excessive heat and dryness. The hot winds begin to blow about the middle of March, and continue till the commencement of the rains in June. During this period the hot winds blow from nine in the morning till four in the afternoon. These winds resemble more the fumes from a heated furnace, than the ordinary summer breeze of New England. On this account people immerse themselves in their houses during these hours, closing their doors and windows so as to shut out the heated air. The walls being thick the cool air of the morning is retained and the house kept comparatively comfortable. This season, though oppressive to all, and very trying to persons of feeble constitutions, is not in general insalubrious, though the heat in the shade generally is from 90 degrees to 100 degrees of Fahrenheit; and in the sun, from 120 degrees to 125 degrees. In a close room the degree of heat is reduced about 10 degrees.

The climate of the Deccan is, of course, more invigorating than that of the Concan. The rainy season, which in Bombay is very trying to the constitution, is here a delightful and healthful season. We have but a few days of heavy rains, while the remainder of the time the burning rays of the sun for the most part of the time are interrupted by light clouds, and the atmosphere cooled by refreshing showers.

Native Schools and School Books— Views respecting Education.

In most native towns and villages there are schools supported by the people. In these schools the boys learn to read, write, and keep accounts. Female schools seem never to have been thought of. In many, and perhaps most of these schools, the teachers, who of course are natives, appear not inferior to those natives who are employed in mission schools. They are in general competent to teach the branches which are regarded as being essential in the education of a boy, and are, I believe, more faithful

and laborious, when employed by their own people, than when in our service. They teach more hours and feel more interested for the advancement of the scholars, they being more immediately responsible to the people. The sons of brahmins are not unfrequently taught in their own house by their father or some friend, who teaches the children of the family with two or three boys in the neighborhood. They are here taught, in addition to the above mentioned branches, to read and recite the several books, and a variety of things called science, which are to be found in the shasters. The value of this more *perfect* education, is of course nothing, while the common branches are truly valuable as far as they go. They every where furnish readers for our books; and enable the people to transact their business with one another.

In the common schools there are no books, except as they have been obtained through missionaries. The boys first learn to write on sand boards; and in this way they learn the alphabet, after having drawn out the characters on their respective boards. They next write out words of one syllable; and so proceed by a very disadvantageous process, till they are able to read. Then they have manuscripts, written out generally by their teachers, which they multiply as they have occasion. These manuscripts are *scraps* of the shastres, stories of gods and saints, traditions, old letters, etc., which are picked up by the teacher where he can get them.

There seems to be no want of schools of this description in Ahmednuggur. I am unable to say what is the number. They are generally small and the teachers miserably paid. These schools we regard rather as auxiliary than injurious to our operations. It is very desirable to supply them with books; and, where we can, to take them under our charge. We have been able to do this in a few instances.

Mr. Read mentions also another class of schools, under the patronage of the government, which are found in most of the large towns and villages in the Deccan, better supplied with books, the teachers better paid, and more popular than those just mentioned, but from which christian books and all christian instruction are entirely excluded.

There is no prejudice existing against education in general—certainly none among the higher classes of people; and

no very strong prejudices against the lower castes being taught all common branches of education. The shastres, which are considered the foundation of all true knowledge, are not accessible to the latter, of course they have no part in the study of theology; and education, with all but the brahmins, consists in general of nothing more than reading, writing, and accounts. It may perhaps be said in truth that all classes are fond of having their boys taught thus much. Prejudices against female education ever have been and still are very strong. It is a current proverb among the Hindoos and the Mussulmans, that "A woman's wisdom should not extend beyond the oven." She need know nothing more than how "to make her husband's bread." This prejudice, in general, remains but little shaken. In a few places, as Bombay, Calcutta, etc., where missionary operations, in connection with long intercourse with Europeans, have exerted their influence, the more intelligent natives have been brought, in some degree, to see the advantages of female education, and consequently their prejudices have very much softened; but still very little desire has been created to have their females educated. Very little effort has yet been made on their part to accomplish it on this side of India, as the records of female schools in Bombay will show. Few of any high caste have ever yet been collected in our schools, and still fewer of the brahmin caste. It is said that the success which has attended the attempts to educate the lower classes has had a reflex influence on the brahmins to induce them to educate their daughters in their own houses, fearing that the Shaddra women will be superior to their own, if the latter are left uneducated.

The success which has hitherto attended female education we do not think is to be attributed, except in a very few cases, to a desire among the natives to have their daughters educated, but to the pecuniary encouragements which are held out, both to the teacher and to the scholar. On account of the difficulty of obtaining girls, the teacher is paid at least twice as much for instructing a girl, as he is for a boy. While the girls are in their turn acted on by the force of presents, and in some other manner. The extra allowance for teaching is a complete quietus to the conscience of a brahmin schoolmaster. It removes every religious scruple, and induces him to do all in his power to obtain girls in his school. While, on the other hand, the

pecuniary benefit which is held out to the girls removes the objections of their parents, who are generally poor. Since female schools have become rather common in Bombay, the odium is very much diminished. Girls thus being drawn in and taught to read, their fathers no doubt feel gratified with their attainments, and wish them to continue in school. Still, however, in most instances, the withdrawal of the presents would, we fear, be followed with a withdrawal of nine tenths of the scholars. In the manner explained, the prejudice against female education has been considerably diminished—not as we could wish, by any general desire among the people to have their girls educated, in itself considered. There are, no doubt, some among the brahmins and Parsees who would like to have their girls educated, but have an objection to sending them to a christian school.

Indian Archipelago.

EXTRACTS FROM THE JOURNAL OF THE LATE MESSRS. MUNSON AND LYMAN.

A full statement of the circumstances of the melancholy and lamented death of Messrs. Munson and Lyman, so far as the circumstances were known, was given in the *Herald* for March, pp. 98—106. It will be recollected that one part of the work committed to their charge, was to make a tour of observation and inquiry among the islands of the Indian Archipelago; especially those commonly denominated the Malayan group, comprehending Sumatra and some small islands in its neighborhood, Java, Celebes, Borneo, etc. In the prosecution of this work, they left Batavia in April, 1834, visited Pulo Battoo, and Pulo Nyas, with the smaller islands adjacent, which are situated near the southwestern coast of Sumatra, and proceeded to the latter island, where they were cut off by the Battas. The vessel in which they embarked conveyed them directly to Padang, about midway on the coast of Sumatra. The following article contains a few extracts from their journals, which will show the kind of labors in which they were engaged and the spirit which animated them in the closing period of their life.

Anticipations respecting the Voyage— Intercourse with the Passengers.

April 7, 1834. Embarked on board the *Diederieca*, capt. Townsend, for Padang.

In looking forward to this time I have had some anxious forebodings as to the future, and even the startling question came up, Can I leave my family? But the Lord happily brought me to a full, and entire acquiescence in his will, in a way peculiarly his own. A few evenings since a thunderbolt struck so near our house, that the sound caught my attention almost before the flash, and with a startling crash, the likeness of which I never before heard. It seemed to bring home, with such force to my mind the power of the Almighty,—his power to take life, even when we might be dwelling under the same roof; and to preserve it, even when we might be exposed to the ferocity of wild men and wilder animals, that I felt like a little child at his feet, and have since felt nought but a perfect acquiescence in his will on the subject. On the contrary, I have rejoiced in that my name was written in heaven. And truly I can say when the time of separation came, I seemed to lean on the promises, "As thy day, so shall thy strength be;" and "Lo, I am with you always," as one would lean on the arm of a friend.

8. We weighed anchor at half past six o'clock this morning, and with a gentle breeze soon left the shipping in the roads far astern. It was indeed encouraging to reflect that as the sails are filling to the breeze to bear us on our perilous and responsible enterprise, the friends of Christ are assembling in our native land for united prayer to the God of missions, that he will prosper all who are laboring in foreign lands; and I am not without hope that we, too, are remembered at the throne of grace, not so much on our own account, as on account of the reference our labors have to the kingdom of God. To embark at any time in this cause we would fain have confidence in the Almighty, that he would give prosperity to his cause. But to weigh anchor and move out of the harbor under the prayers of the church is truly animating and encouraging.

Our barque, which is only of 250 tons burthen, (though having much deck room,) presents quite a Babel scene. There are American, Indian, and Dutch passengers, besides soldiers, European and native, and twenty-five convicts in chains; while the crew are made up of Portuguese, Bengallees, and Malays. The languages spoken by these ninety souls are twelve in number, viz., English, French, Dutch, Spanish, Portuguese, Danish, Bengalee, Moor, Javanese, Malay, Chinese, and Niyas, while there is

scarcely an individual, if one, on board who does not understand more or less of Malay.

11. Our passengers consist of a lieutenant in the Dutch service, a French catholic infidel, and a young man in the employment of government. We had, this evening, quite an interesting discussion. The lieutenant had read Voltaire ten times, but not once the Bible, because he was not allowed to by the priests. With him it was all a lie—on the same level with the Koran, etc. He is very much of a gentleman, and stated his difficulties with a great deal of apparent honesty. I endeavored to answer them at some length, although I regretted that my limited knowledge of Malay, in which language only we could converse, prevented my presenting the arguments as clearly as I could wish.

It is a lamentable fact that infidel books are abundant in India. They are brought out in immense numbers on speculation, and sold at auction for about sufficient to cover the duty. And who will try the speculation of sending a cargo or two of Bibles? I believe much good has been done in America by the constant sale of Bibles at auction. It furnishes them at a cheap rate to those who would not otherwise possess one. I know that much evil has been done in India by sales, in the same way, of infidel books. Now, shall not good be attempted by selling Bibles. The foreign population is not the only portion that has received evil. Many of the natives, of Calcutta especially, speak and read English. They are partaking of the poison, and thus the labors of the missionaries are, if not undone, hindered. I do not object to free inquiry; but I do object to a man's reading Voltaire ten times, and not the Bible once.

[Mr. Lyman.]

Dangers from a Storm.

17. We have had light and variable winds for a number of days. Found ourselves on Wednesday about half way from Bencoolen to Padang. During the day there had been a light sea breeze, and at night we were expecting a wind from the land. But instead of this we saw a dark cloud gathering in the north-west, which soon brought on a hard squall. We expected it would soon subside, but expected in vain. It was the commencement of a gale. The captain did not seem disposed to put back, but set the ship in order and laid to. At twelve o'clock the gale increased. The

rain descended in torrents; the sails that were set could not be taken in;—some were torn, and others beat loose in the wind. The darkness that reigned—the officers calling aloud to the crew—the sails beating against the rigging—and the winds roaring like thunder—presented altogether a most terrific scene. Yet I was destined to witness it again and again repeated. The next morning the winds abated a little, it cleared up, and we hoped our troubles were at an end. But the clouds returned, the wind increased, and our situation seemed perilous indeed. The sea rose high, and the ship rolled and trembled, as if herself afraid of the waves. One sailor standing forward was pitched into the sea. But the serang (or boatswain), with a presence of mind which we should little expect, threw him a rope with such promptness and dexterity that he caught it and was drawn in. It was a moment of awful solicitude to see the struggling wretch clinging to the rope and escaping from the bosom of a wave that was yawning to receive him. To lose his hold was inevitable death. Yet through the mercy of God he was saved. Scarcely half an hour had elapsed when my teacher went forward, and a wave broke over him, and had not the serang caught him also, he would have been beyond the reach of human aid.

That night the wind increased to a height that I had before no conception of. The sailors were on deck all night. Every possible effort was made to put the ship in the best condition for a gale. Though the wind blew hard continually, yet during that night we had two squalls, which I could compare to nothing else than a tornado added to a hurricane. The next day appearances were a little more favorable; but on Friday night the squalls returned, and the winds roared more fearfully than ever. The shrouds gave way—the masts bent—and every moment we expected to see them go over the sides, and the ship become a complete wreck. But the Lord had mercy on us, and we are saved. Blessed be his holy name.

The soldiers and convicts suffered exceedingly. They were drenched with rain, and exposed to the fierce wind. One convict, an old man, suffered so much, that on Friday night he died, and yesterday morning we committed him to a watery grave. In the morning, Saturday, the captain found that we had been driven back ninety miles in thirty-six hours, though the position of the ship was such that, with an ordinary wind, we

should have lost nothing. He then resolved to put into Pulo Bay to repair. We arrived here yesterday at two o'clock.

Bencoolen—Distribution of Tracts.

22. At ten o'clock, a horse and buggy having been sent from Bencoolen, (about ten miles distant) we set off for that place. Our road was the sea beach. The waves broke a long distance from the shore, so that four or five might be seen approaching at the same time. Some of them washed our path. Indeed I sometimes felt in doubt whether our conveyance was by land or water. At one o'clock reached Bencoolen.

23. Called on the "assistant resident," and obtained permission to distribute a few tracts among the Chinese, of whom there are about 500 in Bencoolen. Went out with the small supply which I had brought from the ship, and before I had proceeded half through the village, I had not a tract left. Tried to say something to them about Jesus Christ, of whom they are always ready to hear. Met with one Chinaman who could speak English. I returned to my lodgings and procured for him an English testament, for which he seemed very grateful. I left him with the promise that he would read it every day. The Lord grant that it may prove a light to his feet, and guide him in the way of salvation. The Malay population of Bencoolen is not far from 5,000. There are also fifteen or twenty Europeans. Bencoolen holds out many encouragements to missionary effort; at least, were an active missionary occasionally to visit the place for the purpose of circulating books among the Malays and Chinese, his labors might be attended with the happiest effects.

[Mr. Munson.]

Referring to the advice given them relative to their future labors, Mr. Lyman remarks under the same dates as above—

We being tired, and the sun hot, spent the remainder of the day in the society of Europeans, of whom we learned much in reference to the future that promises to be of much utility. We have heretofore been advised to make our chief residence at a Malay (Mohammedan) village on Nyas, and not trust ourselves among the Nyas people. Now, the advice was to avoid the Mohammedan village, because they were interested in the same object with ourselves, to go directly in among the people themselves, and we

should be well received. We also learned that there is a Christian, Thomas Messam, a native of Calcutta, on the island, married to one of the prince's daughters. We have previously been advised to go armed, which we have strongly resisted, and determined to risk the contrary course. Now we were recommended to go without arms and give up ourselves entirely to the generosity of the natives.

Bencoolen was built by the English, and has been possessed by them till 1825, when it was given over to the Dutch, as an equivalent for other places. It now forms a part of the residency of the west coast of Sumatra, and has an assistant resident stationed here, which is the case with no other place on the coast, the resident residing at Padang.

23. After breakfast we paid our respects to the assistant resident. He labored under some embarrassment from a want of a perfect fluency in the English tongue. Nevertheless he was very polite, seemed interested in our announcement of the intentions of the Board in reference to these islands, and expressed a willingness that we should distribute books in this place. We accordingly set ourselves to work, I taking the Malay part of the population. At first the people seemed backward at receiving them, till I met a priest, with whom I entered into conversation, and in the presence of many gave him a testament and two tracts, after reading which aloud for a few minutes, he walked on with them in his hand through the bazar. Whether his example exerted an influence on the people I know not, but soon I was necessitated to return to my lodgings for more, and it was not till the books were all gone, that I refused the request of many for books. I here distributed fifty tracts, parts of the Bible, etc. I was surprised at the number of children and youth able to read, and the earnest request of parents for books for their children. The Lord grant that this may not all prove seed sown by the wayside, nor among thorns, nor on stony ground; but that it may bring forth an hundred fold. When the English had possession, this place was blessed for a while with the labors of Ward, Evans, and Burton. But for quite a number of years, there has been no one here to break the bread of life.

Padang—Population—Religious Sects.

26. About noon Padang Head and Pulo Pesang were in sight, and just as

the sun was setting, orders were given to let go the anchor and clew up the sails. We proceeded immediately to the town, distant three miles, and once more took lodgings on terra firma, after a passage of nineteen days. "Thanks for mercies past received."

29. Spent most of the day in company with Mr. N. M. Ward formerly of the English Baptist Society. He now carries on a sugar plantation, and also is pursuing the study of the Malay language. He has already translated the New Testament, and has collected 40,000 words and upwards, derivative and primitive, for a dictionary, which is more than 3,500 more than Marsden has in his dictionary. He came out as a printer, and first lived at Bencoolen and labored there successfully for about five years, having established schools and brought them under good regulations. Soon after the place was made over to the Dutch, he removed to this place and labored about two years. Mr. Evans, who was originally established here, and labored five years, left about the time Mr. Ward came, on account of ill health. He is now living in England. Mr. Burton labored two years in Tappanooly and vicinity among the Battas. He gathered two small schools, but did not accomplish much before ill health compelled him to abandon the station. From thence he proceeded to Bengal, where both he and his wife died. A manuscript collection of words which he made in the Batta language, and some of his other manuscripts are in the college at Serampore; and they, or copies of them, may be obtained; and would, perhaps, be of some use to future missionaries.

[Mr. Lyman.]

Padang—Population—State of Religion—Importance of Padang as a Field of Missionary Labor.

30. I have now been long enough in Padang to form some estimate of the place and people. The town is an inconsiderable place, situated on the Padang river, a small stream a hundred yards wide, and extending twenty-five miles into the interior. To the south and east the town is hedged in by high mountains. It enjoys a fine sea breeze every day,—is on the whole a very healthy place. The river is so shallow that there is not more than two fathoms of water at its mouth. The shipping finds a safe anchorage under Pulo Pesang. The numerous monuments scattered here and there, built over the re-

mains of Europeans, show that many, from one cause or another, have fallen. Exclusive of soldiers, of whom there are two thousand Europeans and Javanese, there are 600 free Nyas men, Europeans 200, Chinese 700, and Malays on the whole plain 40,000, slaves 2,000, Cling men 200. The Nyas men are poor and wretched, but more civilized than in their native country. The Chinese are, many of them, from Pulo Pesang; some speak a little English. They are next in rank to European merchants. They do not, as in Batavia, deal in small articles; this is all left to the Malays. Most of them are wholesale merchants, very intelligent, nearly all able to read, and apparently men of wealth.

The Malays have one bazar more than half a mile in length, where the shops, which join each other, contain almost every thing. Some sell articles of food, others clothes, and others still manufacture iron, brass, silver, and gold. The goldsmiths manifest an ingenuity which one would not expect to find in such society. With a handful of tools of the rudest construction, they draw gold and silver wire, and make ornaments that would do credit to any European shop. They are able to distinguish gold and silver from all counterfeits, of which there are here many, almost by intuition. They are so expert at this that their word is law, even with Europeans. The Cling men are butlers, washermen, and petty merchants. They are all Mohammedans.

The Malays have mosques, and the Chinese have a temple, all of which are frequented; but the Europeans have a church, which is deserted. They have a regularly organized church, but for want of a minister it is going fast to decay. Their little meeting-house, in which the Rev. Mr. Evans used to officiate, has been so much injured by an earthquake, that it must be taken down.

May 3. Went out this morning to distribute tracts among the Chinese. Every where well received. Nearly all could read. Found one old man who seemed much pleased with the tracts. But seeing an idol in the room I took occasion to ask him if he worshipped that for his God; he seemed a little confused, but finally said, that he worshipped God through the idol; or, according to the true catholic principle, he used the image only to give him a more exalted idea of the Deity! But how faint a ray of the almighty Jehovah must shine through such a representative! Distributed about fifty tracts and returned.

4. Preached to a respectable congregation in a school-house, consisting of the officers of government, the soldiers and citizens. It seemed good to speak the truth once more to so large a congregation. The hearers were respectful and attentive. I hope some good was done in the name of Jesus.

[Mr. Munson.

*Favorable Disposition of the Resident—
Opening for a Mission.*

The resident has appended to the resolutions of government in reference to us a circular to the local authorities of Nattal, Tappanooly, and Pulo Batoo—also a letter to the Malay chiefs, and another to the Nyas chiefs on Nyas. He has also, in a report recently made to government on the Residency, recommended that missionaries be sent into the Batta country, also into Borneo. He does not, however, recommend Dutch missionaries,—if the American Board occupy the ground, he says, it is all the same. He recommends that missionaries should reside for a while at Padang, Nattal, Tappanooly, or Pulo Batoo, and make occasional visits there, while acquiring the language. When this has been accomplished, they can without difficulty reside. He thinks the great thing for a man to keep on the right side of the natives is to possess a native tongue in his own head. Eloquence will do what the swords of a few cannot. They are neither difficult of approach, nor difficult to be persuaded. A man must know them, allow for their prejudices, bear with their ignorance, be patient under their stupidity, and enter into their feelings, and there will be no trouble.

There has been for some time no missionary or preacher here, except an old gentleman, Mr. Intfield, who has sometimes translated sermons into Dutch and Malay, and held service in the former language in the morning, and in the latter in the evening. Mr. Hartig, a German missionary of the Netherlands Society, who has been for eighteen months in the eastern islands, and whose acquaintance we had the pleasure of making at Batavia, is expected to be established here soon, with a view, however, of laboring among the European population. Mr. H. speaks English and Malay, as well as Dutch and German, and would be a most hearty friend to a missionary who was to reside here; as would also the lady to whom he is expected to be married, whom we also knew at Batavia.

The Chinese have one small temple, like all the rest I have seen. The Malays have twelve *mesjias*, (mosques,) and two hundred priests. The Dutch have one school, taught by a common soldier, the last teacher having died in a drunken fit. Their last clergyman was not probably in his right mind when he returned to Europe. All of the people were crying out there for a missionary from America to reside among them. The population are very friendly and showed us much attention. English habits and customs and the English language prevail. The Resident is more of an Englishman than a Dutchman both in habits and language.

If a missionary were to reside here with reference to acquiring the Nyas language and eventually going thither, he would have a fine field of labor among the Nyas, Malay, and Chinese. The two latter by distributing books, the former by instructions, and getting around him a few trusty individuals, who would be a great assistance on his going to the island. He would find friends in the white population, and would learn many lessons concerning the preservation of his health and the character of the natives, which it is indispensable he should know before he goes among any uncivilized people to labor, in the tropics. He would also be able to form friends here who would be exceedingly useful, and make the best arrangements for his supplies;—also, pick up a little Malay, which would be indispensable wherever he might settle in the Archipelago—a medium of communication with people of every language in southeastern Asia. He would also be in the vicinity of Indrapore and Priaman, and in a place frequented by people from the interior, and have an inlet into all parts of the country, where he might make tours of usefulness among thousands.

American ships often visit this port directly for coffee. Intercourse with Batavia, Madras, Penang, and the neighboring islands is frequent; and with Europe by way of Batavia and Madras.

11. Most of our conversation this evening has been in reference to the temperance cause. All over India the brandy, gin, and wine come upon the table of every European as regularly, every day, as his food; and no less regular is his segar. But it will be best, perhaps, to give a view of a day's living, as I have observed it.—First, a cup of coffee the first thing when out of bed—then bathing, dressing, exercise, etc., till breakfast, at eight or nine o'clock, which

is served up with coffee, tea, or wine, or all. At eleven o'clock comes *strong drink*; at twelve or one o'clock luncheon with wine; at four o'clock a *stomacher*; at half past five dinner, at which wine is drank without reference to quantity, accompanied usually with strong beer. After the cloth is removed, the ladies retire to the drawing room to take their coffee, and the gentlemen finish with fresh supplies of wine, together with a stand of brandy, gin, etc.; and sit and smoke, and "take a cup of kindness yet," till they choose to break up. Smoking is habitual. Everywhere and at all times you see a man with a segar in his mouth—the parlor, the sleeping-room, the counting-room, it is all one. Every gentleman, almost, has a servant following him with a lighted rope as if not a breath could be drawn unconnected with tobacco-smoke. Such is the *general* character of the East India Europeans in reference to living, though there are many exceptions, as in every country there will be, where there are men of different tastes. Where the English customs prevail, the people are much more temperate, and approach nearer the New England style of living, as at Padang. Still, here are the *strong drink* and segars. Under such circumstances, with the apparatus before us, the discussion was highly interesting. Would that every ship to India would come loaded with temperance reports. The people only need enlightening to come forward and dash away the poisonous cup. I have frequently noticed that a discussion of this subject has often caused the bottle to go untouched during the evening.

[Mr. Lyman.]

Smyrna.

EXTRACTS FROM THE JOURNAL OF MR. ADGER.

Mr. Adger is a native of Charleston, S. C.

Solicitations from Beggars.

Nov. 28, 1834. The blind beggars who sit by the way-side, carry us back to the early ages, when our Lord healed Bartimeus. It is said by those who have lived in Malta, that there are many more paupers in that island than here. Indeed there are as many in some of our cities in America. But the beggars in America are not generally natives of the soil, but imported from abroad. The benign religion which God in his mercy has given us, is not the parent of pov-

erty. Rather it is the parent of the hospital and the asylum where the sick and wretched are provided with food and shelter. It is distressing to be assailed as we pass along the street, by the lame and the blind and the idle, without feeling at liberty to respond favorably to their piteous cry, "Carita, carita, signior," is an affecting appeal. Even now while I write, I hear the long dolorous supplication of one at the door, who begs in the name of Christ, and promises "the blessing of the Lord" upon him "who gives to the poor." What are we to do? Give to them and thus encourage indolence, and bring to our houses daily a crowd of those who will eat nothing but the bread of idleness? Or shall we turn them away and thus perhaps be deaf to the cry of the real sufferer. I am in a strait. Those who have been longest in the land say, "Do not give at all in this way; but seek out a few whom you know to be deserving, and let these few be your peculiar care."

The ladies here have a poor's society; the gentlemen support a dispensary and physician; and thus provide "a multitude of impotent folk" with medicines and medical advice. To give one's mite to such institutions appears to me much better than to bestow it in indiscriminate charity. The Ladies' Poor Society make it their business to visit the poor at their own houses, and they give truly a touching description of the lamentable condition of many. The gentlemen's dispensary gave aid during the year past to not less than fifteen hundred diseased people.

The Jews here hardly ever beg, although they are so poor and so much abused. They are not unwilling to engage in any menial service, however vile, for a little money; but I am told that one cannot hire the other poor to work in such a manner.

Another man was killed last night. He makes the *fifth* whose life has been wilfully taken in this city within the month. What a sad moral condition do these murderers betray.

29. A genuine Smyrna winter day—raining very hard. The females are all wearing *clogs*, if they happen to be going out. These are made of wood and elevate the feet several inches above the ground; an article quite necessary where the side-walks are not distinct from the middle of the street.

Dec. 1. We live under a deplorable government, and yet as Franks we are free. If guilty of any breach of the law, Franks are tried by their own consuls,

and by them dealt with accordingly. American citizenship then is as valuable to us, as Roman citizenship was to the apostles.

Services at the Armenian Church.

17. The Armenian church is within a large inclosure, almost covered with tomb-stones. These are level with the ground, and lie flatly upon its surface. The inscriptions are all in the Armenian character, save one; and almost all bear some insignia of the office or craft exercised during life time by the deceased. Thus an anvil and sledge-hammer indicate the grave of a blacksmith; a pair of shears that of a tailor, etc.

The old door-keeper, or sexton, as we would have called him, very politely showed us into the church by lifting up one of the thick carpets of suitable size, which hung before each of the doors. Such appeared to be the only barrier to entrance, after one has entered the church-yard; but this is surrounded by high walls. The church is carpeted, and, if I mistake not, remains always in some degree lighted. It was the hour of evening worship when we entered; and though not yet sunset, the lamps were all burning. There are no pews; the people either stand upright, or sit, or kneel upon the carpet, according to the nature of the exercise.

Two rows of massive pillars support the roof. The altar is rather a semicircular inclosure, and there a number of priests and as many boys were chanting before the lights and pictures. "What a wretched 'illumination!' is the first thought that enters the mind of a spectator who has enjoyed and loves to enjoy the simplicity of christian worship. They have retreated from the sun, and have substituted for his light that of tapers. A few poor looking men and several children were present. The prayers chanted before them are in the ancient Armenian dialect, understood by few, if any, of the common people.

On entering the church, each one advances to a convenient place with his shoes or slippers in his hand, and after depositing them on the floor and taking off his cap, stoops, and with his forehead touches the carpet; then rising he restores his cap and crosses himself. They wear their caps during the service, except at particular parts, when they remove them, at the same time bowing their foreheads or kneeling down all together. The genuflexions of some few appeared to be of a private nature, being

very often repeated without regard to the posture of the rest, and that especially on their first entrance.

Among the different christian churches of the East there are several important and much vexed questions concerning the right way of making the sign of the cross; such as, "Shall it be made by touching the right breast before touching the left one or vice versa?" "Shall it be made with one, two, or three fingers, or with the whole hand?"—What is the tendency of a Christianity the most important dogmas of which relate to such matters? What must naturally be its influence over the enlightened minds of a community? Can they bow in reverence to such a system? Or when shut out from a knowledge of rational, simple, uncorrupted Christianity, will they not judge of the Bible from that which they see in the churches around them, and rejecting, as absurd, the whole affair of religion, plunge headlong into infidelity? Let facts in all these countries and in Italy, Spain, France, etc., give the answer.

After all these services a Bible was brought out of a little chamber by one of the priests, which was ornamented with a splendid image of the cross. The head priest kissed the cross, and spoke some words to the people; and then each one of them went forward to the railing to imitate him in kissing the venerated symbol. This was the conclusion of the whole matter.

Armenian Hospital.

26. The Armenians have a hospital here, but it contains very few inmates, only ten insane and seven poor people. They are tolerably comfortable, having *mongals* (after the manner of the country) in very good rooms. They were receiving their dinners of broth, etc., when we called. There is a large khan near the church and belonging to it, which has once been comfortable, but is now exceedingly old. Instead of many poor, as I expected to see, there are only three or four within its walls. Most of the rooms are empty and locked. Giovanni says there are but few Armenian poor.

At Constantinople there is a large and well conducted hospital, recently instituted by the Armenians.

The *mongals* above mentioned are open pans of various shapes, sizes, and materials, which are filled with live coals and substituted for fire-places. Some of them are made of brass, but these belong only to the rich; some are made of cop-

per, and these are still more costly; and most people use those made of earth. The color of these is red; the shape that of a large bell, with a very open mouth. In the families of the wealthy the mongal is placed upon a low stand under a table, which table is covered with some very thick clothes in order to enclose the heated air. The ladies sit with their feet under the table.

BROOSA.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

AN account of the commencement of missionary labors at Broosa, with some notices respecting the place, may be seen at p. 97 of the number for March.

July 20, 1834. Sabbath. This day being our first Sabbath in the place, we expected to be troubled by many visitors, this holy day being considered peculiarly appropriate for visiting by the people. To avoid interruption, we had our religious services in the early part of the day. Agreeably to our expectations, a number of the most distinguished and influential persons in the place called at our house. All appeared friendly. One of them interested us especially by the degree of intelligence and information which he manifested.

22. This morning our hearts were cheered by the intelligence that the school among the Armenians before alluded to, was to be opened on the morrow. The principal priest has proved himself unfriendly to it, and has used his influence with the other priests and with the people, to prejudice them against it. Their chief men have had several meetings to consult on the subject. It was finally concluded to commence the school, and to make the experiment whether it was a bad thing, accepting the service of Hohannes, the young Armenian in my employment, as teacher.

23. The Armenian school has been opened to-day, the names of seventy children were handed in, though only part were present. Five of their principal men, among whom was the vartabed above mentioned, came to see the school. They examined the cards, looked at all the apparatus, and saw the principles on which it was to be conducted. They all united in expressing their approbation.

24. This morning we were honored by a friendly visit from Nesah Effendi, a Turk of great influence and in high rank.

He was attended by his only son and servants. He is a man of considerable learning for a Mohammedan. He was much interested in the terrestrial globe, and made many inquiries respecting it. Being rather fond of learning, he seemed pleased with the various books which were shown him, more particularly by those relating to the natural sciences, of some of which he seemed to have a general idea. He expressed his pleasure that we had come to reside here. As Turks are not addicted to flattery, and as he condescended to call on us, we may reasonably infer that he regards us with feelings of kindness and friendship. His favor will be of the greatest importance to us; especially, if a door should be opened for schools among the Turks, as I hope will be the case in the course of time.

In the evening several Greeks of the first rank in the place called to see us. Every day since our arrival we have had visits of this description. All seem to be friendly, and the Greeks, more especially the young among them, are much interested in books, and have a strong desire to be educated. When I tell them of our schools and colleges in America, they immediately burst out into expressions of admiration, lamenting, at the same time, that they have no more and no better schools, and are also so destitute of books.

30. Several rather pleasing incidents have occurred during the last few days, one of which I will mention.—The Armenian vartabed asked Hohannes, the young Armenian, "What do your friends (referring to us) do on the Sabbath? Do they drink wine, visit, or attend to their business, etc?" "No," was the reply, "they spend the day in reading, meditation, prayer, and preaching." "Oh," said he, "that is like the primitive Christians. But there are no Armenians here now to preach to."—"They talk to each other on serious subjects when only a few are together. But when their number is large, they assemble together and have regular preaching."—"Very good."

Aug. 4. I find that the priests are making special efforts to prejudice the people against me. Their opposition is the result of their ignorance. Many of them cannot read well, and all of them seem totally ignorant of holiness of heart. With the Bible they seem as much unacquainted as if they did not possess it, except those parts of it which they have perverted in order to favor their rites and ceremonies. Many false reports designed for our injury are in

circulation. It is not a little amusing to hear what various, strange, and bad things are said of us. I am somewhat apprehensive that they will have an unfavorable effect upon our school, as the priests who are opposed to it take every possible occasion to give these reports circulation and weight. A young Greek falsely states, that he was offered six hundred piastres, if he would become a Protestant. Probably, he has been bribed to fabricate this falsehood by one of the priests. He had previously manifested much interest in my removal to this place; but as he has no moral principle, he would easily yield to so strong a temptation as money, to tell a falsehood, which a priest could easily shew him, was, in this case, rather a meritorious act than a sin.

14. It is difficult for these people to learn the meaning of disinterested benevolence. It is known that the school among the Armenians has been opened and thus far supported at my expense. There is much speculation as to my motives. As they never act but for some selfish end, they cannot conceive how I should be influenced by better motives. "He must have some sinister design," say they. "Why should he give money, if it were not to receive something equivalent in return?" Hence they are exceedingly suspicious, and the very nature of the missionary work, which is one of benevolence from beginning to end, throws an obstacle in our way. But difficult as this lesson may be, in the course of time we may hope they will learn it.

15. Went to-day to return the visit to Neeah Effendi. I found him sitting in his delightful shady garden, according to the custom of the Turks, by the side of a fountain beautifully playing. He received me very cordially, offered me a pipe and coffee. There was much ease and dignity in his manners. I inquired whether he had heard of the Turkish school in Constantinople. He replied in the affirmative, and with much satisfaction. On learning more of the Lancasterian system he was much interested and remarked, "We must have such schools here, seeing they have them at the capital." Supposing that the school among the Armenians was to teach English, he proposed to send his little son. I gave him some account of the schools, academies, and colleges in America. He was delighted with the rehearsal, and expressed a strong desire to visit our country and see its institutions. "The Americans come to visit our country and

learn our manners and customs," said he, "and why should not we visit their country?" He made many inquiries respecting our government, etc. He is the most liberal-minded Turk in the place, and possesses a vast degree of influence. The governor consults him in all cases of high importance. I have very strong hopes that he will be the means of opening schools among the Turks here before long.

Sept. 9. This morning I had an interesting conversation with an intelligent young Greek. In the course of our remarks, I was led to speak of the character which the Bible requires of Christians, and what are the principles which actuate them. He inquired if such was the character of professing Christians in America? I replied, that to a good degree it was possessed by many. He then inquired if in America Christians traded without telling falsehoods and defrauding. I assured him, that if any person was detected in either he would immediately forfeit his character as a Christian; indeed, that he could not be a genuine Christian who indulged in them. He replied, to use his own language, "This is a great thing." These ideas and kindred ones which I advanced, were entirely new to him. All his inquiries and the whole tenor of his remarks, showed his entire ignorance of the spirituality and the extent of the divine law.

15. A few days since Matteoos Vartabed, who is to be the Armenian bishop of this place, arrived here. He was escorted to the city by the priests and principal men of their nation.

18. For several days past, Greeks have been leaving the city to go on a pilgrimage to Jerusalem. They assemble in their church, when the priest reads prayers for the occasion. Afterwards they walk through the street in procession, the priests leading the way and chanting some sacred song. Then follow several little boys with lighted tapers in their hands, and last of all come the pilgrims themselves, attended by their friends. In this manner they proceed till they arrive at the end of the city, when they mount their horses and commence their long journey.

19. There exist in Turkey and some other countries farther east several orders of religious persons, called by the general name of *derwish*. They are among the Turks what the monks are among the Catholics. They generally live secluded from the world, spending their time in fasting and various other

observances, and supposed acts of piety. One of these orders is called the "Whirling dervishes," from a particular religious exercise in which they whirl their bodies around in a circle. This exhibition, for I can give it no other name, is made every Friday, the Sabbath of the Turks. I went to-day to see them perform, in company with our consular agent and several friends. They have a house appropriated to them and constructed in a circular form in reference to this exercise. Spectators are permitted to enter, but a circular railing encloses the sacred spot where they worship, which no spectator is permitted to enter. When the dervishes entered, they all made a very humble bow towards the head of the order, and then seated themselves in a circle by the side of the railing, prostrated themselves to the floor, and then took their places. The exercises commenced with a sort of invocation by the principal, during which they frequently bowed themselves to the floor. When this was finished, they walked round their inclosure three times, each making a bow as he approached the seat of the principal. After passing this the third time, they commenced whirling themselves around. In the act of whirling with their loose robes spread out like the wings of a bird, with their arms extended, and with their long conical caps, they present a very singular appearance. Their movements seemed to be regulated by a long pipe and a tambourine. For the space of fifteen or twenty minutes they continued this motion, with three or four short intervals of half a minute spent in walking and prostrations. Sometimes they continue whirling for half an hour or more. These momentary intermissions are undoubtedly observed for the sake of relief; for it seems hardly possible that they could endure so rapid a whirling for twenty minutes without cessation. Indeed, some of them seemed well nigh fainting, and all appeared as though they were glad when it was over. After the whirling is over, a few more prostrations and prayers complete the performance. Who would suppose that they could persuade themselves to believe that such things would be pleasing to their Maker? But what rite so unmatured, so foolish, or even wicked, as not to be regarded as an act of the highest possible sanctity. None are so holy as these dervishes in the estimation of the Turks.

There is now in this city a dervish from Persia, who belongs to a new order recently formed. According to his own

representation none are admitted into the association but those who are convinced of the imposture of Mohammed, and who reject him as their prophet. They are about five hundred in number, and assume the name and form themselves into a fraternity of dervishes, that they may the more easily escape detection and propagate their sentiments with more safety. They are acquainted with all the circumstances under which Mohammedanism arose, and know all the unjust and unlawful means its founder used to establish it.

Oct. 4. Called to-day upon the new Armenian bishop, and was kindly received. He is decidedly friendly to the new school. He is considerably enlightened, and though self interested, yet he will be useful to his people, and will probably favor our plans to a good degree.

Afterwards called on a vartabed from Jerusalem. He is on a circuit to visit the various Armenian churches, to collect money. This money is to be appropriated to the support of a convent of monks in Jerusalem. From a place like this he will probably raise little less than a thousand dollars; and the amount from others will be in proportion.

13. Yesterday was the Sabbath. For a number of days past the Greek and Armenian population have been much engaged in making wine. Immense quantities of grapes are transported to this city every day. As the extensive vineyards of the plain produce so very abundantly, thousands of barrels of wine are manufactured every year. And as it is so easily procured every family is supplied, and most of them have contracted the habit of drinking much. Indeed, to a stranger it seems almost incredible what an amount they can dispose of at a time. Both males and females drink tumbler after tumbler unmixed, as freely as a temperate man drinks water. It may seem incredible when I say, that at some meals one individual makes way with a half gallon or more. Yet, it is an incontrovertable fact. I have often thought that this intemperate use of the grape, will prove a great obstacle to the spread of the gospel among them. There can be no doubt that it intoxicates when taken so freely. I was in hopes that the Sabbath would not be prostituted to this improper purpose. But, really our ears were stunned from morning to evening with the bells upon the strings of camels, horses, mules, and donkeys, laden with this burden. It seemed as though every

person was intent upon making the most of this sacred day. This is but a fair specimen of the manner in which the Sabbath is observed here. If the people have any special business, such as does not fall in with the regular course of their occupation, it must be done upon the Sabbath to save time; they cannot spend the days of the week in attending to it. The Sabbath is their holiday also. It is spent in visiting and amusements. And that they may have as much of the day to devote to these purposes as possible, they have church very early in the morning, beginning with day-break.

30. As I walked out to-day, I saw several young Turks led along the streets with their hands tied. They had just come from a neighboring village, where they were taken by force and surprise to be made soldiers. On one occasion I saw fifty or more, linked together two by two, drawn along the street like so many criminals. They had just been torn from the embraces of their families, perhaps never to see them more. Some of them doubtless had left parents who had looked to them for support. Some had left wives and children to suffer for the want of the necessities of life. And all, contrary to their wishes, were cruelly torn from relations and friends to die, perhaps on the battle field. When soldiers are needed, each village must furnish a quota proportioned to its population. Whoever happens to be found in the street, is apprehended and brought bound to the place of rendezvous. Thus they proceed till the requisite number is obtained.

Nov. 20. Under a former date I gave some account of the dervishes, a class of religious devotees among the Turks. There are different orders, slightly distinguished from each other in their rites and observances. There are eleven of them in Broosa. I had an opportunity of seeing them all to-day, as they walked in procession through the street. The occasion of this exhibition was the circumcision of the son of a distinguished Turk, which it was designed to grace. This lad was in the midst of the procession, arrayed in elegant ornaments, and mounted upon a horse richly caparisoned. Each order was preceded by its principal, mounted upon a horse, and by a large banner generally of green silk, covered over with Arabic letters descriptive of the distinctive traits of the order. They had also various instruments of music of a very rude kind. As most of them are in the habit of torturing themselves in various ways, they all carried

their instruments with which they inflicted pain on themselves as they passed through the street. One class held in their hands pieces of iron, the hot ends of which they applied to their tongues. A vessel containing coals of fire was carried along by their side for the purpose of heating the irons when they became cool. Another carried hatchets raised on long handles, and large knives and cutting instruments of various forms. These, however, did not gash themselves to-day. Another order had strong pointed wires, which they thrust through their arms, necks, ears, and other parts of the body, leaving them inserted. In many cases the wires entered one side of the face and came out at the other. Among this class were several little boys, I should suppose not more than six or seven years of age, whose tender flesh was thus cruelly pierced, the ends of the wire appearing on each side of the face. Another order had a round wooden ball, perhaps three inches in diameter, fixed on a piece of iron about a foot in length, pointed at the end. This instrument they first swung and whirled around in their hands to give it a momentum, and then directed it towards themselves, inserting the pointed end into their necks, cheeks, etc. Wherever it lodged it left a bleeding wound, so that many parts of their bodies were besmeared with blood. Another class were entirely naked, except their middle. These had large knives upon which they threw themselves, making incisions into the flesh. The blood issuing from the wounds they conveyed to their mouths. With their bodies besmeared with blood, their long disheveled hair hanging over their naked shoulders, and with their horrible knives in the act of cutting themselves, they presented a most terrific appearance. The announcement of the word Allah (God) was the signal for the infliction of torture, which was repeated at the interval of every few moments. They passed through the principal streets of the city, which were crowded with men, women, and children to witness the spectacle. The whole scene together was truly heart-stirring. Their large banners, their rude music, the various instruments of torture, some sticking in their arms, some in their necks, and some penetrating the whole face from side to side,—their limbs disfigured with wounds and stained with blood, resembled more a company enlisted under the banner of Satan, than a band of worshippers, peculiarly devoted and acceptable to God, as

they wished to have it understood. A benevolent heart would turn away from the spectacle and weep over such delusion and wickedness; but most of the spectators seemed to be gratified; and doubtless many a Mussulman mother went home with the resolution of setting apart her son to so holy a class of men as those whose devotions she had witnessed. This was the first scene of the kind I had witnessed since my arrival on these benighted shores, and it made me

feel that I was truly among heathenish people. Never did I feel so desirous of laboring all the days of my life to enlighten them, if I could but just lay the foundation for the overthrow of such cruel and unnatural ceremonies. I believe there is no authority in the Koran for such tortures. They are relics of heathenism, handed down from the old Arabs previous to the time of Mohammed.

Proceedings of other Societies.

DOMESTIC.

ABSTRACTS OF REPORTS.

NINTH ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

Number of Missionaries.—The whole number of missionaries and agents is 719. Of these, 484 are settled as pastors, or are employed as stated supplies in single congregations; 185 extend their labors to two or three congregations each, and 50, including agents, are employed on larger fields. The number of congregations, missionary districts, and fields of agency thus supplied, in whole or in part, during the last year, has been 1,050.

Of the missionaries, 494 were in commission at the commencement of the year. Of these, a number not yet ascertained have ceased to require the aid of the society, being now wholly sustained by the people whom they serve, or are employed in other fields where aid is necessary, and five of our number have been removed by death. The new appointments of missionaries not before in commission, have been 198.

Additions to Churches, etc.—The number reported as added to the churches aided, since the last anniversary, making proper allowance for imperfection of reports, is about 4,500, viz. 1,500 by letter, and 3,000 by examination on profession of their faith. Many of the churches, though a less number than in some former years, have been blessed with special revivals of religion, and the probable number of conversions under the labors of our missionaries, is more than 3,000.

The Sabbath schools reported embrace not less than 40,000 scholars, and the Bible classes not less than 12,000 pupils of all ages.

The number of subscribers to the principle of total abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labor, is more than 70,000.

Receipts and Expenditures.—The total amount of receipts during the year was \$88,863 22; being \$9,951 78 more than the receipts of the preceding year. The disburse-

ments of the year were \$83,394 23. Of the receipts \$23,217 19 were from the State of Massachusetts; \$9,537 93 from the State of Connecticut; \$7,602 35 from the State of Maine; \$5,380 37 from New Hampshire; and \$9,961 11 from the central and western agencies in the State of New York.

Comparative Results.—The following table shows the results of the last year in several particulars, compared with those of preceding years—

	First year.	Fifth year.	Ninth year.
Receipts,	\$18,130 76	\$48,124 75	\$88,863 22
Expenditures,	13,984 17	47,317 60	83,394 23
Number of missionaries,	160	463	719
Number not before in commission,	68	164	198
Congregations and mission districts,	196	577	1,050
Sabbath schools reported,	Not rep.	500	40,000*
Bible classes rep.	Not rep.	300	12,000*
Years of labor performed,	110	294	488
Additions to churches reported,	Not rep.	2,532	3,000
Auxiliary societies and associations,	Not rep.	365	

* Scholars or pupils.

Summary Review.—At the time of its organization, in 1826, the society assumed the support of 101 missionaries, who had been previously appointed, and whose labors were extended to 130 congregations and missionary districts.

From our table of comparative results, it appears that the annual number of missionaries and agents employed, has been increased from 101 to 719, and the number of congregations and missionary districts aided has been increased from 130 to 1,050.

It appears also from the same table, that the whole number of different individuals, who have been employed by the society, as missionaries and agents, since its commencement, nine years ago, has been 1,421, this being the number of new appointments reported within the nine years. The average length of time which each of these missionaries and agents has labored in the service of the society has been one year eleven months and a fraction, making in all 2,726 years, which is the actual amount of ministerial labor report-

ed as having been performed within the nine years.

The probable number of congregations and missionary districts, to which the labors of these missionaries have been extended, with more or less permanency, has been from 1,600 to 2,000.

Under their ministry making proper allowance for deficiencies of reports, 25,000 have been added to the churches on profession of their faith.

The number of hopeful conversions on the same fields has probably exceeded 25,000. Many of these have united with other churches not aided by the society, and some have chosen a connection with other denominations.

There have been annually instructed in Sabbath schools, under the care of our missionaries, from 10,000 to 40,000 children and youth, and in Bible classes from 2,000 to 12,000, of all ages.

PROCEEDINGS OF THE EIGHTH TRIENNIAL MEETING OF THE BAPTIST GENERAL CONVENTION.

THE meeting was held in Richmond, Va. from April 29th to May 2d, 1835. The report of the Board of Managers and the business growing out of it, occupied most of the time and attention of the meeting, and relates principally to missions among the unevangelized nations. The following is a summary view of the several missions—

Cherokees, (East of the Mississippi).—One station, one missionary, one male and two female assistants, two native preachers, and two exhorters; also a flourishing school, and a church of 227; of whom 16 have been added during the year.

Indians in Michigan Territory.—Two stations, three missionaries, one male and three female assistants; three schools, and two churches, one having 45 members.

Indians in New York.—One station, one teacher, two female assistants, with a school and church.

Shawanoes, Delawares, Otoes, and Omahas.—Three stations, two missionaries, three male and five female assistants; also three schools.

Creeks.—One station, one missionary, three female assistants, one native preacher, a church of 80 members, and a school of 12 pupils.

Cherokees, (west of the Mississippi).—One station, one missionary, and a church of 22 members.

Choctaws.—One native preacher.

Hayti.—One missionary about to be sent.

France.—Two missionaries, and one female assistant.

Liberia.—Two missionaries appointed and about to embark.

Burmah.—Five stations, with three others at which there are native preachers or teach-

ers, nine missionaries, four male and twelve female assistants, and 22 native preachers and assistants. The whole number received to the church is 597, of whom 153 are foreigners.

Siam.—One station, two missionaries and their wives.

Finances.—The expenditures for the year were \$54,917 46. The receipts were \$51,564 28.

The report states that there are under the direction of the Board,—

Missionary stations,	25
Missionaries, including printers, teachers, and females,	72
Native preachers, catechists, etc., (about)	40
Churches,	18
Church members, (about)	1,750
Scholars, (about)	600
Printing presses,	5

NINETEENTH REPORT OF THE AMERICAN EDUCATION SOCIETY.

Colleges and Theological Seminaries.—

There are now 82 colleges and 30 theological seminaries in the United States. Of these colleges 46 have been erected since the formation of the American Education Society, and most of them with a view to increasing the number of ministers, and to some extent in the way of charitable education.

Number of Beneficiaries.—Appropriations have been made to young men of different evangelical denominations from every state in the Union. The whole number aided since the formation of the society, is 2,258. The number assisted in each succeeding year is as follows, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040. Of those who have received aid from the funds of the society, since the last annual meeting, which was held in the city of New York, 200 were connected with 17 theological seminaries, 538 with 37 colleges, 302 with 98 academies and public schools—making in all 1,040 young men, connected with 152 institutions. Of these 478 have been assisted at 84 institutions within the bounds of the Presbyterian and Western Education Societies. The number of new beneficiaries during the year is 300—a larger number than was admitted in any preceding year.—The average granted to each is about 53 dollars.

Number entered the Ministry.—The number of ministers raised up through the instrumentality of this society, is probably not far from 700. About 100 of these have entered the field of labor the last year.

Deceased—Patronage withheld.—Of the beneficiaries of this society, three only, a very small proportion in comparison with the number assisted, have, during the year, been cut down by the shafts of death.—With deep regret we are compelled to say that during the year the names of fifteen have, for various reasons, been stricken from the list of beneficiaries.

Receipts.—From the treasurer's report, it appears that the receipts, during the year, have been \$83,062 70, over \$25,000 more than in any preceding year. Of this

sum, \$66,589 90 are for current use, and \$16,472 80 for the scholarship fund. There have been raised within the Presbyterian church \$25,289, and the remainder \$57,773 70 have been received from the New England States. To \$66,589 90, add \$6,000 by vote of the directors transferred from the original fund to the current fund for present use—amount of the sale of real estate, bequeathed, for the general purposes of the society, and the amount will be \$72,589 90—total of receipts for present use.—The amount received by legacies the last year, is \$27,010 38. Of this sum \$15,472 80 were from the Rev. Ebenezer Porter, D. D., of Andover, \$1,000 from Isaac Warren, Esq., of Charlestown, \$9,877 58, from Joseph Abbott, Esq., of Ellington, Con., and \$660 from other persons.

Refunded.—Fifty individuals have the last year refunded \$2,957 14, thus helping to replenish the treasury of the Lord, and carrying forward this great cause of benevolent effort. The whole amount refunded by beneficiaries, during the last eleven years, is \$14,111 16.

Expenditures. for the year, amounted to \$68,443 32, exclusive of a debt of \$5,225 71, all but \$1,079 13 of which has been paid.

Amount earned by the beneficiaries during the last year, by teaching schools, manual labor, etc., was \$29,829. The whole amount for the last nine years is \$132,623.

Obligations cancelled.—Nineteen beneficiaries have asked for a release from their pecuniary obligations according to the rules of the society, and their request has been granted. Of these, five were foreign missionaries, ten home missionaries, and four pastors of feeble churches in peculiarly depressed condition.

The conclusion of the report contains the following estimates and remarks—

The claims of this institution must be more deeply, and more generally felt. Christians must look abroad and behold the desolations of Zion in our own country. They must survey the multitudes in heathen lands, who are perishing for lack of knowledge. They must behold a world lying in wickedness, and their eyes must affect their hearts. With fervency and importunity, they must address to heaven the prayer of faith, that the Lord of the harvest would send forth laborers into his harvest. They must, too, increase their efforts to seek out pious youth of good promise, and induce them to prepare for the sacred office. They must enter upon this business with deep seriousness, viewing it to be of vital importance, and feeling that they are accountable to God for the discharge of this duty. There are now, in the United States, 1,900,000 males between 14 and 30 years of age. One in fifteen, or 126,000, may be considered pious. One in ten, or 12,600, ought to prepare for the ministry. Of these 12,600 males, there are 8,400 between the age of 14 and of 24. These, generally speaking, ought to take a regular

collegiate and theological course to qualify themselves for the ministry. Of these also, 2,940 are between the age of 24 and of 28. These, probably, ought to take a shorter course of education, that is, attend to the study of the languages and other important branches two or three years at some academy, and then pursue the study of divinity regularly at some theological seminary. And of this class too, there are between the age of 28 and of 30, 1,260, who, by reason of their advanced age, ought not to pass through a regular course of education either at college or at a theological seminary, but to study divinity with some private clergyman, a year or two, and then enter upon the ministry of Christ. If there should be any subtraction from this number on account of domestic connection, or peculiar engagements in secular concerns, (as perhaps there should be,) this subtraction may be supplied from those over 30 years of age, who ought, in this way to prepare for the ministry. Some few of those who entered on the work of preaching the gospel at this time of life, have become eminent in their profession, as John Newton and others. Of the 12,600 not 4,000—not one third—are preparing to preach the gospel of Christ! This ought not so to be. Awful responsibility and guilt rest somewhere. Is there a church of Christ, that has not some of the description mentioned, who, if encouraged to come forward, would prove valuable laborers in the vineyard of the Lord?

REPORT OF THE BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Obligations of the Church.—As preaching is the great means of evangelizing the world, so it is as much the duty of the church, first to furnish, then to train, and lastly, to send forth her ministering sons, as it is of those sons to preach. She is the mother of the ministers of Christ. They are born in Zion, and must come forth from her ample bosom, having been trained under her tutelary care, or the world will never have the gospel preached to it. In this momentous service, the church of God has never adequately felt her responsibility, or discharged her obligations, since the days of the apostles. It is to be esteemed one of the most hopeful tokens of the present age, that the people of the Lord are beginning to feel the weight of this great subject, and to intercede with God for the gift of a sufficient number of holy and able ministers of the New Testament to preach the gospel to every creature. In answer to her intercessions, the Lord of the harvest has already been pleased to convert, and call to prepare for the sacred office, a host of youth in the American church, never equalled in number at any given time, and we will add, never surpassed in qualifications. It is as an humble auxiliary in the important work of training these candidates for the sacred office, that your Board of Education, acting by the authority of the Presbyterian Church, has been occupied during the year, which has now come to a close.

Beneficiaries.—

Number of candidates under the care of the Board during the year,	641
In immediate connection with the Board,	552
Under the care of auxiliaries,	89—641
Of the above there are under private tuition and in academies,	214
In colleges,	242
In theological seminaries,	68
Students under the care of auxiliaries, names not reported,	89—641

These institutions are located as follows:

In New England,	4
New York, New Jersey, Pennsylvania, Delaware, and Maryland,	65
Southern Atlantic states,	26
Western states,	33
Total institutions,	128

Accurate information as to the number of candidates under the care of the auxiliaries cannot be obtained. The number is, without doubt, double that which is reported. Though nearly fifty presbyteries have declared themselves auxiliaries, but few reports have been received. These auxiliaries report fifty candidates who are sustaining themselves.

As to the number devoted to the foreign missionary field, the Board has no minutely accurate information. It is estimated that the class thinking of this service is steadily increasing. The number licensed to preach since the last report was presented is much larger than the returns of last year. Probably not less than fifty have received license; and the number is rapidly growing. Four have suspended study on account of ill health. Three have declined receiving further aid from the Board, and are sustaining themselves. Three have been dismissed for breaking the rules of the Board; one for immorality; four for incapacity. One has been transferred to the American Education Society; and four have died.

Receipts and Expenditures.—Cash received from all sources, during the year ending May 15, \$37,038 49; which with \$8,988 01, received by auxiliaries and disbursed by them, makes the whole amount received by the Board and its auxiliaries to be \$46,016 50. The expenditures of the Board and its auxiliaries, including payments for liquidating the debt, amounted to the same sum.

Demand for Ministers.—What then is the work to be done? The number of our fellow-men now ignorant of the gospel cannot be definitely ascertained. The common estimate, which fixes the number of pagans and Mohammedans at 600,000,000, is probably not far from correct. The number of Papists, and other nominal Christians, who are almost without exception destitute of the Bible, and of the spirit of Christianity, is about 150,000,000. The whole number is 750,000,000. These must all, without exception, receive the gospel. They must be instructed in all the essential doctrines of Christianity, or furnished with the means of acquiring a knowledge of those doctrines themselves. A Bible must be placed in every family; and men, capable of aiding them to a right understanding of the scriptures, must be sent forth or raised up

among them, in sufficient numbers to make known the gospel to every individual.

This is the work to be done.

How soon can it be done? In attempting to answer this question, we would not estimate the work too low, nor the ability of Christians too high.

The number of those to whom the gospel is to be made known, we have supposed to be 750,000,000. This is considerably above the average estimate of the geographers. Take also the highest estimate of the proportionate number of families, and of missionaries wanted. Allow only five persons to a family, and a missionary to every twenty thousand souls; making the number of families one hundred and fifty million, and that of missionaries wanted, thirty-seven thousand five hundred.

Suppose the United States to contain one third of the whole number of Christians in the world; and that they are able to do twice as much in this work as Christians in other countries, in proportion to their number. Christians in the United States, then, have half of the whole work to perform—the one third of the whole number of Christians here being supposed able to do as much as the two thirds in other countries. They have seventy-five million families to supply with Bibles, and eighteen thousand seven hundred and fifty missionaries to provide and support. As soon as they can do this, Christians in other countries can supply the remaining half of the entire population of the globe, and the gospel be made known to every dweller on the earth.

ELEVENTH REPORT OF THE AMERICAN SUNDAY-SCHOOL UNION.

Receipts and Expenditures.—The receipts during the year, from all sources, were \$92,000; of which \$37,000 were donations, being \$1,600 less than last year; and \$40,000 for the sale of books. The expenditures during the year, including loans repaid, were \$92,000. The object of the managers is to conduct the business of the establishment, and regulate the price of books in such a manner that the establishment shall support itself.

Of the donations \$8,127 65 were received from seventeen states, for Sunday-schools in the Valley of the Mississippi; and \$12,496 44 were paid by the society for that object. Nine missionaries were employed in this field in establishing and sustaining schools, the time spent by each averaging eight and a half months. The decline and discontinuance of many of the schools established under the resolution of 1830, was early foreseen and predicted. It was fully understood and distinctly stated, in the seventh and eighth reports of your Board, that without an efficient system of visitation and superintendence, no reasonable expectation of their permanency could be entertained. To support such a system would require at least from \$50,000 to \$60,000 per annum, including the salaries and expenses of missionaries, and the gratuitous distribution of books, which in many cases would be indis-

pensable. So far from being sustained in such an effort, we have been compelled to go in advance of our means to do what has been done.

For establishing schools in the *Southern States* \$9,063 74 have been received from fifteen states. Sixteen missionaries have been employed in this field.

For foreign mission stations \$1,532 71 have been received and appropriated, and the demands for greatly increased appropriations in this department, are very urgent from almost every part of the world.

For the *general purposes* of the society, the donations have been \$8,309 75 from 22 states; and there have been paid out on the same account to missionaries and agents \$5,634 01. Donations of books, journals, etc., \$506 92. To the New York Sunday School Union, (part of the collections in that city, as by agreement,) \$861 29. Discounts, expenses of meetings, etc., \$47 57.

Schools.—Not one fifth of our auxiliaries have made the required return of the condition of their schools. Of course, any estimate respecting numbers, etc., must be entirely vague and unsatisfactory. The few reports which have been received, show an increase of 705 schools, 4,677 teachers, and 33,847 pupils, and three thousand supposed conversions.

Sunday-school Journal.—In accordance with the suggestion in our last report, the *Sunday-school Journal* has been reduced in size and price; and whatever regret may have been felt that such a measure was necessary, it is believed that the change has given general satisfaction.

New Publications.—The new publications of the year (between sixty and seventy in number,) are submitted to the society in the full persuasion that, as a whole, they present a greater variety, and a more original, elevated

and evangelical character than the publications of any former year.

A descriptive catalogue of all our books, making a volume of 120 pages 16mo. has just been issued. Great care and labor have been given to the preparation of it, and its value to all who have occasion to purchase or use them is sufficiently obvious.

Writers, Evidence of Advancement, etc.—

We are happy to say that some of the purest and most elevated minds in our country are turned to the preparation of books for our purposes. We have paid for copy-rights only, during the last year, more than half as much as we paid ten years ago for all our stereotype work, paper, printing, and binding; and as another interesting evidence of our advance, we may state, that at that time our publications were chiefly reprints from the London press; now, they reprint from ours. We could wish our debt a thousand fold larger, that we might pay it in such a currency.

Character, Price, etc. of our Books.—We do know that no books are found in the market at so low a price as those we publish: and we do know that, as a whole, they form the most complete collection of juvenile religious library books that can be found upon the face of the earth. They are fitted to children and youth of all classes and characters: they have nothing in them offensive to denominational, sectional, or political preferences or prejudices. They are prepared upon the principle, that as a perfect christian character can be formed in which no denominational trait can be recognized; so a book, exhibiting the simple, saving truths of the gospel, may be made acceptable to any and every christian mind. Why then should they not be found in the hands of every child that can read them, from border to border, through the whole length and breadth of our land?

Miscellaneous.

RELIGION IN CHINA.

THE following essay on the State religion of China is taken from the Chinese Repository.

Religion of the State.—The Chinese have no generic term for religion. The word *keavv*, which means to teach, or the things taught, doctrine or instruction, is indeed applied by them to the religious sects of Taou and Budha, as well as to the ethical sect of Confucius. And they apply this same word also to Mohammedans and Christians. But they do not apply it to the *state religion*; for that does not consist of doctrines which are to be taught, learned, and believed; but of rites and ceremonies. It is entirely a 'bodily service,' which, however, tacitly implies the belief of some opinions; though to have correct opinions, according to some prescribed rule or articles of faith, forms no part of the system. The state religion, as practised by the court

at Peking and by the provincial governments, is contained in the code of laws, called *Ta tsing hwyteen*, and in the *Ta tsing leubie*, under the head *le*, rules of propriety and decorum or rites and ceremonies, and in the subordinate division *tsé sse*, sacrifices and offerings. From these two works we shall briefly specify; 1st, the persons or things to whom these sacrifices are presented, or the objects of governmental worship; 2d, the ministers or priests, who offer these sacrifices, and the preparation required of them for the performance of this religious service; 3d, the sacrifices and offerings, the times of presenting them and the ceremonies accompanying them; and, 4th, the penalties for informality, or defective performance of the state religion.

Objects of governmental worship.—First, we are to speak concerning the objects of worship, or things to which sacrifices are offered. These are chiefly things, although

persons are also included. The state sacrifices are divided into three classes; first, the great sacrifices, second, the medium sacrifices; and third, the little sacrifices.

The writer then proceeds to enumerate thirty classes of objects which are worshipped, and to which sacrifices are offered by the Chinese government; among which are, heaven, earth, ancestors, sun, moon, stars, the manes of former kings, statesmen, scholars, philanthropists, etc., clouds, rain, wind, thunder, the five great mountains of China, the ocean, rivers, military flags and banners, gods of roads, cannon, and gates, and the north pole.

From this specimen it is apparent that in the Chinese state religion, the material universe, as a whole, and in detail, is worshipped; and that subordinate thereto, they have gods celestial, and terrestrial, and ghosts infernal; that they worship the work of their own hands, not only as images of persons or things divine, but human workmanship for earthly purposes, as in flags and banners, and destructive cannon. That the *material universe* is the object of worship appears not only from the names of those several parts which have been given above; but also from other circumstances. Thus the imperial high priest, when he worships heaven, wears robes of azure color, in allusion to the sky. When he worships the earth, his robes are yellow to represent the clay of this earthly clod. When the sun is the object, his dress is red, and for the moon, he wears a pale white. The kings, nobles, and centenary of official hierophants wear their court dresses. The altar on which to sacrifice to heaven is round, to represent heaven; this is expressly said. The altar on which the sacrifices to the earth are laid, is square; whether for the same wise reason or not, is not affirmed. The "prayer-boards," *chubpan*, are of various colors for the same reason as the emperor's robes. In the worship of the heavens, an azure ground with vermilion letters is used; in the worship of earth, a yellow ground is used with black characters; for the worship of ancestors, a white ground is required with black characters; for the sun, a carnation, with vermilion characters; and for the moon, a white ground with black characters.

Ministers or priests.—We proceed now to the second part of our subject, and notice the sacred persons who perform the rites of sacrifice. The priests of the Chinese state religion are the emperor himself, who is the high priest, the 'pontifex maximus;' and subordinate to him, the kings, nobles, statesmen, and *pih kwan*, (as they phrase it,) the centenary or crowd of civil and military officers. The *joo keau*, or sect of philosophers, monopolize both the civil and sacred functions. At the grand state worship of nature, neither priests nor women are admitted; and it is only when the sacrifice to the patroness of silk manufactures takes place by itself, that the empress

and the several grades of imperial concubines, princesses, etc., may take a part.

It is required of the Chinese hierophants, that they be free from any recent legal crime, and not in mourning for the dead. For the first order of sacrifices they are required to prepare themselves by ablutions, a change of garments, a vow, and a fast of three days. During this space of time they must occupy a clean chamber, and abstain; 1st, from judging criminals; 2d, from being present at a feast; 3d, from listening to music; 4th, from cohabitation with wives or concubines; 5th, from inquiries about the sick; 6th, from mourning for the dead; 7th, from wine; and 8th, from eating onions, leeks, or garlic. "For," says the annotator, "sickness and death defile, while banqueting and feasting dissipate the mind, and unfit it for holding communion with the gods."

Offerings and Ceremonies.—The victims sacrificed and the things offered, form our third topic. The animal or bloody sacrifices for heaven and earth are divided into the four following classes: 1st, a heifer or new tsze, 'a cow's child;' 2d, a bullock or new foo, 'a cow's father;' 3d, oxen generally; 4th, sheep or pigs. The Chinese require that the victims should be whole and sound, and they prefer an azure-black color. For the grand sacrifices the victims are to be purified nine decades or cleansed ninety days; for the medium classes, three decades; and for the herd or flock of sacrifices, one decade, or ten days. We do not perceive any ceremonies connected with killing the victims. There are no wreaths or garlands as there were among the Greeks, nor as among the Jews any sprinkling of blood, particularly mentioned. The victims seem to be simply butchered the day before they are to be offered and dressed, we rather think, ready to be distributed (after being laid on the altar,) among the hungry participators of the *tsu fuh jow*, 'the sacrificial blessed flesh,' which the civil and military priesthood will no doubt relish after a three days' fast. The times of sacrifice are specified as follows. Those to heaven are offered on the day of the winter solstice; those on earth, on the day of the summer solstice; and the others at regularly appointed times, which it is not important to detail in this sketch.

The ceremonies of this grand worship of nature, this 'natural religion,' consist in bowing, kneeling, and knocking the head against the ground, or in Chinese, *pae*, *kwei*, *kow*. In those sacrifices in which the emperor officiates, in propria persona, he never knocks his head against the ground. What he requires of the greatest monarch on earth, he will not give to the greatest, 'supremest' thing that he worships. The three kneelings and nine knockings of the head against the ground he turns into three kneelings and nine bows. The *kow* or the *pae*, i. e. the knocking or the bowing seems to make a material or rather a *feeling* difference in the estimation of his majesty.

Penalty of informality.—The last topic upon which we proposed to remark, is the penalty

of informality. The punishment annexed to the neglect of due preparation, imperfect victims, etc., is either forfeiture of salary for a month or longer, or a specified number of blows with the bamboo, which can be avoided by the payment of a very small sum of money. There is not the least allusion to any displeasure of the things or beings worshipped. There is nothing to be feared but man's wrath; nothing but a forfeiture or a fine. The fines in these cases are rated according to the number of blows adjudged to the delinquent. But while such is the easy penalty of these philosophical legislators and hierophants in cases where they themselves offend; the case is far different if any of the common people presume to arrogate the right of worshipping heaven and announcing their affairs thereto, or of lighting lamps to the seven stars of ursa major, etc.; they shall be punished, *bona fide*, with eighty blows or strangulation. For the state religion, and the objects of worship proper for monarchs and philosophers are not to be desecrated and dishonored by vulgar adoration. Ye vulgar plebeians, go and worship things suited to your station; arrogate not the right of worshipping the supreme powers!

Thus we have given a sketch of the state religion of China; and though incomplete, yet it is faithful, so far as it goes. And in view of the whole subject we would say one word to the deist, the Romanist, the conformist, and the voluntary Christian of the western world. To the deist we say, look at Chinese deism. Say, is it such as you approve? Or does it require some revelation, direct or indirect, to set it right? To the Romanist we say, if you may worship departed saints or worthies, or pray to either with the greater or lesser prayer, why may not the Chinese and pagan do the same? To the conformist we say, look at your state religion and state establishments. Will you advise us to conform in the event of our filling an official station? Shall we obey the majority? Shall we submit to the throne? Or shall we be dissenters in China? To the voluntary Christian we say, rejoice, and be grateful; adore and bless Jehovah, your maker, your father, your Savior, and your friend, for the revelation of himself which he has sent and induced you to receive. And since the grant is universal, and the last command of Jesus binding on all his servants, use the means which he gives you, to diffuse the knowledge of the Lord throughout the whole extent of creation.

PROPAGATION OF THE GOSPEL IN CHINA.

THE following article is taken from the same source as the preceding, and shows what views are entertained by persons laboring in or near this extensive and interesting field for christian exertion, respecting the progress made, the difficulties to be encountered, and the encouragements to perseverance.

It is now twenty-seven years since the first protestant missionary arrived in China. During this period, almost all other missions in the world have made rapid progress, whilst we have still to look with sorrow, but not with despair, upon an empire which demands nearly as many laborers as the collective population of all the other pagan nations. No gloomy thoughts, however, obscure our faith; no, we rejoice in hope; we believe in the Son of God, to whom all the nations, the Chinese included, are given for an inheritance. We have also a more sure word of prophecy, whereunto we do well to take heed, as unto a light shining in a dark place, until the day dawn and the day-star arise in our hearts. We are desirous to aid the great cause by our feeble exertions, and with help from God to labor to the last. But in so large a sphere of usefulness, where so many millions are to be reclaimed from the thralldom of sin and death, we would lose all anxious thoughts for ourselves in deeper anxiety for others; and be indifferent about human praise and disapprobation, fixing a steady eye upon the great Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Let all who are engaged in this arduous enterprise, adopt the peculiar characteristics of the apostle John, as their creed, and subscribe to his first epistle as the rule to regulate their conduct towards each other. By so doing, they will daily wax stronger and stronger;—form one body strongly cemented by Christian love; and, acting with unanimity, will present a formidable barrier against the attacks of the prince of this world. So far as individual relationship is concerned we can never act better, and may God implant in our bosoms a holy desire to exemplify those precepts, which we are advancing to those who are perishing for lack of vision. Let us use the talent and grace bestowed upon us, to the utmost of our strength, and in studying unity of design, render the work more effective. Delusive are the hopes of success founded upon ourselves: we know the rock upon which the Jesuits suffered shipwreck, and therefore let us steer wide from their course, to escape a similar disaster.

Unhappily a fear of arousing the jealousy of the Chinese government has considerably paralyzed our efforts. We have trembled at the persecutions which the Romanists underwent, in which the religion of the 'Lord of heaven' was proscribed; and we naturally feared that the pure gospel would share the same fate. In consulting, however, the history of the church of Christ, we find persecution usually ensued, after the word of God had taken root; but as long as the germ was still invisible, or just sent forth its tender shoots, the mighty hand of the great Husbandman has checked the machinations of the wicked, for the destruction of the tender plant. We may safely trust that this will also be the case in China. The Lord is faithful, and can cover

us with the wings of his almighty protection. In his strength we may venture to proclaim the gospel boldly, and to disseminate it to the remotest provinces of this wide empire. Let us not be stumbled if our plans for the welfare of China miscarry; the Lord will show other ways, more conducive to the interests of his kingdom, and surely amplify the field of our operations. If we only possess a faith founded upon the Rock of Ages, and pursue the good work with christian energy and perseverance, we shall very soon see the effects. Timidity in a good cause is not honorable; we have an almighty Lord, who has promised to be with his faithful messengers to the end of the world. Upon this let us rely in times of trouble, and under the most distressing circumstances, he will never forsake us.

We expected, that long before this time, some men full of faith and the Holy Ghost would have stood forth as candidates for the christian missions in the maritime provinces. There is nothing Utopian in such a proposal. Did not the first Moravian missionaries, when they were requested to become slaves in order to instruct the negroes upon Antigua and St. Thomas, willingly consent to such a proposition? What had the first missions in Hindostan and Africa to suffer? What the heralds of salvation to endure in Greenland and Labrador? Did they not conquer by the power of the Author and Finisher of our faith? Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, (*viz.* timidity,) and let us run with patience the race set before us.

It is true our numbers are still very insignificant; the churches of Christ at home have shared in the general apprehension that nothing can be done for China in the way of openly preaching the gospel, previous to a general revolution in this empire; but it is most delightful to observe that so unfounded an opinion is on the wane. We shall there-

fore hope very soon to see able and faithful men in the field,—such men as are wanted for pioneers.

Though it may be urged, that little has been done, it must also be remembered that the last year has been rich in blessings. More Christian books perhaps have been distributed in several provinces, than the whole number of several preceding years taken together. The system of a timid procedure has been overthrown by facts, and we may at least venture to promulgate the gospel in four provinces, without incurring any danger from the government or the people themselves. We do not glory in these recent events as the work of man; but in the dust adore our gracious Savior for having removed the obstacles and opened the door for the entrance of the gospel. It is a sacred pledge of protection, and an intimation that we may push on without being dismayed, and increase our exertions at least three fold annually. For this purpose let all missionaries co-operate with each other, and when success crowns our labors, let none be elated, but rather remember that much is still to be done and little already accomplished. We possess in many respects greater advantages than any other mission, and we can reckon upon the special help of the great God, who in these latter times will have mercy upon China. Let us then go on, increase in faith and works of love, being persuaded that our work in the Lord will not be in vain. We anticipate that glorious time when at least every large city of China will possess a preacher of the gospel, and we are convinced that this will soon take place, if we only improve the present time. Let not our successors throw upon us the blame of having too long deferred the great work; may we rather be enabled to prepare the way for them, marching boldly forth, so that they may follow in our footsteps, and complete the work which we have begun.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE FROM THE MISSIONS.

CEYLON.—The ship *Georgia*, capt. Spaulding, which sailed from Boston, November 4th, having on board Rev. Alanson C. Hall and wife, destined to the Ceylon mission, under the patronage of the Board, and the Rev. Messrs. Wilson and Newton, and their wives, and Miss Davis, connected with the Western Foreign Mission Society, destined to the mission among the Seiks in Northern India, arrived at Diamond Harbor, sixty miles from Calcutta, on the 22d of February, after a very favorable passage of 110 days. A letter, dated February 24th, states that they expected to reach Calcutta the following day.

SANDWICH ISLANDS.—Mrs. Shepard, widow of the late Mr. Stephen Shepard, printer to the Sandwich Islands mission, arrived at New London, Conn., June 31st in the barque *Don Quixote*, captain Paty, after a voyage of about six months. Mrs. Shepard was accompanied by her three children.

EXTRACTS FROM CORRESPONDENCE.

THE minister of a small town in Massachusetts, writing to one of the Secretaries of the Board, says—

I send enclosed \$50 to constitute me an Honorary Member of the Board. This money has been collected at our monthly concert for

prayer, and was presented to me by the contributors, to be forwarded to the Board for the object above specified.

I am happy to say that there has been a growing interest among my people in the cause of missions during the year past. The cause lies near my own heart, and I often feel like sitting at the feet of the humblest of my brethren who are permitted to labor among the heathen. You know some of my former feelings on this subject: I can now assure you, after one year's residence among a people whose kindness and whose affection has greatly endeared me to them, that the toil and self-denial of a missionary at times appear more desirable than the quiet of a settled minister. My attachment to the cause I hope is increasing. I tell my people I shall never cease urging upon them the claims of the heathen, so long as there remain heathen to be blessed by their prayers and charities. At our monthly concert I have labored to give a history of the different missionary stations under the direction of the Board. It has cost me much labor, when added to my other daily labors, but I have been more than repaid for the effort. The subject has interested the people, and made our concerts crowded in comparison with other meetings. In former years they contributed from \$10 to \$15; this year not less than \$90. They have increased also their yearly subscriptions. Though my salary at present is small, I am determined to try to persuade my people to give to the missionary cause enough to make up a handsome salary; then I hope to be contented.

Here I would mention one fact in regard to our monthly concert for prayer. The first concert, in January last, was the means of awaking one member of my congregation to a sense of his sins. He has since made a public profession of religion. He is the father of several children, and now daily brings them around the family altar. While we think and talk and pray for the heathen, God remembers us.

It is proper to say that the writer of the preceding extract manifests an interest in the other objects of christian benevolence similar to that which he here expresses in missions to the heathen; and while he very frequently brings forward the latter object in his sermons and exhortations, he also preaches on the others, not only to his own people but to other congregations which he providentially visits; and not only when he desires to obtain donations, but in the common course of ministerial labor, as if these were topics on which he desired to hold communion with his fellow Christians, merely for the sake of the profit and pleasure the contemplation of them affords.

Might not the christian community become more cordially interested in these subjects, if ministers would preach upon them occasion-

ally when they were not asking for contributions, so that the introduction of them might not always be associated with solicitations for money? Are not the kingdom of Christ, as affected by the operations of christian benevolence, and the duty of his followers with reference to them, suitable topics for common ministerial instruction and exhortation?

NOTICE TO RELATIVES AND FRIENDS OF
MISSIONARIES OF THE BOARD IN FOR-
EIGN LANDS.

ALL persons who desire to send letters, periodicals, boxes of goods, or packages of any kind, to the missionaries of the Board in foreign lands, are requested to forward such communications or packages to the "*Care of Henry Hill, Treasurer, Missionary Rooms, 28 Cornhill, Boston, Mass.;*" or, if it be found much more convenient, they may forward such things to the "*Care of Jesse Talbot, Brick-Church Chapel, Nassau Street, New York.*" Whatever may be received in this manner, will be forwarded to the missionary station to which it is destined by the earliest opportunity.

The inquiry is often made, When will there be an opportunity to send to Bombay, or Beyroot, or the Sandwich Islands? etc. The reply which must generally be given is, We do not know. As information respecting the sailing of vessels to foreign ports is frequently received only a day or two, or perhaps a few hours before they actually sail, they who wish to send communications or packages to their friends abroad, should, whenever they are ready, forward them to the Missionary Rooms, as directed above, to remain there in readiness to be sent by the earliest conveyance.

Many of the most valuable papers and other periodicals published in this country, together with numerous books, deemed most important for the improvement of the mind and heart, and supposed to furnish missionaries with the best helps for prosecuting their studies and labors in preparing the Scriptures, religious tracts, and school books, in the languages of the nations where they are, are forwarded to them. All the missions are supplied with libraries in a good degree adequate to their wants. Any valuable books or periodicals which the relatives or friends of missionaries may desire to send to them, will be gratefully received and forwarded by the officers of the Board.

Donations,

FROM JUNE 11TH, TO JULY 10TH,
INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York city, Tr.	
Union Village, Asso. in R. D. chh.	68 50
<i>Addison co. Vt. Aux. So. E. Brewster, Tr.</i>	
Cornwall, Mon. con.	6 00
Salisbury, Contrib. in cong. chh.	10 00—16 00
<i>Auburn and vic. N. Y., H. Iverson, Jr. Agent,</i>	
Genoa, Mon. con. in 1st presb. cong.	13 50
Port Byron, Mon. con.	6 00—19 50
<i>Berkshire co. Ms. Aux. So. E. Colton, Tr.</i>	
Contrib. at ann. meeting,	55 14
Becket, La.	8 10
Dalton, Gent. 45,53; mon. con.	
20,51;	66 04
Egremont,	15 19
Great Barrington, Gent. 19,05;	
la. 25 50;	44 55
Hinsdale, Gent. 50; la. 36; juv.	
sn. 5;	100 00
Lanesboro', Gent. and la.	37 14
Lee, Gent. 89,76; la. 48,17;	137 93
Lenox, Gent. and la. 84,73; mon.	
con. 19,04;	96 77
N. Marlboro', Gent. 5; la. 41,60;	46 60
Peru, Gent. 29 30; la. 15,13;	44 43
Pittsfield, Gent. and la.	338 12
Richmond, Gent. and la.	43 32
Sandisfield, Gent. 30; la. 34; (of	
which to constitute Rev. PLATT	
T. HOLLEY an Honorary Mem-	
ber of the Board, 50;)	64 00
Sheffield, Gent. 53,17; la. 40,65;	93 82
Stockbridge, Gent. 55,73; la. 45,46;	101 19
North,	45 19
Tyringham, Gent. 10,88; la. 14,89;	
D. McC. 2;	27 77
North,	5 61
Washington, 3,06; Rev. C. K. 2;	
Rev. E. J. 3;	8 06
West Stockbridge,	14 70
Village,	14 00
Williamstown, Gent. 65; la. 71,11;	136 11
Windsor, Gent. 32; la. 37,72;	69 72
	1,613 52
Ded. note of broken bank,	1 00—1,612 52
<i>Central aux. so. of Western New York,</i>	
Rev. A. D. Eddy, Tr.	
Canandaigua, A balance,	7 98
Pennyan,	62 90—70 18
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Baldwin, Fem. Jews asso. for Jews,	4 00
Falmouth, 1st par. Mon. con. 6;	
N. Merrill, 10;	16 00
New Gloucester, Gent.	14 00
North Yarmouth, 2d par. Mon.	
con. 15,70; Young men's pray.	
circle, 10; gent. 20; la. 30;	75 70
1st par. Gent. 27,50; la. (of	
which fr. Mrs. H. P. Buxton	
for Gilman Brown Cressy at	
Batticotta, 20; for Curtis	
Woodbury at do. 20; 50,72;	78 92
Poland, Gent.	10 37
Portland, La. 73,81; Rev. E. K. 1;	74 81
Pownal, Gent.	14 00
South Bridgton, Mon. con.	15 00
White Cliff, Hesper,	1 00
Windham, Mon. con.	8 00—311 10
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Beverly, La.	27 25
Salem, Tab. so. Gent. 107,81;	
S. so. United mon. con. 8; do.	
in Crombie-st. chh. 9,50;	125 31—152 56
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, Mon. con. in presb. chh.	38 00
East Durham, D. Baldwin, 10; E.	
Strong, 5;	15 00
Greenville, Coll. in presb. chh.	17 81—70 81
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
A friend,	1 14

Chickopee Factory, Gent. and la.	
65; R. and A. Jewell, av. of	
gold necklaces, 13;	78 00
Feeding Hills, Mon. con. 3,53;	
cong. so. 16;	19 53
Monson, La.	47 33—146 60
<i>Lowell and vic. Ms. Char. Asso. W. Davidson, Tr.</i>	
Lowell, La. of 1st cong. chh.	
76,76; la. of 2d do. 73,69; mon.	
con. in 1st do. 52;	202 45
Tewksbury, Mon. con.	6 70—209 15
<i>Merrimack co. N. H. Aux. So. S. Evans, Tr.</i>	
R. A. P. 2; H. R. 1; E. C. for	
African miss. 5;	8 06
Boscawen, La. 15; Rev. S. Wood,	
D. D. which constitutes him	
an Honorary Member of the	
Board, 50;	65 00
Dunbarton, Gent. 7,61; la. 5,80;	
for African miss.	13 50
Franklin,	20 00
Hopkinton, Gent. 20; la. 20,01;	
mon. con. 15;	55 01
Loudon, Indiv.	15 28
Warner, Gent. 5,11; la. 8,00;	13 71—190 50
<i>New Haven city, Ct. Aux. So. C. J. Salter, Tr.</i>	
Young la. of Centre chh. for sch.	
in Ceylon, 30; mon. con. in	
Yale college, 60,36;	90 36
<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	1,728 28
<i>Norfolk co. Ms. Aux. So. Rev. E. Burgess, Tr.</i>	
Medfield, Orth. cong. chh.	24 00
Medway, E. par. Gent. 15; la.	
34,11;	49 11
Milton, Gent.	13 00
Quincy, Gent. and la.	26 30
Wrentham, 1st par. La.	13 50—126 11
<i>Oneida co. N. Y., Aux. So. A. Thomas, Tr.</i>	
Clinton, Cong. chh. and so. 100;	
O. Marvin, 15;	115 00
Plymouth, 1st cong. chh.	16 50
Utica, Blocker-st. chh. to consti-	
tute Rev. JOHN B. SHAW and	
JOHN F. BALCHER Honorary	
Members of the Board,	150 20
Westmoreland, La. sew. so.	12 00—228 79
<i>Palestine miss. so. Ms. E. Alden, Tr.</i>	
Coll. 1834, 10,19; C. 25;	35 19
Abington, 1st par. La.	65 00
3d par. Gent. 46,47; la. 28,83;	73 30
Braintree and Weymouth, United	
so. Gent. and la. 138,85; mon.	
con. 96,33;	235 08
East and West Bridgwater, La.	15 50
Hanover, Gent.	5 00
Scituate, La.	20 00
Weymouth, N. par. Gent. 58; la.	
50,66;	108 66—601 45
<i>Rockingham co. West. N. H. Aux. So.</i>	
M. C. Pillsbury, Tr.	
Candia, Gent. 27,89; la. 25,33;	
mon. con. 45,87;	99 09
Chester, W. par. Gent. 9; la. 14;	
mon. con. 29,36;	52 36
E. par.	85 00
Deerfield, E. par. Gent. 16,25; la.	
12,52; mon. con. 94,91;	52 98
Derry, Gent. 44,29; la. 56,46;	
mon. con. 16,30; refunded, 6;	123 05
Hampstead, Gent. 18; la. 10; mon.	
con. 10,10;	38 10
Londonderry, Gent. 26,32; la.	
27,83; mon. con. 20;	74 15
Northwood,	58 00
Plaistow and North Haverhill,	
Gent. 15; la. 20,06; mon. con. 19;	54 06
Raymond, Mon. con.	8 47
Windham, Gent. 25; la. 25,17;	
mon. con. 24,17;	74 34
Ded. expenses paid by aux. so.	50
	719 10
Ded. \$58 and \$85 ackn. in April	
and May, fr. Northwood and	
Chester,	140 00—679 10

<i>Andale co. Vt. Aux. So. J. D. Butler, Tr.</i>	
A friend,	17
Castleton, Mon. con. in cong. chh.	29 06
Clarendon, Mon. con. in cong. chh.	31 50
Pawlet, La. cent so.	25 25
Fairhaven, Mon. con.	21 00—100 00
<i>Somerset co. Me. Aux. So. C. Selden, Tr.</i>	
Contrib. at confer. of chhs.	15 65
Cornville, Mon. con.	9 47
Industry, Mon. con.	15 62
Madison, Mon. con.	15 00
Mercer, Mon. con.	10 00
Norridgewock, Mon. con. 15;	
gent. 17,67; la. 26,33; J. H. 2,50;	C1 50
Strong, Mon. con.	11 40—136 64
<i>Taunton and vic. Ms. Aux. So. H. Reed, Tr.</i>	
Fall River, Miss. so.	200 00
Rehoboth, Gent.	4 50
Taunton, Miss. so.	57 73—922 23
<i>Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.</i>	
<i>Western Reserve Asso. so.</i>	
Ashtabula co. Austinburg, Mon. con. 14; Geauga co. Bainbridge, Asso. 23; Kirtland, 10,25; Madison, 27; Welshfield, Asso. 19; Licking co. Jersey and St. Albans, 25,26; Lorain co. Brownhelm, H. B. 5; E. L. G. 5; A. C. 3; C. C. 1; M. B. 1; L. M. H. 1,50; seven indiv. 3; Medina co. Granger, 5,50; Richfield, 10; Portage co. Freedom, Sub. 10,50; Middlebury, So. 25,50; mon. con. 19,44; Randolph, Sub. 15,75; mon. con. 1,50; Richland co. Plymouth, 13; Trumbull co. Farmington Centre, 7,75; Kinsman, Chh. 24,62; A. C. 2d, 4; Johnston, Chh. and cong. 17; Warren, Fem. char. so. 16; mon. con. 21;	331 57
Ded. expenses of Portage co. so.	2 96—328 61
<i>Washington co. N. Y., Aux. So. M. Freeman, Tr.</i>	
Cambridge, White Creek and Jackson, Asso. 31,50; mon. con. 33,20; (of which to constitute Rev. O. P. Horr an Honorary Member of the Board, 50;)	64 70
East Hebron, Asso.	12 56
Hartford, Gent. and la. in Rev. A. C. Tuttle's cong.	40 00
Middle Granville, Asso. in presb. cong.	31 50
North Granville, Asso. 50; W. Stevenson, 19;	60 00
Legacy of Eliud Parker, dec'd,	100 00
Salem, Asso. in Rev. J. Whiton's cong.	103 00
South Granville, Indiv. in Rev. P. Clark's cong.	34 90
Union Village, Asso. in R. D. chh.	68 50
Whitehall, Asso. in presb. cong.	20 00
	535 18
Ded. \$50, fr. North Granville, ackn. in May as fr. Oneida co. and \$62,50 ackn. this month as fr. Board of For. Miss. in R. D. chh.	118 50—416 66
<i>Western Asso. Ms. Aux. So. Rev. S. Sewall, Tr.</i>	
Woburn, Gent. 35,36; la. 44,53;	79 89
<i>Total from the above sources,</i>	\$7,609 52

VARIOUS COLLECTIONS AND DONATIONS.

<i>Acton, Me. Mon. con.</i>	1 12
<i>Allegheny, Pa. Sab. sch. for miss. to S. E. Africa.</i>	3 75
<i>Baltimore, Md. F. Hall, principal of Mount Hope college, for Ceylon miss. 500; mon. con. in 2d presb. chh. to constitute Rev. ROBERT J. BRUCE-WARDEN and Rev. ANDREW HOWE CROSS Honorary Members of the Board, 100;</i>	670 00
<i>Banger, Me. A friend,</i>	10 00
<i>Beth, N. Y. Mon. con. in presb. chh.</i>	60 00

<i>Belfast, Me. Mon. con. in cong. so.</i>	30 00
<i>Bennington, Vt. Fem. sew. so. at Hinsdill's factory, 8; mon. con. in presb. chh. 6,50; Mrs. L. M. K. 3; thr. e ladies, 2,50; for China; benev. asso. in presb. chh. 3;</i>	23 00
<i>Bethlehem, N. Y. Presb. chh.</i>	90 00
<i>Blanford, Ms. La. for miss. so. to constitute Rev. DANA GOODSELL an Honorary Member of the Board,</i>	50 00
<i>Blomfield, Me. Mon. con. 34,22; av. of ring, 12c.</i>	34 44
<i>Boston, Ms. A friend, for miss. to China,</i>	100 00
<i>Brooklyn, N. Y. Miss E. Nitchie,</i>	20 00
<i>Charleston, S. C. Gent. 3; Miss F. M. 5;</i>	8 00
<i>Charlotte co. Va. Mrs. P. Le Grand, 3d pay. for Thomas P. Hunt in Ceylon,</i>	20 00
<i>Chelsea, Ms. Sab. sch. class,</i>	1 00
<i>Chester, N. Y.</i>	12 00
<i>Chesderville, Me. Mon. con. for wes. miss.</i>	11 00
<i>Colchester, Ct. Misses M. C. and A. J. C. 3d pay. for George Champion in Ceylon,</i>	20 00
<i>Colchester, N. Y. Miss Sarah Downs,</i>	50 00
<i>Culodenville, Ga. R. Holmes, 10; Mrs. Holmes, 10;</i>	20 00
<i>Cutchogue, N. Y.</i>	8 66
<i>Dalton, N. H. Mon. con.</i>	3 10
<i>Dandridge, E. Ten. Rev. J. McCampbell,</i>	2 00
<i>East Aurora, N. Y. Mon. con. in cong. chh.</i>	6 25
<i>Emmettsburg, Md. W. Walker, 10; Margaret Witherow, 10; Rev. R. S. G. 8,50; D. G. 5; J. W. 5; J. S. 5; J. B. 3; N. R. 2;</i>	48 50
<i>Fayetteville, N. C. A lady, 2,50; M. S. H. av. of chain, 8,40; young ladies in Miss Smith's sch. for fem. ed. in S. E. Asia, 3,20; a child of Rev. Mr. C. 10c.</i>	14 22
<i>Florida, (Warwick,) N. Y. Presb. cong.</i>	33 00
<i>Franklinville, N. Y. Presb. chh.</i>	20 00
<i>Fryeburg, Me. JOHN S. BARROWS, which constitutes him an Honorary Member of the Board,</i>	100 00
<i>Goshen, N. Y. By J. S. Crane,</i>	56 00
<i>Groton, N. Y. J. C.</i>	1 59
<i>Kerne, N. H. Juv. for miss. so. for juv. newspaper at the Sandw. Isl.</i>	4 00
<i>Killingworth, Ct. Mon. con. in 1st cong. chh.</i>	14 00
<i>Kingsboro', N. Y., P. Mills, 35; C. Mills, 22; E. Leavenworth, 20; D. Case, 16,50; Rev. E. Yale, 15; S. S. Wells, 15; J. Green, 15; S. L. J. and P. Giles, 13,50; D. Robertson, 10; E. Leonard, 10; P. Heacock, 10; G. and H. Parsons, 10; Mrs. H. M. 9; U. M. P. 6; W. Ward, 5; Mrs. S. D. S. 4,50; Mrs. S. W. 4,50; A. B. 4; Mrs. F. Y. 3,50; Dr. P. 3; M. S. 3; three indiv. ea. 2,50; five indiv. ea. 2; two indiv. ea. 1,50; nine indiv. ea. 1; ten indiv. 4,75; towards support of a missionary,</i>	278 75
<i>Kingston, E. I. Indiv. 3; coll. 4,43;</i>	7 43
<i>Laurens, N. Y., F. Cuyler, 5; friends, 2;</i>	7 00
<i>Lenox, Ms. A mother's gift to a son,</i>	5 36
<i>Little Rock, A. T. Coll.</i>	18 62
<i>Malone, N. Y., L. Sperry, for wes. miss. c.t.b.</i>	11 00
<i>Mendham, Washington Corner, N. J. Presb. c.t.b.</i>	20 00
<i>Milton, N. Y. Miss. asso. in presb. chh.</i>	11 00
<i>Monson, Me. Mon. con.</i>	3 16
<i>Montreal, L. C. Indiv. by Rev. J. T. D.</i>	5 50
<i>Newburyport, Ms. Young la. benev. so. for Luther F. and Catharine M. Dimmick, in Ceylon,</i>	26 00
<i>New Haven, Ct. African sab. sch. miss. so. for miss. to S. E. Africa, 10; Durand so. for Sapphira Marcus, a Greek girl at Constantinople, 52,50;</i>	62 50
<i>Newton, E. par. Ms. Mon. con.</i>	14 56
<i>New York city. Sab. sch. miss. so. in Bowery presb. chh. for two schools in Ceylon, 60; la. of S. D. chh. for Homan Hallock, Smyrna, 24; Miss Forbes's Infant sch. for ed. in China, 13,50;</i>	97 50
<i>Norwich, Ct. A lady, av. of jewelry, 1,63; Sab. sch. for miss. to China, 10;</i>	11 63
<i>Oakland College, Missi. Miss. so. for miss. to Cape Palmas.</i>	10 00
<i>Painted Post, N. Y., J. Reed,</i>	2 00
<i>Paxton, Ms. Fem. read. and char. so. 2d pay. for Martha Tryphena Biglow in Ceylon,</i>	20 00

Pendleton, (vic. of) S. C. Ladies, for ed. of
hea. chil. at Ahmednuggur,
Peruville, N. Y. Chh.
Philadelphia, Pa. S. S. so in presb. chh. N.
Liberites, for ed. of an Indian child under
Miss Etris's care,
Pittsburgh, Pa. Sab. sch. in 3d presb. chh.
for Mod. miss. 7,10; for Brainerd, 6;
Prince Edward, Va. Union theol. sem. two
sons of Mr. H. for Chinese books,
River Head, N. Y. Indiv.
Sag Harbor, N. Y.
Shelden, N. Y. Mon. con. in cong. chh.
Sherburne, Me. Juv. asso. for sch. in Ceylon,
Sing Sing, N. Y. Presb. chh. mon. con.
Southold, N. Y.
South Salem, N. Y., T. M. 5; J. G. 5; M. G.
5; a lady, 1,62;
Spencertown, N. Y., W. Niles,
St. Albans, Me. Mon. con.
Stamwich, Ct.
Troy, N. Y. Iron and nail factory, mon. con.
Tyngsboro', Ms. J. Blodget,
Walden, N. Y. Fem. benev. so. 14; 1st presb.
chh. 74,25; a child, for Sandw. Isl. 50c.
two boys, 20c.
Washington, N. Y., Z. Bisbee,
Washington, D. C., A. Hall, 10; Miss F. W.
Hall, Baltimore, Md. 10; 1st pay, for *Fanny
Maria Hall* in Ceylon,
West Aurora, N. Y. Mon. con. in cong. chh.
West Hampton, N. Y.
Winchester, Ten. W. H. D.; P. D.; B. D. Jr.
and J. D. ea. 1,25;
Woodbury, N. J. Presb. chh.

LEGACIES.

Jamaica, Vt. Solomon Goodell, (\$863.54
having been received previously,) by D.
Killogg
Newburyport, Ms. Benjamin Balch, (\$100
having been received previously,) for *Ben-
jamin Balch and Hannah Sigourney Balch*,
to be educated among the Cherokee or
Choctaws, by D. Smith, Adm'r,
New Haven, Ct. Mrs. Martha Kimberly, by
D. Kimberly and I. N. Townsend, Ex'rs,
New York city, Heman Averill, by Augus-
tine Averill, Ex'r,
Salem, Ms. Mrs. Anna Dodge, (\$1,200 hav-
ing been received previously,) by M.
Newman, Ex'r,

*Amount of donations and legacies acknowledged in
the preceding lists, \$11,142 77. Total from Sep-
tember 1st, to July 10th, \$144,178 31.*

PERMANENT FUND FOR OFFICERS.

Choctaw Nation, Miss Anna Burnham, part
avails of property, by J. W. Robbins,

DONATIONS IN CLOTHING, &c.

Barton, Vt. A box, fr. la. miss. so. for wes.
miss.
Bethlehem, N. Y., A box, fr. la. sew. so. for
Ober. miss.
Brimfield, Ms. A box, fr. la. read. and sew. so.
Chester, Ms. A box, fr. la. so. for Rev. H.
R. Hoisington, Ceylon.
Danversville, Me. A barrel, fr. la. of cong.
chh. and so. for west. miss.
Francetown, N. H., A barrel, fr. Dorcas so.
for Rev. W. T. Boutwell,
Illinois, A bundle, fr. a friend, for Mrs.
Richards, Sandw. Isl.
Keene, N. H. Books, fr. juv. miss. so. for
Rev. W. Goodell, Constantinople, 2 25; a
bundle, fr. do. 4,11; books, fr. do. 2,47; for
Mrs. Emerson, Sandw. Isl.
Lancaster, Pa. A box, fr. fem. miss. so.
10¢, 1st par. Ms. A box fr. fem. benev.
for Cattaraugus,

Watervliet, N. Y., A box, fr. ladies, rec'd at
Seneca.
West Newbury, Ms. 3 prs. shoes, fr. G. Chase.
Unknown, A small box, rec'd at Utica.

*The following articles are respectfully solicited from
Manufacturers and others.*

Printing paper, to be used in publishing portions of
the Scriptures, school-books, tracts, &c. at Bombay,
and at the Sandwich Islands
Writing paper, writing books, blank books, quills,
slates, &c. for all the missions and mission schools;
especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of
both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the
Central Board of Foreign Missions, acknowledges
the receipt of the following sums, from May 1st to
July 8th, viz.

Stanton, Va. Rev. Mr. Kerr, 2; Byrd and
Providence, Asso. 17,75; Prince Edward
co. Fem. asso. college chh. 40; Mrs. Z. A.
Cockran, 1; Union Sem. P. Harrison, 5;
Augusta co. Hebron chh. 35,13; Middlesex,
Mrs. M. G. Brackton, 5; Mecklenburg, T.
Brame, Jr. for miss. to China, 5; Shep-
herdstown, Presb. chh. 7,25; Charlestown,
Presb. chh. 15; Richmond, Fem. asso. in
1st presb. chh. 242; gent. do. 400; av.
of jewelry, 3,25; E. D. P. 50c. 1st chh. Afri-
can miss. asso. 8,76; Clarksville, Asso.
20; Lexington, By Dr. Leyburn, agent,
120; Fayetteville, N. C. Fem. frag. so.
(of which to constitute Rev. B. Colton
an Honorary Member of the Board, 50;)
for ed. of females in China, 250; Fem. juv.
for miss. so. for *Henry Augustus Rowland*
in Ceylon, 15; mon. con. 8; Hillsboro',
Mon. con. 15; coll. 2,54; Greensboro',
Mon. con. 33; Lexington, Mon. con. and
coll. 35,17; Hawfields, Mon. con. and coll.
8; Rocky River, Asso. for S. E. Africa,
241,25; Phila. Asso. 30,75; Steel Creek,
Asso. 62,25; Poplar Tent, Asso. 127,91;
fem. benev. so. (of which to constitute
Rev. JOHN ROBINSON, D. D. an Honorary
Member of the Board, 50; 55; Pam Creek
chh. Asso. 28,60; Charlotte chh. (Of
which to constitute Rev. A. LEAVEN-
WORTH an Honorary Member of the Board,
50; and fr. members of his fam. and school,
14,94; 92,50; Sugar Creek chh. Asso. (of
which to constitute Rev. ROBERT H.
MORRISON an Honorary Member of the
Board, 50; 116,73; mon. con. 10; Mallard
Creek chh. Asso. (of which to constitute
Rev. WILLIAM S. CHARR an Honorary
Member of the Board, 50; 95; Ramah chh.
10,81; Concord town, 35,51; Bethpage chh.
21,50; Thyatira, Asso. 38,46; Unity Lin-
coln, Asso. (of which to constitute Rev.
J. H. ADAMS an Honorary Member of the
Board, 50.) 73,45; Back Creek, Asso. (of
which to constitute Rev. A. Y. LOCK-
RIDGE an Honorary Member of the Board,
50; 100; Third Creek, Asso. (of which to
constitute Rev. A. W. KILPATRICK an
Honorary Member of the Board, 50; 66,50;
Bethany, Asso. (of which to constitute
Rev. S. FAONTS an Honorary Member of
the Board, 50;) 60,68; Tabor, Asso. 46,25;
Iredell co. J. Young, 1; Concord chh.
Asso. 26,93; Fourth Creek chh. 14,75;
Centre chh. 35,41; Prospect chh. 29,35;
Milton, Mon. con. 20; coll. 26,33; a lady,
25; Orange, Miss S. Grimes, 5; Culppeper,
Miss S. Hudson, 50c. Georgetown, D. C.
Mon. con. in Bridge-st. chh. 12,46; Wash-
ington city, 1st presb. chh. for support of
a missionary to China, 111,12; Minor,
Four ladies, 2,75;

Quarterly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. XXII.

EMBLEMATICAL FIGURE OF THE SAC AND FOX INDIANS, REPRESENTING THE LIFE OF A MAN.

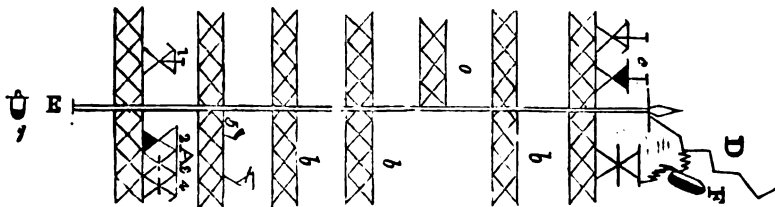


Figure E represents the life of a man. Figure A a war road crossing the course of life, in which the success of the road, or expedition, is represented by the figures upon the road; 1 indicating that he had taken one man prisoner; 2 that he had killed one woman; 3 that he had killed one man; and 4 that he had killed another man. On the second war road, the mark near which 5 stands shows that he was the fourth to strike an enemy.—The three roads having no marks on them show that he engaged in three war expeditions without success against the enemy. The section of the war road marked with *o* shows that he had been once defeated. The road marked with *c* shows that, in that expedition, a man and a woman were taken prisoners, and one killed. *F* points out his *Meshaum*, or sack, containing his sacred things. *D* represents the name of his clan, which is Thunder, the zig-zag line being designed to represent the appearance of the lightning in the clouds. Figure *g* shows that he fasted every time he went upon a war expedition.

NOTICES OF THE SAC AND FOX INDIANS.

DURING the summer of 1834, Rev. Cutting Marsh, missionary of the Board to the Stockbridge Indians, residing near Green Bay, by appointment of the Prudential Committee, visited the Sac and Fox Indians, for the purpose of ascertaining their number and condition, and the expediency of establishing a mission among them. He was accompanied by a number of the christian Indians from the Stockbridge settlement, between whom and the Sacs some affinity is recognized. Mr. Marsh spent from two to three months among these Indians, or in their immediate vicinity, travelled extensively in their country, visited all their principal villages, and had free intercourse with the chiefs and head-men. He was very hospitably received and treated with much frankness, and was furnished with the requisite facilities for obtaining correct information respecting these untamed inhabitants of the prairies.

The engraved figure at the head of this page was copied by Mr. Marsh from one which he found on his tour; and though rude and in itself uninteresting, it may serve to bring strongly to the mind of an enlightened christian reader how miserably ignorant a people must be who are compelled to resort to so imperfect means for preserving a communicating knowledge; and of how much depravity and social wretchedness they must be the subjects, almost all the events in whose life, deserving to be commemorated, are bloody and exterminating wars with their equally debased and unrelenting neighbors.

The following account of these Indians, which, it will be remembered, constitute the band to which Black Hawk belonged, is taken from the journal of Mr. Marsh, and is given principally in his own words. In their superstitious notions and observances, and in their condition, habits, and general character, this band do not probably differ essentially from the hundreds of thousands of miserably poor, ignorant, and debased Indians, who roam over the wilds stretching from our western frontiers to the Pacific ocean.

Extent and Boundaries of the Country.—The line which separates the Sac and Fox country from that of the Sioux on the north, commences about twenty miles above Prairie du Chien, near the Mississippi river, and extends west indefinitely; on the southwest and south their country is bounded by the Missouri river and the State of Missouri; and on the east it is now bounded by a narrow tract of land, 40 or 50 miles wide, extending along the west bank of the Mississippi river, and which was purchased from them by the United States in 1832. Most of the country is prairie, the soil is fertile, and the climate healthful; the latitude being from forty and a half to forty-three degrees.

Population.—Almost the whole population is collected into villages consisting of from 12 to 40 or 50 lodges each. The whole number embraced in these bands is variously estimated at from 2,000 to 6,000. It does not probably exceed 3,000; but as they so frequently change their residence, and wander about for purposes of hunting or war, it is extremely difficult to determine their number.

Habits and Employments—Condition of Females.—From their winter hunt they return to their villages about the first of April, where they remain till the end of June, when, the planting and working of their fields being over, they start on their summer's hunt, (which lasts about forty days,) leaving a part of the old men and women to take care of their fields and villages. They then return, and the time from roasting corn till harvesting, they spend in feasting, dancing, and amusements. Having their corn gathered, dried, and packed, they bury a part for future use, and carry the remainder with them on their winter hunt, which lasts till January, when they assemble at some place and spend the time till April in idleness or revelry. They are generally strongly attached to their pagan rites and superstitions, and guard with jealous care against any change. The great object of their pursuit, and their principal employments are war and hunting. In the former they glory, and it is a distinction highly enviable, to which the young and ambitious strive to attain, to rank among the *braves*, so as to be able to wear the pole-cat's tail upon the calves of the legs and the *shan-no-e-hun* (small bells), and strike the post in the war-dance, and tell over the number of enemies which they have killed or wounded in battle. While at their villages they spend the time in idleness or amusements. The women build the lodges, cultivate the ground, take charge of the corn and meat, bear the burdens in travelling, make mats, and perform all kinds of drudgery; which they do with much diligence, submitting with silence and apparent cheerfulness to their hard lot.

Polygamy is common, every Indian having as many wives as he can purchase and maintain. Sometimes five or six horses are given to the parents for a wife, the daughter being never consulted. They have no idea of the sacredness of the marriage relation. And as

it is with them merely a matter of interest or convenience, the husband and wife separate when either party becomes disaffected, the wife taking the children. The wives of the same husband cook, eat, and sleep at separate places in the same lodge; and, instead of having any mutual interest or affection, they cherish envy and jealousy which often end in quarrelling, fighting, and expelling one or more of the number from the lodge. In these things the husband seems to take little or no interest. Probably not more than one third of the children survive the period of infancy. The men often cherish the most cruel jealousy toward their wives. While at Wah-pee-los, one of the principal villages, says Mr. Marsh, I learned that a man in cool blood murdered his wife a few days before and then cut off her nose and ears. The Indians are exceedingly prone to be jealous of their wives; and if at such times the Indian cuts off the nose or ears of his wife, as is sometimes the case, no notice is taken of it; for they have no laws for the punishment of any crime, and even murder may be expiated by money or presents to the friends, which seems with them to atone for all crimes.

Religious Notions and Rites.—They are, says Mr. Marsh, very scrupulous with regard to their religious rites and ceremonies. Their most sacred thing is called *meshaum*, or great medicine bag; and consists of a parcel or bundle, in which are recorded by knots in strings, by stones, and other objects, and also by hieroglyphical figures, the names and wars of their gods in ancient times; also their religious belief or revelation, which they suppose was at first delivered to their ancestors, by *We-sa-kah*, their tutelary god.* *We-sa-kah* is regarded in their mythology as the creator of the new world, after it had been destroyed by a flood. The *Meshaum* is held in high veneration; none are permitted to open or inspect it, except the one having particular charge of it. It is opened only in cases of invocations to the Great Spirit, in which dogs are often slain and offered in sacrifice.† Some of the ordinances of the *Meshaum* are,

To fast every morning in the winter season.

To fast ten days to obtain signal revenge upon an enemy.

To invoke and sacrifice every time a man has killed a bear or some choice game.

To give away property to the poor for the good of a relative gone to the land of shades.

It teaches also that the Great Spirit gave them the wild beasts for their sustenance; and requires them to be forgiving towards those belonging to their own family or nation, if they have received any injury, but that revenge must be taken upon an enemy.

These are some of the most important things required by the *Meshaum*. It was formerly considered so sacred that it was death for a white man to open and examine it.

* *We-sa kah* is very probably Noah.

† The dog-fest is one of the most sacred feasts, and no Indian not belonging to the *Meshaum* or white person can witness it.

Some years ago a white man seeing one hang upon a tree, was led by curiosity to take it down and examine it in the absence of the Indians. As soon as he took it down and opened it the children began to cry to see their father's Meshaum profaned in such a manner. When the Indians returned and found out what had been done, they pursued after the man, and he was obliged to leave the country in order to save his life.

The names of their gods are We-sa-kah, god of the earth; Nah-pat-tay, brother of We-sa-kah, who being slain by the gods of the sea, We-sa-kah sent him to the land of shades, or Che-pah-munk, where he still exists as chief of the shades; Mah-she-ken-a-perk and Nah-me-pa-she are gods who inhabited both land and water. The Ai-yam-woy are men of terrible size or giants, a race of supernatural beings descended from the gods of the sea.

Besides these inferior deities they recognise a supreme being whom they call Ka-shuh-mah-na-too, Great Spirit.

The Meshaum contains the following tradition respecting the early period of the world.

In process of time the Great Spirit addressed the spirits on earth in the following manner. "Spirits of my breath, I have created you all to enjoy the earth and wide-spreading waters, and with you I shall now make a division of them. We-sa-kah shall possess the dry land, and Nah-me-pa-she and Mah-she-ken-a-peck the waters. But We-sa-kah shall be chief, and you shall obey him in all things, for to him I have given my terrestrial sphere to make war and peace with whomsoever he will."

The Meshaum gives the following account of the flood. The Ai-yam-woy, or giants, having slain the brother of We-sa-kah, he prepared himself with the great spear, and went with the speed of an eagle to fight the murderers of his brother. He met and slew them. This occasioned a war with the gods, which lasted for a long time. The gods of the sea having the great deep at their disposal, resolved upon destroying We-sa-kah and his race, even at the loss of their own lives. A great council therefore was called for the purpose, and all the chiefs were assembled and agreed upon the destruction of the world by a flood. We-sa-kah hearing of this fasted for ten days. At the end of the tenth day his voice reached the Great Spirit; his prayer was heard and answered; and mankind, the beasts, and birds, etc., were preserved. Then the waters began to overflow the plains, and We-sa-kah fled before them with his family until he reached a high mountain. But the water soon overtook them, and he built a great raft, upon which he put all kinds of creatures, and then let it loose, so it floated upon the surface of the great waters. After a long time We-sa-kah began to be sorry and fasted ten days. At the end of the tenth day he dreamed that he saw dry land. Awakening out of sleep he sent down the tortoise, but he returned without any clay; he then sent down

the muskrat, and he brought up clay between his claws, out of which We-sa-kah formed the dry land. Then mankind and all the creatures which had been preserved were spread abroad upon the face of it. They now lived in peace and happiness because there were no Ai-yam-woy, or any spirits of destruction, to trouble them, having all been exterminated by the flood.

We-sa-kah was now sole chief of the earth and mankind were his children. At length the people became very numerous and unable to remain together. They then separated under their fathers Sauke, Mask-quacke, (Red Fox,) and Ash-e-kan. The two former are the fathers of what are now called the Sac and Fox bands.

Future State.—If an Indian fulfils during his life-time the requirements of the Meshaum, he believes that at death he shall go to Che-pah-munk, or the happy land; but if bad he will not be able to cross the bridge which is no wider than a man's foot and leads over the Mah-na-sa-no-ah, or river of death. This is a bottomless river; and if the man has been wicked, he is attracted by it and plunges in; but if good, it has no power over him, he passes in safety, where he enjoys everlasting happiness. But let it ever be remembered that holiness never enters into the Indian's idea of goodness; and with regard to badness, it is not impurity in the sight of him who cannot look on sin. Che-pah-munk, or the happy land, is situated far at the west, and abounds in game of all kinds and whatsoever is pleasing to the sight or taste.

Manner of Treating the Dead.—When a person dies, his face is painted red, his best clothes are put on, and all is prepared the same as for a journey. With the corpse is buried the implements of hunting, etc., as the Indians suppose that all of these things are needed in the future world. About two years ago Ke-o-kuck, the head chief, lost his nephew. A paling of stakes was made around the place where the remains were to be deposited. The corpse was then placed in a sitting posture, after having been dressed in the usual style, (but was not buried) with his rifle, knife, etc., all by his side. Ke-o-kuck then led up one of his best horses, put the reins into the hands of the dead, and shot the horse. A white man being present, asked him why he did that? "Because," said he, "I do not want to have him go on foot," meaning to the west. They have no idea of a judgment after death or a future resurrection. Their dead are buried with the head towards the west.

Unlike the Ottawas they believe that the soul leaves the body immediately after death, but that it cannot pass the narrow bridge until the friends have thrown goods for the dead, as it is called, i. e. made a feast and given away goods to the poor; but that it wanders round in a state of unhappiness, or comes back and troubles the friends—perhaps is the occasion of the death of other friends or else of misfortunes. After this is done it passes the bridge in safety, if good during life, and enters the

happy land. The land of shades, Che-pah-munk, where Nah-pah-tay is chief, is not the dwelling of the Great Spirit; nor do they suppose that they shall ever dwell in his immediate presence, but in a terrestrial paradise.

They are also taught from childhood that the soul of a departed relative who has been murdered cannot rest until his friends has revenged his death. This, therefore, is constantly present to their minds, and regard for that friend and desire for the rest of his soul keeps them in a constant state of disquietude, until revenge is taken. To forgive an injury done by an enemy is no part of their religion.

Sacred Time.—The Sac and Fox Indians have no knowledge of the Sabbath, nor tradition respecting it; or that any one portion of time is to be regarded as more sacred than another. But twice a year, in the winter and autumn, the precise time to be ascertained by inspecting the entrails of the deer, they have sacred feasts, at which the most choice things are sought for and reserved to eat, and the most sacred songs to be sung, such as are not used on other occasions. There is also a feast of thanksgiving after the corn becomes fit for roasting. So scrupulous are they in respect to it, that even a child will not eat corn or beans, although he may be hungry, till after the feast is held.

Their feasts are attended with great formality and seriousness, and are regarded as religious worship, offered to the Great Spirit. Still they exert no perceptible moral influence, either to restrain from doing wrong, or to lead to do what is right in the sight of God. One Indian seen intoxicated the day before, went in, a welcome guest, and partook of a feast which Mr. Marsh witnessed, and was extremely scrupulous in the observance of all the ceremonies.

Virtues and Vices.—They are kind and generous to strangers and friends, always dividing their food with them, if it is the last fowl, when they come to visit them.

The more temperate and steady regard lying as very bad. Many of them are honest and trust worthy, especially when any thing is committed to their charge. Generally they are addicted to intemperance both old and young. A few years ago it was seldom that any were seen drunk, excepting some of the old men; but at the present time there is little difference in respect to old or young, men or women. This vice is evidently gaining ground among them.—Many are addicted to lying, stealing, and dishonesty. They are licentious, and the men are extremely indolent, excepting the three or four months occupied in their fall hunts. They are also extremely proud and haughty, particularly the braves, who are highly esteemed, and are vain and extravagantly fond of amusements of all kinds, such

as card-playing, gambling, frolicking, dancing, etc.

In order to attain to a rank among the braves, it is necessary for a young man to kill some person, and the wantonness with which they will take life from a helpless or wounded enemy, or even from a little child, is horrible. A young man having heard much about the satisfaction of being a brave, he thought that as soon as he should kill an enemy he should be very happy. Accordingly, when engaged with a war party, he attacked a little child who run into the bushes to get away from the enemy. He pursued after it; the child earnestly entreated him to spare his life; but disregarding its entreaties, he struck him with a spear in the breast which the little creature endeavored in vain to remove as long as he could, but soon fell and expired. The young man instead of feeling very happy, as he anticipated, after killing the child was exceedingly wretched, and could not free his mind from the dreadful impression. The image of the child seemed constantly before him;—his pleas for life and his efforts to extract the spear constantly haunted his imagination. He went and told the chief his feelings, who replied he well knew how he felt, and that it was the shade of the child that troubled him; and that, on his return home, he must run round the town three times, wash himself, and then the shade would leave him and he would feel better.

This it is said is a custom of war, when they return to camp within the town, to go round it three times, and then they suppose that the shades of the enemies whom they have killed will leave them.

In some respects, at least, these Indians are 'without natural affection.' In the fall of 1821, says my informant, who was an eye-witness, a few lodges of Sacs were encamped upon the Des Moines, about ten miles from its mouth. At this place there was an Indian who had an aged, infirm, and blind mother. He said that she was of no use to him, and he had been troubled long enough with her. It was now late in the fall and the weather had become cold. Just before departing on his hunt, he went out upon the bank of the river, set some stakes in the ground, and put a mat against them so as to break off the wind. Here he put his poor old mother, without food or fire, and then put off in his canoe up the river. Whilst in that sad, forlorn condition, she was continually crying for bread, being helpless; but the hearts of the Indians, as hard and unfeeling as that of the undutiful son, were unmoved by her entreaties, and they talked about knocking her in the head, because her cries annoyed them so much. In this condition she remained until she actually starved to death within a few rods of four or five lodges!

What can be done to interest and save these ignorant and wretched Indians? Who will go and follow them in their wanderings, tell them of the God who made them; tell them of their sins, of the judgment, and of an eternal retribution; and lead them to the Lamb of God who taketh away the sins of the world?

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Maibrattas.

PORTIONS OF THE JOURNAL OF MR.
READ, AT AHMEDNUGGUR.

Bigoted Attachment of the Brahmins to their Shastres.

March 19, 1834. In the course of a conversation with an intelligent brahmin to-day, I asked him what he meant by the term *infidel*, which he used. He replied, "One who denies the divine authority of the four *vedas*."—Do you call Mussulmans, Christians, Jews, Chinese, and all Hindoos who do not receive the *vedas*, infidels?—"No, they have each their own sacred books, which God gave them. If they follow these they do right."—Do you believe all these books are of divine origin? "Yes."—Has God then given contradictory laws to different portions of his creatures? "Yes."—How then is he just and holy? "He does what he will; how do I know the reasons for his conduct? It is the will of God that every man should walk according to his own religion."—"To whom did God originally give Mohammedanism? "To the Mussulmans, of course."—Were there any Mussulmans before the days of Mohammed? "Yes they have existed from the beginning."

After stating to the brahmin the origin of Mohammedanism, and how it was propagated, Mr. Read proceeds—

These facts appeared new and astonishing to him. He replied, "We are all agreed in this, that we ought to worship the supreme God." I said, yes; but as soon as we come to inquire the *character* of God, and *how* he ought to be worshipped, we disagree again. You say he

may be worshipped through a stone, or a piece of wood. I say he should only be worshipped in spirit and in truth. You attribute to God sinful qualities; I say he is holy and cannot sin. "No, no;" interrupted he, "I say God is holy."—But you mean a different thing by the term *holy* from what I do. You talk of a brahmin's being holy after he has bathed and gone through a few unmeaning ceremonies, while at the same time he may be a liar or an adulterer. What do you mean when you say God is holy? Please give me your notions of the attributes of God. He answered, "God is possessed of three qualities, viz. truth, passion, and darkness." In his explanation of these three properties, he said that the first related to the reality and existence of God; from the second proceed several desires, covetousness, pride, falsehood, etc., and from the third, folly, delusion, ignorance, anger, the blindness of lust, etc. I told him these were the attributes of sinful men but not of God. He insisted they were the attributes of God too, and were represented respectively by Brahma, Vishnu, and Shiva. Such notions of the character of God, said I, are consistent with the actions which you attribute to your gods, whom you profess to be the representatives of the supreme God, it is true; but how can any man in his senses worship and adore beings who possess such a character? What kind of worship or even respect can you pay to a deity who is said to have been a liar, a thief, or an adulterer? "None among men, but such is the character of the gods as revealed in the shasters; and what else can we believe?" You must examine whether your shasters be the word of God, or only the fabrication of man.—"No, no, never; who will ever at this late day call into question the vera-

city of the shasters? Their truth has been established for thousands of years, and who are we, of this degenerate age, that we shall institute such an inquiry?" It is never too late to inquire after the truth, but what do you mean by saying the present is a degenerate age? "I mean that the brahmins have become lax in the performance of the rites imposed on them by the shasters, and the people are negligent of the performance of those duties."—You say that your shasters are from God—and your only evidence is that your fathers believed so. Do you believe that all your shasters are from God? "Yes."—Are there not contradictions in them? "No."—Are there not several different accounts given of the origin of your gods, and no less than six different accounts given of the ascent of Turkaram into heaven? And are not these contradictory? "To man these appear to be contradictions; but they are not really so, because they are recorded in the shasters, and the testimony of the shasters is above all human testimony. Not only six, but a thousand apparent contradictions may all be true, if found written in the shasters." Suppose you were to find assertions in your shasters which are directly at war with your senses, as for example, that black is white, that there is no heat in fire, that wormwood is not bitter, that thunder is not attended by a noise, would you believe your shasters or your senses? "I would believe the shasters most assuredly."

May 8. I have to-day enjoyed a rare privilege of preaching the gospel to the poor. Nearly a thousand of the halt and the maimed and the blind were collected on a plain near my house, for the purpose of receiving clothes from the hand of captain Molesworth, and mostly from his own purse. I addressed them for three hours, giving myself only short intervals of rest.

31. In conversation with a brahmin who has often told me that the present was a very degenerate age with the Hindoos, I asked him how he reconciled this degeneracy of the present age with his pretended excellency of the Hindoo religion, the object of every religion being to make men better. He replied that this degeneracy is a thing foretold in their sacred writings, and that their fulfilment is a confirmation of their truth, and of the truth of their religion. You believe, said I, that your ancestors were very holy men—they were angels or demigods; but that they have degenerated from generation to generation, till we

see not one in a hundred who fears to lie, cheat, deceive, and commit almost any sin. If you go on degenerating at this rate you will soon become devils. This is undoubtedly a fault of your religion. "It may be," said he, "but what can we do? God gave us this religion."—This is a point which I do not admit. I do not believe that a merciful and benevolent God gave you a system of religion which can only make you wretched in this life and entirely miserable in the life to come. If a man is afflicted with some awful disease, and takes some kind of medicine which he finds only aggravates the disease, will he continue to take that medicine? "Most certainly not."—Why then do you? You have tried one remedy for some myriads of years, (according to your account,) and have found no cure, but have, as you confess, waxed worse and worse. Why do you not now seek another remedy? He honestly confessed that he knew not what to answer.

16. Met a man going to Pundapoor, one hundred and fifty miles, measuring the distance by his own length.

Tamil People.

LETTERS FROM MESSRS. HOISINGTON AND TODD.

THE extension of the Ceylon mission, so as to embrace a portion of the Tamil people on the southern part of the peninsula of Hindoostan, and the commencement of a new station at Madura, were mentioned at p. 173.—The whole population speaking the Tamil language is supposed to amount to more than 10,000,000. Of these about 300,000 are found in the Jaffna district, which constitutes the northern portion of the island of Ceylon. To the population of this district the labors of the American mission in Ceylon have been mostly directed. The mass of the Tamil population is found on the adjacent continent, occupying the southern extremity of Hindoostan, and extending along the Coromandel coast some distance above Madras. Madura, the place at which the new mission is commenced, is a large city of the interior, situated in the midst of this population; and was formerly the seat of the Tamil power, as well as the centre of the literature and religion of the nation. Messrs. Hoisington and Todd, under date of December 24th, 1834, give the following account of the city and district in which they are laboring.

Extensive Field for Missionary Labor.

As we look around upon our field of labor, we discover an extent of country about one hundred miles square embracing a population of about one million one hundred thousand. This territory is divided into twenty-seven sub-divisions by government rule; each of these divisions is on an average, something more than nineteen miles square, and contains about forty-one thousand inhabitants. These estimates are not to be regarded as perfectly accurate, nor have we the means of making them so; but they probably do not vary far from the truth. The city of Madura is the capital of the district of the same name, and not far from the centre of it. So completely is this immense field unoccupied, except by us, that the nearest missionary stations are Palamcottah, eighty miles south, and Trichinopoly ninety miles northeast from the city. So far as we can judge, there is no prospect that any other than American missionaries will enter this district, at least for some time to come, if ever. This field has at no former period been occupied by missionaries, so that these hundreds of thousands might well say, "No man hath cared for our souls." Now, as the only spiritual guardians of these immortal beings, is it too much for us to ask of the American churches that they would send one missionary for each of these subdivisions? Would our heavenly Master be pleased with us, if we should speak of a smaller number? In America it is thought that one minister is needed for every thousand souls. Ought we then to rest satisfied with less than one missionary for forty-one thousand ignorant, degraded, prejudiced heathen? When we think of the host of immortal beings crowding the way to death, our hearts are pained within us. We try to lift up our thoughts to God. We then turn our eyes towards our native land; and if our voice could be heard above the loud roaring of the oceans which roll between us, we would say, Come over and help us. While in our native country we were permitted, for some years, to labor among feeble churches. We know, therefore, from the testimony of our own eyes, something of the great want of ministers in America. But there the prospect was like the garden of Eden, in comparison with this dry and thirsty land. The sound of the desolations of Zion which we so often heard, and which was echoed and re-echoed through the land, affecting as it was then, and still is to our

hearts, appears to us now like the gentle breezes of the west, when put in contrast with the clouds which surround us, and the thunders which roar over us. But in urging our claim for twenty-seven missionaries for the district of Madura, what shall we say, could we transfer our own thoughts and feelings to you, and through you to the churches, by packages of letters, we would send them. But we are persuaded that nothing but actual vision can produce a correct and adequate impression of the wants of the heathen. Still we will make a few statements in support of our claim.

While we thus plead for this district as a whole, we think it expedient, in this place, to mention some particular stations which should, if possible, be occupied immediately. The first station we would specify is Madura city. Two more missionaries, or at least one missionary, and one physician are now urgently needed for this city. We mention this place first, because we think it has the first claim. This city contains within its walls about fifty thousand inhabitants; and in the villages around, so near, and so circumstanced as to fall properly and necessarily within the limits of the city mission, there cannot be less than twenty thousand souls.

It is, we believe, regarded by all your missionaries in this part of the world, to be of the first importance to commence a system of female education simultaneously with that of the education of males, if such a thing is in any sense practicable. The state of things at Madura seems to be shaped for this in a most striking manner. In the city and in many of the villages around there is a large Roman Catholic population. They have had two classes of priests, French and Portuguese. These have quarrelled in such a manner among themselves, for the fleeces, as to have driven themselves, both parties, almost entirely from the field. And the people are so disgusted with them all, that they have declared their determination to leave them and join the missionaries, if any will come to be their teachers and guardians. The Catholics in this city have expressed frequently a desire to join us. But as they are regarded by the heathen to be, as a body, of the lowest caste, we cannot deal with them in all things as we would, and yet carry on a system of labors among the strictly heathen population. It is clear, therefore, to us, that there should be at least one missionary ostensibly and really devoted to the catholic population of Ma-

dura. And here should be commenced, at the outset, an extensive system of female education, not neglecting, however, the education of their boys. The bearing of this on the minds of the heathen we may hope would be most salutary. They would see that females are capable of being educated, and could not but be influenced by consideration of the good effects thereof; especially must this be true of the rising class, who would be themselves more enlightened and better able to appreciate these things. On some other side of the city should be a system of schools for the heathen. These must necessarily be, probably for some considerable time, chiefly of boys, though every advantage should be industriously improved for the benefit of the female population.

We appeal to the American churches, and say, should there not be, with as little delay as possible, at least, two missionaries in this city.

The next station we would name is Dindigal, a town forty miles northwest from Madura. We have not yet seen this place, but from what we have heard of it, and from its situation in the district, being the principal town in the northern part, we regard it not merely as an important post, but as one which presents peculiar claims to be occupied immediately. Dindigal contains seven or eight thousand inhabitants and is surrounded, as other large towns are, with villages. There is nothing to prevent two mission families going there at any time; and it appears to us that they would find at once open to them, a wide and effectual door. While this place remains unoccupied, a large part of one district, and a vast multitude of souls, and those too most favorable to be reached, remain uncared for. We think, therefore, that two missionaries should be sent, without delay, to Dindigal.

Besides these places, which we think have in some respects the more urgent claims at this time, there are several large villages at the east, south, and west, some at least of which we think cannot consistently be neglected by the American churches at this time.

Reasons why the Mission in the District should be greatly extended.

Having made these specifications we now proceed with some considerations in support of the plan for the district.

1. *The healthiness of the place.* We have resided on the continent but a short

time, and we could not, therefore, depend much on our own experience. But we have the favorable testimony of respectable Europeans who have long resided here. We can, moreover, discover no special cause for unhealthiness. The climate appears very much like that of Jaffna, and we are persuaded from the experience of nine months residence, as well as from the long continued good health of the mission there, that a more healthy place than Jaffna can scarcely be found on the face of the earth. Very few persons need to have any fears about coming to Ceylon or southern India. Most Americans will enjoy as good health, and many of them better, here than in their own land, and we think this remark will apply as well to persons from the northern as from the southern states.

2. We can avail ourselves of all the advantages of the long experience of the brethren in Jaffna. This is a matter of no small importance. In almost every new mission much time and money must be spent, and probably some lives lost, in merely exploring the country, and laying the foundation for future operations. But here the work is all prepared to our hands. The prejudices of the people and the peculiarities of their character are well understood. We would by no means assert that improvements will not be made in the method of conducting missions, yet we are persuaded that much practical wisdom has already been gained; and thus new missionaries here may, in a few months, be several years in advance of those who go to unexplored fields.

3. The sacred Scriptures are translated and printed, many tracts and school books are already prepared to our hands; and others, we may hope, will be furnished as fast as a demand for them can be created. There are connected with the different missions among the Tamul people several presses which are now in operation. Others may be had to any extent necessary. Thus we shall be able to obtain as many copies of the Scriptures, tracts, and books of every kind, as we can dispose of to advantage.

4. We notice the particular state of the people. There is evidently much less attachment to idolatry than formerly. Many of the temples are going to decay, and seldom are new ones erected. The ceremonies are becoming less pompous, and are not so numerous attended. Many of the people are losing confidence in idol-worship and are becoming infidels. This state of things results

we apprehend, not so much from the influence of missionaries, as from the change of the government. The missions have certainly done much good, and to a limited extent, have had an influence on the people. Still, the great body of the people have been very little, if at all, affected by them. This is most evidently true in relation to this district. For here the mass of the community are as profoundly ignorant of Christianity, as if such a religion had never existed. When the government of the country was in the hands of the natives, a large revenue was collected. A few individuals became eminently rich, and they usually spent a considerable portion of their property in building temples and supporting a large number of brahmins and other persons to perform the services of the temples. Such appropriations were held in high esteem by the people; and hence those who were able were disposed to make them. And then again, the fact that the places of idolatry were thus patronised by the rich and the great, contributed much to give them favor in the eyes of the people. Thus very powerful causes combined to render idolatry as fascinating as possible. But now the scene has changed. The present government does not deprive existing temples of any revenues which they formerly possessed; but all the remaining revenue goes into the hands of government; a large portion of which is carried out of the country, and only a small part returns into the hands of the natives who are government servants. Hence it is not in the power of the people to build new temples, or to keep all the old ones in repair. And further, many persons who once received their support by performing various offices at the temples, are now obliged to procure subsistence by some other means. Hence the number of those who have a personal interest in the support of idolatry is continually decreasing. The people are probably no more favorably disposed towards Christianity than formerly. They are as ignorant and as depraved in heart as ever. But now they are within the reach of instruction. Once they would have turned us from their houses and driven us from their country; but now we can live in safety among them, and by kind treatment, can, to some extent, gain their confidence and good will. Many of them will listen to us with a good degree of candor. The truth of the Bible may be brought before their minds, and thus, with the blessing of God, they may be converted. We would not say that

the grain has arrived to maturity, and thus the field is white to the harvest; but we will say that the field is ready for cultivation, and we may labor in hope.

5. We attach great importance to combined efforts among missionaries. Their stations, as far as possible, should be so near each other that they can frequently meet and counsel together. This is necessary for their own spiritual good. When far removed from the society of intelligent friends, and laboring under numerous discouragements, there is great danger that their faith will become weak, and their labors and success decrease in proportion. Besides they need each other's advice. Cases of difficulty are frequently occurring. The principles to be adopted, and the plans to be pursued require much calm deliberation. Whilst the great rules of the Bible are to be invariably regarded, much wisdom is necessary to show how far and in what particulars we must consult the peculiar situation and prejudice of the people. To those who have the most practical acquaintance with the whole subject, the difficulties appear numerous and great. Our experience is limited to a single year. Yet we have seen enough to convince us that missionaries need sound heads as well as good hearts. The wise man tells us, "In the multitude of counsellors there is safety." And this is as true respecting missionaries as any class of people. Combined effort is important also for the natives. To place one missionary among many thousand heathen is like kindling up a fire in the frozen regions with the hope of melting the polar ice. His influence is comparatively lost. But where many missionaries are laboring in the same region, they help each other in their work. Though the natives of this country are not specially inquisitive, yet they are in some measure influenced by the feelings and conduct of those among them. Before Christianity can get a firm footing in India, the whole community must in some measure be brought under its influence. We are persuaded that a great labor must be performed before the gospel will here generally prevail. As much as we value native agency, and believe that, eventually, it will be sufficient for the wants of the people; yet, at present, very little dependence can be placed upon it. Converts are mere children. They are invaluable assistants to missionaries, but will accomplish almost nothing when left alone. On this point our minds have been much exercised and pained. We had supposed that men who had just

emerged from all the darkness of heathenism would shine with much brightness. Among the hundreds who have been converted, why, we have been ready to ask, have not some at least been found who possess the zeal of Luther and Knox and other reformers, and who would thus awaken the slumbering energies of a whole nation, and make the people think about their eternal interests. But such converts we have neither seen nor heard of in India. If missions in this country had been conducted by one class of men merely, we might have supposed there existed some defect in the method of their operations. But we find Danes, Germans, Hollanders, English, and Americans, from many societies, each pursuing their respective course, and yet the result is uniformly the same. The converts all need constant watchfulness and much instruction to keep them in the right way. They still partake so much of the feelings of the surrounding heathen community, and so far conform to them in many of their social customs, that they really have but little influence among them. Before they will become intelligent, courageous, and consistent Christians, there must be a great change in the whole society. Without such a change, should the Lord pour out his Spirit until the number of Christians be comparatively as great as in America or England, they could not be safely left without the guidance of missionaries. They would be children still. Hence you may see the importance and necessity of having the gospel pervade the whole community. This object should be kept distinctly in view, and missionaries should be so located, as, with the blessing of God, to produce such a result. Now, as we attach vast importance to combined effort, we think we are very moderate in our request when we ask for twenty-seven missionaries for the district. We are not insensible of the want of other heathen nations. We should rejoice to see many missionaries going to proclaim the gospel to them. But the wants of this people press on our minds with peculiar force, and in asking for such a number of missionaries we could not do less than give the reasons in favor of their coming to this field. We trust the Board and the churches will give to our representations the attention they deserve; and if they should produce on their minds the impressions they have on our own, we are persuaded that many young men will come to our aid, and the gospel of the kingdom will be preached in all the towns and villages in this deso-

late region. And then, the Lord blessing us, thousands of christian schools shall be established, tracts and the Scriptures shall be generally circulated and read, many of the moral feelings and practices of the people shall be changed, the temples of idolatry shall be destroyed or converted to temples to the living God, peace and order reign, the voice of prayer and praise be heard through the land and tens of thousands of the dying pronounce their blessing on the people who sent to them the glad news of salvation.

On the 23d of December, Mr. Todd writes as follows, respecting the

Interest Awakened—Opposition to be Encountered—Schools.

Opposition has been no greater than might have been expected in a city wholly given to idolatry. Great numbers acknowledge the excellence of Christianity, but say it is too holy for them. A few manifest a special anxiety about their spiritual interests. A Roman Catholic read a copy of Matthew's gospel with much interest. About this time, he found among his father's goods, carefully laid away, a copy of the New Testament, which had been given him by an officer of government. He says he has discovered the errors of the Romish system. He reads the Scriptures with much attention; often comes to see us and to converse about Christianity, and gives us some hope that he is born into the kingdom of Christ. He meets with much opposition from his friends. About three weeks ago a man came to us, bringing us a copy of the Epistle to the Romans in his hands. He said it was given to a Tamil man about a year ago by a native who belonged in another country. (This was doubtless a young man who came with brother Spaulding when he was exploring the country, preparatory to the establishment of this mission). The man to whom it was given threw it away, and he picked it up, and read it with interest. Since we came here he had repeatedly heard our native helpers read tracts in the streets, and speak to the people about their souls, and he was much pleased with what he had learned of our religion. He wished for further instruction. For several years he was the priest of the temple. But for about five years past he had been a recluse. He spent much of his time in a room by himself, in silent meditation, sleeping on a tiger's skin, suffering his beard to grow, and

eating only once a day. He had also expended all his property—(a handsome sum)—in charity. By such means he had become distinguished for his sanctity, and expected when he died to obtain the highest reward a Hindoo expects, complete absorption into the essence of the Deity. He often visits us and is growing in the knowledge of Christianity. He meets with much opposition and ridicule. The people refuse to give him food as formerly, or to supply him with work. They say he is deranged.

About ten days since, a respectable looking Mohammedan came to me in great distress. I had never seen him before. He said he was about to have a trial before the court on a charge of threatening to shoot a man; but the real ground of opposition was the fact that he had read some of our tracts and expressed a favorable opinion of Christianity before Mohammedans, and even in the mosque. The Mohammedan priest and a large number of their most respectable men were witnesses against him. He was sentenced to two months imprisonment. From a number of facts which have come to my notice, I have scarcely any doubt, that his story was substantially true.

There are probably six or eight thousand Mohammedans in Madura city. With a few exceptions they are bitterly opposed to Christianity. Several of them have publicly threatened to death any Mohammedan who should join us. Soon after I came here I opened a school. At first four boys of high caste came. I thought it not advisable at first to require their attendance on any religious service. They were, however, invited to attend prayers with us. But in a few days they became alarmed lest we should force our religion upon them, and all left the school. Others, however, came. Several of them also became alarmed and soon left. Some have continued from nearly the commencement. There are now twelve scholars. All of them are of respectable caste; five of them brahmins. Our school is superior to any in the city. Many of the people are sensible of this, and are evidently anxious to send their sons; but they are afraid of Christianity.

A few days since, after considerable effort, Mrs. Todd succeeded in commencing a school for girls. It is taught by the wife of the catechist. It now has five girls. We are encouraged to think that others will soon attend. With the exception of the teacher of this school, I

presume there is not a native female in the city who can read. The prejudice against female education is very strong. But by perseverance we believe it can be overcome. From all I have been able to learn, I think we can soon establish as many schools in the city, and surrounding villages, as we can profitably superintend. Our present intention is, as soon as we shall be in circumstances to do it, to commence two boarding-schools, one for boys and one for girls.

On each Sabbath morning we have a religious service in Tamil conducted principally by the helpers. Besides the household, some of the children in the schools, and occasionally some of the people attend. In the evening I conduct a service in English for the benefit of a few Hindoo Britons. From five to twenty persons attend.

Madura is one of the most famous places for idolatry in southern India. It has a distinguished temple. A description of it is quite beyond my power. I think it safe to say that the expense of it must have been ten times as much as all the native dwelling-houses in the city, containing fifty thousand people. Its principal idol represents a female in a sitting posture. It is of pure gold, and is more than a foot in height. The religious processions are frequent and splendid. They are well calculated to attract the gaze of an ignorant multitude.—On the whole, we have much occasion of thanksgiving to God that the prospects of usefulness are so fair. We feel encouraged in our work. But we want men. We hope you will give all due attention to our application for twenty-seven more missionaries.

Statements respecting some of the buildings connected with the temple mentioned above, are given in the journal of Mr. Spaulding, at p. 174.

EXTRACTS FROM THE JOURNAL OF MR. HUTCHINGS, AT VARANY.

Superstition connected with Omens—Value of Native Helpers—Notions respecting Character and Heaven.

Oct. 19, 1834. A man came to ask for a little sugar in which to take medicine. After I had given him some he started, but suddenly stopped. I asked him why he stopped. He answered, "I was going, but a lizard spoke, and therefore I stop." I asked, Did the lizard bid you stop?—"Because it spoke, I know

that I shall obtain some good by stopping, or that some evil would befall me, if I had gone out." I asked, Does the lizard know more of futurity than you? He attempted for a moment to plead for the superstition, but said, on looking at it closely, it appeared vain. Just at that moment an aged man came in for medicine, and my interpreter's mouth seemed open to tell him of the true physician. The other listened attentively. I could not but hope the lizard had stopped him to hear more important truth than he had ever heard before.

Payson [a native assistant] tells me that when a man is going on a journey or about to undertake any business, if just at his commencing a lizard chirps, he will relinquish his project. If on rising he meet at the door a man without a head cloth, it is a warning of death—(they wear no clothes on their heads at funerals). If he meet, in going out, a brahmin, it is an ill omen; if he meet two, it is a good one, three also are bad. A crow is a very bad omen. If on new year's day he trade with or receive money from a rich or liberal man, he considers it a pledge to him of prosperity through the year. From others he will not on that day receive. If a person meet with any disaster it is common for him to say, Alas! in whose eye have I looked this morning?—a question having its origin in the belief that the first person they meet after rising is an omen.

Nov. 3. Was interested in a remark made by some one of my helpers. They said they had no fear of the missionaries; that if I would not allow my interpreter to add any thing himself to my remarks, they could very soon confound me. It was the helpers whom they feared. To illustrate this they observed that a few years ago some men went to converse with a missionary at Nellore. He was quickly silenced; but just at that moment a host of boys, to use their own language, came running out of school, and immediately began to repeat passages from their books, so that the Tamil disputants were in their turn soon confounded. This shows the importance of native agency in extending the religion of the gospel, when that agency is directed by holy fervor and a thorough acquaintance with their system.

6. Talking with one about heathenism, he said there were four degrees.—The first is *Sadethy*. In this state they build temples and tanks, give alms, visit sacred places, bathe, attend upon the service of the temple, and hear the prayers read. The second, *kideyoy*. In

this state they are exempted from attendance at the temple; they keep idols in their own houses, and perform themselves the rites and ceremonies which, in the preceding state, the priests performed for them in the temple.—The third state, *yogum*, or penance. Those who aim at this degree retire from society, live in the woods, eat leaves, roots, and fruits, and a nectar which they obtain from their own heads, so that they are immortal. They are generally destitute of clothing. They spend their time in constant meditation and prayer to Sevun. A yogy is considered a very holy man. The fourth is *nyanium*, wisdom or spirituality. This is the highest state of perfection. When one has gone through the three preceding steps, and obtained a personal visit from Sevun, he becomes nyany. He disdains all the preceding steps, and maintains the existence of only one God. Several of the poets have written songs, in which they speak of the folly of idolatry, transmigration, and the ceremonies of the people. When, therefore, we refer to them as maintaining our views, the people say, "Oh they have become nyany, and when we arrive at that state, we shall feel and talk as they do." So also when we tell them they must repent and believe in Christ, they reply, "We are poor and ignorant, but when we have, through the favor of Sevun, arrived where you are, we shall be able to understand these things. A nyany never dies. Though he may have been buried in the ground, he is not dead; he is in *Kylasam*, or some other sacred mountain.

Corresponding to these degrees are four heavens. The first is the world of the gods. If a man in the first step dies, he is permitted to be in the world of the gods: if in the second step, to be near the gods: if in the third step, to be in the shape of the gods: if in the fourth step, to be absorbed into god, or to become god. If a man does not go through all these degrees before he dies, he enters the succeeding one in his next birth, and so on in various transmigrations, until he is absorbed in the deity. All will ultimately be absorbed in God.

Dec. 31. The Lord has in great mercy brought us in health to the end of another year. He has heard the prayers of his servants, and poured out the Holy Spirit, and brought several into his kingdom. We would praise and adore his wonderful grace. Though we have seen nothing special here, we are encouraged with the apparent seriousness and attention and spirit of energy of our school-

masters, and hope the time is not distant when we shall be permitted to welcome them and many of the children as fellow heirs, and of the same body and partakers of the promises in Christ by the gospel.

**EARLY LIFE OF NATHANIEL NILES, A
NATIVE PREACHER IN JAFFNA, CEYLON.**

THE following sketch was written by Niles himself, a year or two since, and is given in his own words, with the occasional omission of a paragraph or sentence. It will show the skill to which the young men in the seminary attain in writing the English language, and something of the character of the native mind. The writer has now been a respectable preacher for four years, and an exemplary member of the christian church for more than fourteen years.

His History previous to his Conversion.

October, 1818, I was received into the boarding-school at Tillipally. My father's house is about two miles distance from the station. Before I was received into the boarding-school, I was about two years taught in the house of a learned man of Copay. My parents had two children only, a son and a daughter. As I was an only son, they took great interest in getting me taught well. My mother, especially, looked after me whether I attended school punctually or not. Though she did not know how to read, she would often call me to repeat the lesson which I learned in the school. My parents and all my relations are of the Tamil religion, but my mother was a rank heathen. She often advised me not to fail in bowing to the idol temples which I saw in the way when I went to school. I was brought up in heathenism, especially when I was taught in the house of the poet. I looked to him and to the other learned men and those who were strict in their religious observances, to see in what manner they rubbed ashes, and how they bowed down to the idols, and how they fasted; and I tried to imitate them in all this.

While I was remaining in this state, my uncle, who lived at Malagam, sent word secretly by my grandfather, and told me to come to his house. As soon as I heard this I took my book and came away, without the knowledge of the poet or his father. My parents only knew for what purpose my uncle sent for me; but they did not tell this to my rela-

tives. My uncle being a friend of Mr. Malleappah, he carried me to him, and requested him to speak to the missionary at Tillipally to receive me into the school. I accordingly went to Tillipally, and Mr. Poor received me. This being known to my relatives, to the poet, and to others, many of them frightened my mother, saying that it was a disgrace for her son to eat in the boarding-school, etc.; but my uncle, being a man acquainted with the new plan of the missionaries, gave good counsel to my mother, that her son would never be lost. However, when I went to my house, my mother would be very sorry, and ask me whether I liked to remain in the school, and also respecting the treatment of Mr. Poor to the boys. I told her that I had begun to study English and attend to christian lessons; but she advised me not to leave Tamil studies. Indeed I also had a great hatred to learn christian lessons and to leave Tamil studies. At that time I had a great fear lest by being confined in the school I should be obliged to leave worshipping idols, rubbing ashes, and reading puranums in the temples; but the day scholars in the school told me that I need not be concerned about it; whenever I left the school and went to my house I could do all these things. After I had been a few months in the school, the first message to me was that my mother and sister were taken with cholera and that my mother died. This my father did not come and tell me, but told Nicholas secretly, that he might tell me in such a way that I might not be over taken with sorrow, and be in an inconsolable state. My friend Nicholas called me and told me that God was pleased to take away my mother by death, and now that I must be comforted and trust in God, etc. But at that time I did not know what christian consolation was; I was in deep sorrow when any one conversed with me respecting my friends.

This being known to Mr. Poor, he often called me to his room to pray with and comfort me. While I was mourning for my mother, intelligence came that my father and grandfather were taken with cholera and had died also. As the cholera was raging Mr. Poor did not allow me to go home. But after the cholera ceased, some of my friends came to me and said that I must take permission from Mr. Poor and leave the school and come and live with my sister, and that they would take care of us and our property. But by this time Mr. and Mrs. Poor having become as my kind father

and mother, I was quite unwilling to leave the school. However, my friends were very importunate in teasing Mr. Poor to let me go home and live with them; but I was quite unwilling. They once brought my sister and she also besought me that I should leave the school and come home. I was greatly troubled on account of the wishes of my friends in my mind, and went to my friend Nicholas to ask his counsel. He said that I might not leave the school, but send away my relatives. This made them quite angry, and they went away, saying that my parents had sold their son. Mr. Poor one day took me with him and came to my house to see my relatives. As soon as they saw me they shed tears and requested me to stay at home. Though Mr. Poor told me that I might stay at home a few days and then come back to the school, I said to him in English, No, no; for I feared that my friends would scold me and carry me to another parish where my friends lived, and so came away immediately with Mr. Poor. After a few months the Tamil priest went and told my uncle that I must be called from the school in order to do *antaishty*,* a great ceremony for my deceased parents. My uncle one day early in the morning came to Tillypally and whispered to me and said that I must come and perform antaishty for my parents, that would not be known to Mr. Poor. Having learned by this time the follies of such vain and expensive ceremonies, I immediately ran to Nicholas and told him the fact and wished him to go and tell Mr. Poor not to give permission to my uncle to carry me home. Mr. Poor having known this did not give my uncle permission to take me away with him. My uncle being disappointed, became angry and went away and related the thing to my friends. From this account they were very much displeased, and some of them said that all the good things which my parents had bestowed upon me were in vain and they hated me more and more for some time.

From his Conversion till he became a Preacher.

When I had pondered all these things in my mind, my determination was that I would be quiet and go on with my

studies and leave all my concerns to the providence of God. On the whole the death of my parents was a good thing for my soul. At this time my attention was awakened to religious things and I prayed often to God. Often my schoolmasters made this remark that I was a boy of sorrow. That my moral character might be unimpeachable, I was very cautious about telling lies, stealing, disobeying the rules of the school, being inattentive to the meetings, etc. These things were noticed by Mr. Poor, who wished me to be employed part of the day in teaching the girls in the boarding-school, which I accordingly did. At this time there were several objections made by the people against females learning; they despised the girls and their teacher and also their parents for sending them to the missionaries' houses. Often my classmates showed a spirit of contempt for my being a teacher of a girls' school. However, I had encouragement from several christian friends, such as Mr. Christian David, Mr. Mooyart, and others. Though the people formerly had a low opinion of the girls learning, yet after Sir Richard Otley came and examined them in their studies, and made a present of fifty rix dollars on hearing their good reading in Tamil, they began to see that the English people had the same regard for the education of females as for boys, and others sent some of their daughters to the day schools.

On April 24th, 1821, being considered by the church-members a proper candidate for admission to the church, I was baptised by Mr. Poor and received into the church of Christ. As this was a new thing among the people they despised me; and indeed it was the remark of a young man that I had become mad by taking the flesh of a corpse. He said that the missionaries were wont to take the flesh of their dead friends and give to the people and make them mad. I understand by his remark that he had some notion about the death of our Saviour and of his blood, so I explained to him the reason of our commemorating the Lord's supper, but he did not believe it.

After I became a church-member it was my habit to talk to the people about the way of salvation. This was my habit also in the school, when I taught the girls. After they had done their reading I usually made some remarks on the same chapter. Some of the girls, by attending several meetings held by Mr. Poor and other missionaries, gradually became a little anxious about their souls.

* This ceremony, called antaishty, is made by the priest, at the expense of any sum from five to two hundred rix dollars. They expect that by this ceremony the soul will rise with the body and go to heaven. Perhaps they mean the spiritual body, which they think dwells within the material body. This ceremony is especially performed by sons to their parents, not by daughters.

But in April, 1821, when they witnessed the sickness of Mrs. Poor and heard her last advice to them, they became more and more serious; and after a few months two or three of them became hopefully pious, and were received into the church. In August 13th, 1821, as Mr. Poor was satisfied that the larger girls had become expert readers in Tamil, and were qualified to teach the other classes, he told me to leave the teaching of the girls and to go to the day schools by turn, and to spend some time in a school every forenoon, and then go among the people of the same village to read tracts, distribute them among the people, and to keep a journal, stating the number of the people I conversed with, and the remarks which they made to me. I used to read this journal to Mr. Poor every Friday evening, and get answers to the difficult questions which the people often asked me.

After the death of Mrs. Poor, Mr. Poor, Nicholas, and I were quite engaged in going among the people to make known the way of salvation. They said that Mr. Poor was deranged after his wife was taken away by death; that Nicholas labored for his wages, and I for the rice which I get from the missionaries. However, this gave us no discouragement, but the contrary. This was my general course, that is, visiting our schools and being among the people most of the forenoon in the week, and in the afternoon attending to my own studies and teaching some of the boys in the lower classes in the boarding-school. In July, 1823, I entered the Central school at Batticotta and continued a course of study till September, 1828. In October, 1828, I entered into the theological class at Oodooville and went through a course of study under Mr. Winslow till September, 1829; and on January 20th, 1831, was licensed as a native preacher.

Difficulties encountered by Native Preachers—Other Notices.

There are several difficulties in the way of persons in this country becoming preachers of the gospel. Those who do not know the value of the soul and the excellency of being the servant of God in making known his word, think this a low work. At the time of my being licensed to preach, some of my friends said that if we should entirely devote ourselves to the work, we could not be employed in other places under the government, nor be married among our

friends or Tamil people. Even the missionaries told us to count the cost before we entered into this solemn work. Accordingly we both, brother Goodrich and myself, made an agreement with God and with the missionaries, and so entered into this work. We have no help but from God and his servants. The learned men in this country and the brahmins are not pleased with us. The more the light of the gospel shines in this country the more preachers will be needed. We hope that there will be many more in two or three years hence. All the superintendents in the seminary are church-members. They are studying with the expectation of becoming preachers of the gospel. There are twenty church-members in the class over which I am placed, by the principal of the seminary, as a superintendent. In the whole seminary there are about forty church-members, besides the superintendents. The number of christian families is also increased. There are six such families connected with the church at Batticotta. Three of the females at the head of these families are from the school at Oodooville. The other two were taught in Tillipally. On the 8th of May, 1833, I was married to Fanny Coit. That day several of our friends had a great prejudice against us on account of our being church-members, and for not observing Tamil ceremonies, etc.

Another new thing is, several societies were formed in this country since the missionaries came. The people did not know what the Bible, moral, and the missionary societies were. The native church-members themselves, on the 24th of May, 1832, formed an Evangelical Society, and they appointed brother Goodrich the secretary, and myself the president of the society. We have a committee of seven persons including us. The committee of this society will publish a report of the mission at Vallanady, and of some other improvements which they have made.

We are happy to hear that our benefactors in America are more awakened to the importance of sending missionaries to the different parts of the world, and that they also wish to help those who wish to help themselves. It is our prayer that many of our countrymen may be converted by the preaching of the gospel which is sent us through the instrumentality of Christians in America. There is no doubt that the great Head of the Church will carry his work forward, even in this dark heathen land.

Indian Archipelago.**EXTRACTS FROM THE JOURNAL OF THE
LATE MESSRS. MUNSON AND LYMAN.**

[Continued from p. 299.]

Messrs. Munson and Lyman passed a fortnight at Padang, collecting information respecting the islands and their inhabitants, which they were about to visit, and making the necessary arrangements for their tour. Having completed their preparations, they set out for the Batoo group on the 12th of May, and spent a month in that group and at Nyas, visiting the principal places, and making such inquiries as were recommended to them in the instructions received from the Board. The following extracts contain the substance of their remarks and observations upon the islands, and the manners, customs, moral condition, etc., of their interesting inhabitants.

***Physical Features of the Batoo Islands
—Employments of the Natives.***

The physical character of these islands is too strongly marked to be passed unnoticed. The whole Batoo group, so far as my observation extended, rest on a solid bed of limestone. In some places it forms the basis of the shore, against which the sea beats with inconceivable violence. The continual dashing of the waves has cut out numerous irregular channels; yet the incorporation of recent shells and fragments of vegetable matter with the solid rock is certain proof that these immoveable foundations are making rapid conquests upon the dominion of the deep.

The soil is a light sand, intermixed with a black mould, evidently originating from the decomposition of vegetable matter. Under proper cultivation it might soon be made to produce all the necessities and luxuries of a tropical climate. Among the fruits, the plantain, the pineapple, the shaddock, the jamelaw, (rose apple,) the lime, and orange flourish well, and are as cheap and abundant as in Java. Potatoes and sago are also extensively cultivated. The latter is the principal article of food among the Niyas and Malays. The rice used is brought from the island of Niyas. Hogs and fowls are found in great numbers in all the inhabited islands. Wild hogs are abundant; and in the large islands monkeys literally swarm.

The principal employment of the inhabitants is fishing and making cocoa-nut oil. The food of the Niyas is sago and fish; of the latter they take an abundance on the shores, besides immense numbers of shell-fish, which abound on the reefs of lime-stone. They plant large groves of the sago on the marshy parts of the islands, which form a shade so perfect as to be actually dark at noon. The air issuing from these groves resembles that coming from a damp and confined cellar. Large numbers of the sea-slug, so much admired by the Chinese, are taken on the coast and sold at an exorbitant price. The manufacture of cocoa-nut oil may be called the business of the inhabitants. Twelve or fourteen good cocoa-nuts will make a quart of oil, which sells to the Chinese at the rate of twenty cents per gallon. Even at this low price, so abundant are the materials, that some of the Niyas have not only a competence, but may be esteemed wealthy.

The climate is said to be unhealthy. The truth of this will not be questioned, if we look a moment at the condition of the soil. Most of the islands are low and swampy and the soil is covered with vegetation which is constantly springing up and decaying. With the exception of here and there an acre occupied by a Niyas village, the whole is a wilderness. The effluvia arising from such a mass of decaying matter, especially from the plantations of sago, must contaminate the atmosphere, and load it with pestilence. However, I am fully persuaded, that were some elevated position chosen, (and nothing is necessary but to go and take possession) and the forest cleared away, it would be found as healthy as any station in a tropical climate. The most destructive pestilence that has ever visited these islands is the small pox. Eight years ago this terrible disease swept over them and hurried nearly half the population to the grave. To this may be added intermittents, diseases of the bowels, and an ugly looking scurf, which I suppose a species of the leprosy, and with which one fourth of the population are more or less affected.

Structure of the Villages—Customs.

A Niyas village is altogether *sui generis*. A suitable place is selected at a short distance from the sea-shore. An oblong square (perhaps one hundred yards by seventy-five) is enclosed by a substantial stone wall, seven or eight feet high, and as many in thickness.

Next to the shore is a narrow gateway strongly defended. The two ends and the back side of the square are occupied by houses. On the right or left, near the gateway, is a large well fifty or sixty feet in circumference and ten feet deep. Every one who draws water, descends into it by a flight of steps. Near the well is an inclosure designed as a bathing-house for females. The well etc., is the property of the village. The head-man's house usually occupies the middle of the row of houses that fronts the gate. The houses are all united and connected with each other by small doors. They are raised on posts eight or ten feet from the ground, and are all of one story. Besides the back room, which is occupied mostly by the females, there is but one room to each house. This is a large hall, with the entrance at one side. On the front is an elevation extending across it, and above that another which answers for a seat. Near this is a sort of lattice work across the front of the house, which serves for a window. The whole is surmounted by a roof altogether disproportionate, being as high as all the rest of the building. Near the house of the head-man is a flat stone elevated two or three feet, as a stand before which the village meetings are held. In the centre of the yard is the village god, placed in a little inclosure beneath an attap roof. The remainder of the inclosure is a common, kept very neat and free from rubbish, for purposes of walking and athletic exercises.

On the whole, for neatness of design, for skill in workmanship, and cleanliness, a Niyas village far surpasses any thing I have ever seen among the Malays, or had ever expected from a people who are still ranked among barbarians.

The customs of the Niyas men are no less diverse from those of all other nations, than their habitations. Every extraordinary event among them is attended by a feast. Indeed I doubt whether there are any occurrences that are considered proper occasions of mourning. A birth or death, a marriage or the visitation of a pestilence, are all attended by feasting. Each village owns a number of hogs in common. When a great feast is made, several villages unite, each furnishing several hogs. After enough are killed for the occasion, each village receives of the remainder according to the number sent. The division is always made without dissatisfaction or disturbance.

The Niyas have a bad practice of cutting off the front teeth level with the gums, under a mistaken notion that it adds to their beauty. The god of fashion reigns here as well as in more civilized society. This is done at twelve or fifteen years of age. It is a very painful operation, and is followed by several days' illness. The practice injures their voices much. They marry young—the female sometimes at ten, and the male at fifteen. This is done by asking the consent of the parents, sometimes of the head-man. Then comes a feast, and the work is finished—they are husband and wife.

The priests are numerous. Their principal employment, as priests, seems to be to make likenesses of the evil spirits, and hold becharas (conversations) with the devil, in cases of sickness. For this they are well paid, yet their income from this source by no means meets their wants. They labor daily as other citizens.

In person the Niyas man is better built than the Malay—his skin lighter—body more slender, and by far more athletic. Their countenances indicate greater intelligence than I have yet noticed in any of the tribes of the east. Their language is peculiar to themselves. Their words are uttered with great rapidity, and they are really the most noisy people I have ever seen.

No man is without arms, which consist of a wooden shield four or five feet in length, and eighteen inches in the middle, but tapering to a point at each end. Besides this they have the spear, kris, and sword. Their warlike exercise consists in a dexterous leap, so as to conceal the body behind the shield; then a plunge or two with the spear, when it is dropped and the sword is drawn, and brandished twice or three times; which closes the whole. The horrid aspect which the countenance assumes during this exercise is indescribable.

Their dress is simple in the extreme. The men wear a few strips of party-colored cloth, not enough to cover their nakedness. The women put on a narrow sarong, and a sort of yellow scarf, to cover the shoulders. The men have rings in the right ear, and on the right arm and fingers. The women have rings in both ears, and armlets of brass. The wives of head-men have the latter of ivory. Their ears are perforated with enormous holes, and so loaded with ornaments as to amount to deformity.

Superstition of the Natives—Moral Character—Encouragement to Missionary Labor among them.

It cannot be denied that the natives of the Batoo group are superstitious, and in many respects degraded; yet they are not in a hopeless state. It cannot be denied that they have "gods many." A shapeless piece of wood, a branch of a tree, or a bundle of palm-leaves is a god; that is, it is sacrificed to, because, they say, "it is customary." We see a few rude gods placed on a stand, and beneath them the jaw-bones of hogs sacrificed to them, suspended as an antidote against disease. We see the mat, or the plate, or the chest of the dead man placed by the side of the way which leads to the village, with the impression that his departed spirit may need them in the world to which it is gone. We see gods fastened up in the fields as we walk about, as if, (which is literally true,) there was no room for them in the house. Indeed, wherever we turn our eyes, we see marks of the most childish superstition and ignorance. Yet this does not throw the people beyond the designs of sovereign mercy. Their superstitions sit lightly upon them. When questioned as to the use of their most solemn services, they seem not to know, and even laugh at them, and say, "We do it because it is customary." In almost every respect they are singular and paradoxical. Though scattered, they are collected; though ignorant, they are intelligent; and, though superstitious to the last extreme, yet they appear to be without any thing that can claim the name of religion. The good god to whom the spirit goes when separated from the body, they know nothing of. He receives from them no homage, nor are his claims acknowledged in any of the forms of sacrifice in use. All their sacrifices are to propitiate the evil spirit, and to avert the calamities which he has power to inflict. Rude likenesses of this god are tenfold more numerous than even the population. To secure his favor is the beginning and end of their religion. The awe usually felt at the idea of a superior power, and especially the high and holy sentiments of love and gratitude towards an all-wise and benevolent Father, which the Bible reveals, not only, do not exist, but as yet they are probably without a name.

But, with all their imperfections, they possess many redeeming qualities. They are not so low in the scale of morals as most heathen who have lived without the

restraints of the gospel. Murder, drunkenness, and theft are seldom known. Divorce does not often take place. Lying is fined; and the intercourse of the sexes is not such as it is in most heathen countries. They have minds, which, if cultivated, would make valuable acquisitions to the world of intellect. They have moral feelings too, which, if renovated, restrained, and directed by the benign influence of the gospel, would make accessions to the cause of Zion over which men and angels would rejoice together.

There are considerations arising from the external circumstances of the people which point, them out as objects of immediate attention. Families are not scattered abroad as among many other races; but they live together in compact villages, of from 50 to 300 or 400 souls. A small bell rung in the yard would, in a few moments, collect the children of a whole village for school. Their houses too, are admirably adapted for religious meetings. The ringing of a bell might collect all the people in one of those large halls, in front of which is a little elevation, as if designed for the christian teacher to stand on (and God grant it may be so) and explain the sublime truths of the gospel.

From their constant and familiar intercourse with each other, there must be a great similarity of sentiment and feeling. They are likewise much influenced by the opinions of the head-men. These are perfectly accessible at all times to the christian teacher. The approbation of a head-man is little less than the approbation of a whole village. Religion introduced in this way would not encounter opposition arising from unpopularity. It would go, as it has done in the Sandwich Islands, sanctioned by the royal approbation. In a limited sense, kings would be nursing fathers, and queens nursing mothers to the church; while the wisdom and prudence of a christian missionary would avert those calamities, which, in former ages, have followed in the train of popular applause.

(Mr. Munson.

Situation of Niyas—Language—Districts—Slave Trade.

The island of Niyas is situated so near the equator, that it can scarce be said to have any regular monsoons. There is rain at all seasons of the year, and but little certainty in the winds. It is now the southeast monsoon, and a fair southeast wind brought us here from Batoo.

But of the fifteen days we have been on the coast, the winds may be said to have been irregular—sometimes northerly or northwest; and again southerly in the day time. In the night they have been fresh and cold from the shore, from a little before sunset to sunrise or a little after. There has been rain either where we were, or within sight, every day.

The common Niyas speak five different dialects. The dialects are a mere modification of the original, the principal words remaining the same. Besides these there is the court dialect, or that used by the rajahs in their public consultations and in all conversations upon affairs of state. This can, much of it, be scarcely understood by the common people.

The island is divided into several small districts, containing a number of villages. Over each village is a chief, and over the whole district is a head chief, or two head chiefs in colleague-ship. The head chiefs of the district, however, exercise no unlimited power, but act as moderators of their councils, etc. In the middle and northern districts all causes are decided, and all justice consummated by a counsel of all the chiefs in the district, in which they use the court, or high dialect.

The great mass of the population reside in the southern half of the island, in walled villages; while that of the middle and northern is more scattered; and though residing on the summits of the hills, yet not generally in compact bodies, or in rows of connected houses. Their dwellings are detached and circular.

The south is more given to trade than the north. It is principally in slaves and rice, which they exchange for tobacco, iron, steel, and cloths; the people in the interior trading with the rajah nearest the coast, and he with the boats and ships. The slave-trade causes every man's hand to be against his neighbor; and the greatness of a man is known by the number of great heads he possesses. Foreign heads stand in high estimation. Those of the Chinese higher than the Malays, and white men higher than either. Those who are most wealthy generally come into possession of these heads, as they are able to pay so high a price, that those who take them cannot afford to keep them. At the north the people are more quiet and peaceable. In all other respects, I believe the same manners, customs, and laws pervade the island.

In Erenogeah and Goenong Si Toolis districts there is much parental and filial

affection, but in the southeastern districts scarcely any at all. A man, there, seizes his neighbor, binds him, and offers him for sale as a slave. If the unhappy man complains to the rajah, a few dollars from his captor makes all quiet, and he can obtain no redress. Sometimes in this way parents sell their own children, and children their own parents. When a man's wife dies he makes nothing of selling a child or two which she has borne him, to purchase a second wife. As to the number of slaves annually carried from here, there are conflicting opinions. One who has many years been engaged in the trade in slaves says, 200 from the whole island. Another who has resided here fifteen years and was formerly engaged in the trade says, 1,000 from Sumambawa alone. Perhaps they will average 500 per annum.

Females—Marriage—Crimes and Punishments—Hereditary Sovereignty—Productions.

In some respects the women appear to have a kind of equality with the men; and in others seem to be degraded, according to our notions of degradation. They are not allowed to eat with the men, and are compelled to labor as hard, or rather harder than the men. Still no man can purchase anything without the wife's consent—her share of labor entitling her to a share of the expenditure.

A man can marry as many wives as he can support. The rich men do not stint themselves. When a man is once married, there is no divorce. The price of a wife is according to the rank or wealth of her family, varying from \$100 to \$600, payable only in gold. No man can marry out of his own village or clan. Girls are marriageable at all ages, and the men when they are able to purchase a wife. A man of thirty years may be seen with a wife of six or seven.

Property descends in the family equally among the sons, and the price of their sisters is equally divided among them. A man has the liberty of seizing his neighbor's wife in the village or any where else, *publicly*, and carrying her away to his own house. If his neighbor dare not fight him in single combat, the man can keep her by paying to her family more than the other man paid; and yet were that man to touch, *privately*, even the finger of his neighbor's wife, he would, (if she made complaint) be put to death.

Adultery is punished by strangulation of both parties. Murder is punished by

death. Theft according to its degree—plantains one degree of fine, potatoes another, etc. Stealing gold and men is punishable by death. But with respect to these crimes the system of bribery spoils all law. By paying his chief a certain sum, and intimating to him a wish to do this or that, if the chief thinks the sum sufficiently large, there is no trouble in the way. This is all the support the chiefs receive from the people. The penalty for poisoning is that the criminal and all his relations shall be put to death, or sold into slavery, and their property confiscated to the chiefs. This is one of the most rigidly executed of all their laws. Here there would be no room for bribery, for no one could afford to give a bribe so great as all the property of a man and all his relations.

When a rajah dies, his eldest son, or if he has no son, his nearest male relative, or if he have none, the man who will give to the people the most money, is made rajah. Women are never allowed to assume this power. When a man is to be introduced into office, the people assemble and make a great feast, dance, and have a day of great rejoicing. They also carry upon their shoulders a platform, on which the new rajah exhibits himself in a dance.

There are on the whole island about 1,500 Malays, (800 or 1,000 of whom reside at Goenong Stolis,) 300 Chinese, and 40 Bugis. The chiefs being now country-born, are on an equality with the Niyas chiefs, and sit in the council of the district.

There are on the island, deer, hog-deer, monkeys, hogs, dogs, and cats. There are no other animals of consequence among the Niyas. The Malays have also buffaloes and goats and three or four horses. Snakes are plentiful. There are no singing birds. Small green parrots are found. Fowls are raised, but not in great abundance, consequently they hold a high price. The more common fruits of the climate have been introduced by the Malays. Coffee is raised sufficient for home consumption, but not for exportation. It is not equal to that of Padang. Besides slaves, rice is almost the only article of exportation; and this, principally, from Sumbawa and Goenong Stolis.

Diseases among the Natives—Ideas of God, etc.

The island is generally healthy. Last year the small pox raged all over it, carrying off a large portion of its inhabitants.

At Goenong Stolis alone, out of the Malay population 150 died, and the mortality is said to have been in that proportion all over the island. When first taken the natives make a decoction of the leaves of a plant, which has a very cooling effect, until the poeks make their appearance; the patient then bathes in cold water for three days several times a day. This is all the treatment. If this does not succeed, they make a sacrifice to Satan. The disease for which the Niyas have been renowned wherever they have been known, and whose existence has been disputed, we can bear testimony actually exists, and is not confined to any particular portion, sex, or age. Nor is it confined to the Niyas themselves, nor their island. It is found at Batoo and Padang, and I have seen cases of it among pure Malays. It does not seem to be a *leprosy*, as some would have it, not affecting the general system, but merely existing on the skin in a kind of white scurf. It is exceedingly disgusting in appearance, as the body is almost entirely naked. Many of the Malays complain of head-ache and affections of the eyes, also of an affection of the bones, which wastes them away gradually with much pain.

The Niyas have no temples, nor what may be strictly called public priests. They have no holidays. They believe in two gods, *Lo-ve-langi*, the benevolent God above, and the least powerful while men reside in this world; and *Batoo-Bedami*, Satan, who has power over all men and evils in this world. To the latter they make all sacrifices, as being the most powerful. These are made through the intervention of the images in their houses.—Besides these representations of Satan, they have, in their houses, images of all the family who have died, and when they make a feast, they give a portion to these, believing that when they cease paying their respects, evil will befall them.

We observed among them no signs of a musical taste. We saw no instruments of native manufacture, except, perhaps, one or two rude drums, which must have been patterned after the Malays. Their song which accompanies the dance is a rude kind of bawling.

Their drink is water, and the water of the young cocoa-nut. They have, however, a fondness for the "*good creature*," and their great feasts are closed with a distribution of intoxicating drink, manufactured from the palm, which causes quarrelling, and sometimes fighting and the death of one or more.

A very singular trait in the character of this people is, that though living on an island, surrounded by the sea, yet with other lands in sight from their shores, they should still remain so insulated. At the north they have no boats at all; at the south but few, and those small. Except the emigrations to the Batoo group, they have never ventured out from their own land. Neither does curiosity, love of trade, or enterprise lead them to travel into different parts of their own island. As a general thing they seem contented to live and die in their own native village. This character, combined as it is with intelligence, is certainly favorable to the instruction of any locality; though not so to the rapid scattering of light over the whole island under the instrumentality of a few laborers. It is to be hoped, however, that missionary labor will establish mutual confidence, and conduce to the cultivation of a more active spirit of general inquiry and general intercourse.

Character of the Malays—Course to be pursued by Missionaries.

We are quite glad that we were able to remain sufficiently long at Goenong Stolis to learn the character of the inhabitants. Had we given only our first impressions of the Malay character, it would have been favorable in the extreme. Their character, like their language, is a curious compound. Having emigrated originally from different parts of the Sumatran coast, they have brought their peculiar dialects and jumbled them all in with Niyas so as to make almost a new language; neither understanding the real Malay, nor being understood by one who understands that only. Their numerals are Niyas. So their character. They have all the openness, frankness, and loquacity of a Chinese; but it extends no further than they are able to make something out of you. Further than that they are cold, indolent, and listless. They live on good terms with the Niyas, buying their rice and slaves, and supplying them with iron, steel, cloth, and tobacco; not encroaching on the hill land, and the Niyas not caring for the low land.

None of the Malays, I think, will oppose a mission on their own account. They were very desirous we should settle down here and civilize the Niyas, and teach them to wear cloth and trade like men; and not any longer live like beasts and birds. For a missionary, however, to live in Goenong Stolis would

be out of the question, owing to the extreme filthiness of the place. Besides the low lands on the coast are too wet, and, were they of greater extent, would be unhealthy altogether; as it is, the hill country, among the Niyas people themselves, is the place for a missionary. But it will not do for him to live there exposed to every blast. He must have a comfortable house that will shelter him from the sun by day and the damps by night, and the rain at all times. But then he ought not to attempt a residence until he becomes in some degree acclimated. Nor ought he to reside among the people in their unsettled state without a tongue of his own. Until a man can get a little knowledge of the language and character of the people, and convince them of his good intentions, he could not avail much.

I would say, send three men of good constitutions, hardy men, who are shrewd and intelligent, and prepared for their work, not excepting medical knowledge: let them live a while with their families at Padang, until they have acquired some knowledge of the Malay and Niyas character and language, and of eastern habits generally, and have become a little acclimated. Then let them obtain their door and shutter fastenings, nails, and other iron work, their head laborers, etc., at Padang, and, leaving their families, proceed, one to Batoo and two to Niyas, visit the chiefs and people, and locate themselves, erecting cheap, temporary, but comfortable houses; make all suitable inquiries and observations as to the mode of living and obtaining supplies;—then return to Padang, and with their supplies and families proceed to their respective places. I would have the man stationed at Batoo keep his eye on Niyas, and when a new supply is sent out, send a new man always to Batoo; and let the one who has become acquainted with the Niyas habits and language proceed to the island of Niyas itself.

Perhaps four men should be sent out, and one reside continually at Padang. His labor would be continually with the Niyas—but then all the region round about Padang, with its many thousands, would be brought under his influence. This would preclude the necessity of the Board's having an agent there. But he should be a shrewd man. Send the best man there or none—one who has sagacity enough to manage public business—learning and gentility of manners enough to exert an influence over the European population—zeal enough to be always on

the alert among the natives, and piety enough to be content with the reward from his Father in heaven, and to let his light shine before men.

The missionaries at Niyas will find that letters from government, etc., will not procure for them so much respect and attention as their American name, their own character, and their own purses. The Dutch name is every where feared by the Malays. By no people, perhaps, is it more hated than by the Chinese; whereas they hail as a friend every Englishman or American. Still the favor of government must be obtained as far as residence, etc., are concerned;—and nominally, government affords protection to all who have leave of residence, by application to the nearest civil officer; but it is such a heavy machine, and moves so slowly through its different grades of officers and under officers, that the best protection would always be the affections of the people among whom a missionary resides.

His greatest obstacle, wherever he resides, will always be the slave-trade. To this his attention should always be directed, and, when his inquiries are complete, report to his excellency the governor general, the true state of the case, and also to the king of the Netherlands, and seek to have the wrongs of the Niyas redressed. This may be said to be the great *primary* obstacle—and a secondary one consequent upon it, the unsettled and warlike spirit of the people. Slavery has existed among them, without doubt, before purchases began to be made by foreigners, but the internal demand could not, at any time, have been great. We cannot expect that their spirit of warfare will cease, until they come to have their minds employed on higher pursuits.

[Mr. Lyman.

Constantinople.

EXTRACTS FROM A LETTER OF MR. SCHAUFFLER, DATED JAN. 27, 1835.

Method of Instructing and Elevating the Jews.

THE circumstances under which the badge of honor was conferred on the Armenian and Greek patriarchs, were mentioned at p. 219.

The Jews here have put their *hokam bashi*, or chief rabbi, out of office, and have installed in these days another, a young man who has just now received a

Nishan, or sign of honor, like the Greek and Armenian patriarchs. There is some talk about this young rabbi, as though he would be more humane and forbearing with those who think on the coming of the Messiah. But time will be the best teacher as to what changes his administration will carry along with it. At all events, if they keep bending the bow as strongly as they have done for some time since—and they are obliged to do it—the bow will break. If a spirit of inquiry spring up, it will work its way through, no matter what course they pursue, whether the one of Gamaliel or the one of Caiaphas. Still, if the most favorable appearances should come to the day, unless a spirit strictly miraculous is poured upon this nation, we shall have to keep to the principle which I ever deemed the only one of true promise in the case of the sunken people of Israel—i. e. to the principle of affecting and lifting out of the mire the whole mass of them. If we leave the nation in their degraded state, the few or the many inquiries who may from time to time visit us and desire admission to baptism, will be poor and low, and a continual trial to the missionaries, and an unceasing stumbling block of good benevolent people at home. But I have another reason for considering efforts upon whole nations the only true missionary principle of our age; I mean the promises of God, which are all *national*. On this subject I hope to send you soon some thoughts for publication, if you shall think them proper to be printed. My mind has been much occupied with the idea of late. In its present undigested state it appears to my mind like a boundless landscape, covered and veiled with the hovering morning dew. When the sun shall rise upon it, and the dew fall, it appears to me it must reflect the sun-beams from ten thousand thousand leaves and blades and trees of an interminable region. But perhaps my dreams deceive. Not unlikely the thing has long been familiar to your mind and appears only new to me.

Greece.

JOURNAL OF MR. RIGGS ON A VISIT TO ARGOS.

Mr. Riggs left Athens March 25th, to make a short tour for the purpose of fixing on a suitable place for a new station. Argos was fixed upon as a promising field, and Mr. and Mrs. Riggs shortly after removed to that place.

The first paragraph relates to Egina, where he was detained by a storm.

March 28, 1834. Called on the well known hero of the fire ships, C. Canaris, for the purpose of giving him some books which he had requested in a letter to Mr. King. He wished them for his children, for whose education he seemed to feel truly solicitous. He remarked that he found it especially difficult to obtain books of a moral and religious nature for them, at least such as they could understand, and from which they could derive any benefit.—Spent some time also in the central (classical) school. There are four professors and several assistant teachers. The number of pupils I could not learn, as a considerable number of those who attended the lessons are not enrolled as pupils. The number is probably not short of two hundred.

29. As there was no opportunity for Epidaurus, I visited the school again. With the primary school of Mr. C. I was much pleased, especially with the arrangements for securing a regular attendance of the pupils, and in the good order in every respect which appeared to prevail. I encouraged the teachers to write Mr. King for a supply of books of which the school is much in need.*

30. Sabbath. The director of the Orphan Asylum called. I took occasion to converse with him at considerable length on the importance of the Sabbath, the right manner of observing it, etc. He assented to the views which I expressed, but excused what he acknowledged was lax in his own practice, on account of the difficulty of pursuing a course entirely opposite to those around him. The more enlightened of the Greeks, so far as I know, take theoretically strict views of the mode in which the Lord's day should be observed.

In the afternoon Mr. C., the teacher, called. He spoke of the necessity of some books being printed which might serve as a help for the understanding of the Scriptures. Without knowing that any such book had been published, he gave, in describing what he felt as a want, a very good general description of a book, a copy of which I was happy to be able to put into his hands, viz. a

*This is the only way in which I could distribute books during this journey, and this I did in repeated instances. According to law no person can distribute books in any part of the country without a book-seller's license for every place where he distributes them. Having this license for the place of our residence, however, we can of course answer orders from any part of the country.

translation of Bickersteth's Scripture Help.

31. Sailed for Epidaurus at eleven, A. M., and arrived in about three hours. The day was fine. I visited the foundations of some ancient walls, and two or three broken statues, the only remains of ancient Epidaurus. The modern village which bears its name is quite inconsiderable.

April 1. Walked out a little before sunrise to the church, which is situated on a small promontory northeast of the harbor. It resembles, in the simplicity of its exterior appearance, some of the retired village churches of our country. As I was meditating on the "glory departed," my attention was suddenly arrested by the splendid appearance of the eastern sky. The sun was just below the horizon. The clouds, tinged with more than a golden brilliancy, presented, by their peculiar conformation, the appearance of a city. I seemed to see its walls, its towers, and its battlements, all arrayed in living lights; and forgetting the beautiful scenery by which I was immediately surrounded, I felt as one beholding the glories of the upper world, and I involuntarily exclaimed aloud, "Oh God, make my soul worthy to enter the golden city!" Even in this land, famed for the beauty of its rising and setting suns, no scene of the kind which I had witnessed could compare in splendor with this.

At ten minutes past six we left Epidaurus, and reached Napoli about four P. M.

4. In the afternoon proceeded to Argos. Had a very pleasant and satisfactory interview with the eparch, and with his father, the venerable Peter Mavromichalis. Lodged at the khan.

5. Rode to Tripolitsa. Although the morning on the plain below was fine, yet we saw that clouds were lowering among the mountains, and soon after we ascended the Parthenion pass through a drenching rain. On reaching Tripolitsa, at twenty minutes past five, P. M., we found the weather that of December, the tops of the mountains on all sides being covered with snow.

6. Sabbath. Weather still more wintry than yesterday, with rain nearly all day. Notwithstanding, as it was the feast of the Annunciation and a *double holiday* (as those annual festivals are called which occur on Sunday), the neighborhood of the place where I lodged was a scene of boisterous mirth.

7. Having suffered from the inclemency of the weather, and the want of convenience, and hoping to revisit Tripolitsa on my return in a milder season of the year, I determined to prosecute my journey to-day. Called for a few moments on the nomarch at his office. He states the population of the city at four thousand two hundred. Tripolitsa (or Tripolis, as it is now called in all official documents of the government), is rising from the utter desolation, caused by Ibrahim Pasha. Many of the houses are large. There are also primary schools of both sexes, and a Hellenic school.—The southeastern part of the plain is now occupied by a large pond, formed by the stopping up of the subterranean passage by which the waters of the plain were formerly drained off.

Left at half past nine, A. M. In about two hours passed the ruins of the ancient Mantinea. Reached the village of Candela a little after four, P. M. The last two miles we rode through a heavy rain. Here I was much interested in the man at whose house I lodged. For a peasant, he was unusually intelligent and inquisitive. Our evening prayers gave occasion to a long religious conversation. My host seemed to be struck with the fact that a stranger, who would eat meat during lent, not only could be a Christian, but even gave some evidence of being devout. He was also much struck with the incidental circumstance, that while engaged in prayer, I faced the north and not the east, as the Greeks make a point of doing. He inquired particularly concerning our views of the great truths of religion, which I explained as well as I was able. The seriousness which he, as well as other members of the family, exhibited, led me to indulge some hope that our visit here will not prove in vain.

8. Left at a quarter past seven, A. M. Our road led through a very bare and mountainous region. After two hours reached the entrance of one of the wildest of those glens with which this part of the country abounds. Here we were somewhat startled on meeting three rough looking men in course, rustic garments, and armed after the manner of the old irregular soldiery. We soon found, however, that they were placed there by the local authorities to guard the pass from robbers. They civilly enough demanded our passport, which they acknowledged themselves unable to read. Being satisfied, however, by the seal that our intentions were honest, they allowed us to pass on. Emerging from this glen we found ourselves on the

shores of the lake Pheneus, or (as it is now called by the peasants) Phonia. This lake is remarkable, as it was also in ancient times, for being occasionally drained by a subterraneous passage. Such a process is now actually going on, having commenced about five months ago, during the same month that king Otho passed here on a tour of the Peloponesus. It is regarded by the peasants as a sign of peace, and of the confirmation of the royal power. It is at all events curious that, having been dry for ages, it began to fill up fourteen years ago, just at the commencement of the revolution, and that so soon after the return of peace it should begin to be drained. The new outlet was opened, it is said, by an earthquake.

Climbing along the steep and rocky pathway on the northern shore of the lake for three hours, we came to the village of Sevista, where, with considerable difficulty, we procured lodgings for the night. Indeed such was the shyness and fear of the strangers, which the peasants exhibited, that we should probably not have been able to procure any lodgings without the aid of the demogeron. This state of feeling is doubtless in great measure to be attributed to the extortions which they have suffered from the irregular soldiery. The lodgings which we did obtain were not much in accordance with our ideas of comfort. No partition of any kind separated the donkeys, which occupied one end of the hut, from the family and ourselves who lodged in the other.—The peasants were very ready to listen to the reading of the Scriptures. After I had risen to engage in prayer, and indeed had commenced, my host, astonished that I did not take the right position, called out, "Face this way," turning toward the east. As he seemed to be very ignorant, I did not think best to speak of it afterwards.

9. Left at six in the morning. In one hour passed at a little distance on the left of the village of Calyvia. It has eight hundred houses but no school. After an hour longer, ascending a part of the Aroanian mountains, now called the Hunter's Pass, we came to snow. We continued the steep and sometimes dangerous ascent for half an hour, finding the snow deeper and deeper as we ascended, until at the top it averaged a foot, and was not unfrequently two feet in depth. It was frozen hard, so that most of the way I walked on the surface. Passing the village of Planteri and the plain and villages of Sudena, we reached Colavryta, (now called after

situation for our future residence, I had looked with much interest to Patras. It seemed destined to become the third city in this country, and is already the commercial capital of Western Greece. Its population, although amounting at present to no more than three thousand six hundred, is rapidly increasing; and, so far as society and temporal comforts are concerned, Patras promises to become the most agreeable residence in the Peloponesus. In reference to our work, however, Patras has one disadvantage which appears to me far to outweigh all the advantages of personal convenience. This is the mixed character of its population, and the amount of foreign influence to which it is, and probably will continue to be, subject.—No public school exists here at present.

15. Took passage this morning in a caique for Missolonghi. Called to take leave of the nomarch, who kindly offered me a letter of introduction to the nomarch of Acarnania and Aetolia.

17. We succeeded in getting under sail yesterday about three, P. M., but were soon becalmed, and made but little progress during the night. Taking advantage of a light breeze, we came in sight of Missolonghi early this morning. This place can scarcely be said to have a harbor. For five or six miles out the waters are shallow, generally not more than four or five feet deep. Our little caique ran aground twice. The first time we succeeded with considerable difficulty in getting off by means of poles, with which the boats of the Missolonghi are generally supplied instead of oars. The second time it was found impossible to get off without unloading. Providentially there was a smaller caique lying near. We went on board this and at ten, A. M., reached Missolonghi. This is an interesting and important place, not merely on account of the tragic scenes of the revolution which were acted here, but on account of its being the chief town, and now the seat of government of the united districts of Acarnania and Aetolia. Its site is most remarkable, being a plain so little elevated above the level of the sea that the foss which surrounds the wall is filled with sea-water, making the place an island. This fact, and the fact that there are few parts of the town which do not exhibit stagnant water, naturally produce an unfavorable impression upon a stranger, and lead him to wonder that a town should ever have been built in such a situation. Yet Missolonghi has the reputation of being a healthy place, and the

nomarch assures me that it is so, and that the stagnant waters, being salt, are not productive of any injury.

Visited the public school. It contains one hundred and nine scholars. This is one of the few schools which have been sustained by the exertions of the teachers through all the troubles and uncertainties of public affairs during the last three years. I was gratified to observe that the New Testament was the reading book for the highest class.

Sandwich Islands.

EXTRACTS FROM A REPORT OF THE STATION AT KAILUA, BY MESSRS. THURSTON AND BISHOP.

Report for May 1834.

SINCE we last wrote we have been permitted, through the mercies of our Heavenly Father, to pursue, without interruption from the ill health of ourselves or families, our accustomed labors among the people; and we desire to feel our renewed obligations of devotedness to our Lord and Savior, and to show forth his praises from day to day.

Preaching.—Since the first of January one of us has preached every third Sabbath at Kaawaloa. This arrangement was made in order that Mr. Forbes might go eight or ten miles to an out-station to preach to the people, who very seldom attend at Kaawaloa, on account of the distance and the roughness of the way. With this exception, our two out-stations have been supplied as before. When we preach at that place, some of our most active and enlightened church-members conduct religious worship at one of our out-stations.

Besides these regular services there have been three protracted meetings held, two at Kaawaloa, and one at this place. The first of these meetings was at Kaawaloa, during which time there were a few individuals who became serious, and who have since given some evidence of piety. The second also was held there; and the third was held at Kailua. The result of this meeting we cannot at present speak of particularly. The meetings were well attended to the last, and the people were generally attentive, and some of them solemn. We are not able to state at present whether there have been any new instances of conviction or conversion, though we are not without hope that some such cases may have occurred.

State of religious feeling.—The general religious aspect of our congregation at the present time, we think, is more promising than it has been for a number of years past; and our Sabbath school has increased considerably since the commencement of the year. The governor takes an active part, and hears a class of his people repeat their verses. Among his train is a foreigner, a Frenchman, who recites his verses to him, and commits them, both in French and Hawaiian, and attends meeting regularly on the Sabbath.

The present state of feeling among the members of the church generally, we think, is of a more encouraging character than it has been heretofore. There is a greater degree of brotherly love, and more harmony among them as the fruits of it. There is also more circumspection, more christian watchfulness over each other, and more fervency in prayer, and they are more actively engaged in promoting the interests of Christ's kingdom, and more solicitous for the salvation of souls. Two of the number who were suspended, have been received again to the communion, and to the fellowship of the church, on evidence of sincere penitence. There are nine who still remain. And all but two are desirous to be received again, and some of them exhibit evidence of repentance, though not so decisive as we wish to see.

Addition to the Church, etc.—On the first Sabbath of December last, twenty were baptised and admitted to the church, nine males and eleven females, and thirteen stand propounded for admission at our next communion season.

Our meetings with the people continue the same as usual, with the addition of a daily prayer-meeting, and a meeting in the afternoon of every Monday for the more serious part of the people, in which individuals are questioned and remarks made suited to the state of thought and feeling there exhibited. This latter is substituted for the former practice of the people coming to our houses one or two days in a week to tell their thoughts, and is designed to save time; we are persuaded also that it is equally beneficial to the people. Our morning prayer-meeting is well attended, and its beneficial effects are visible in the members of the church, and in the more serious part of the people who live in this neighborhood. On the Sabbath morning as many as four hundred attend.

Schools.—Our schools have not been in vigorous operation for two or three

months past. It is a time of great scarcity of provisions in this part of the island, and since the rains have commenced, the people have been engaged in planting. The schools which we teach ourselves have been continued, though with diminished numbers. Those who have attended regularly and given their minds to their studies, have made commendable improvement, and exhibit evidence of being as able to make progress in reading, writing, arithmetic, and geography, as any other people. The great obstacles in our schools are the want of competent teachers, the indisposition both of children and adults to attend school, and the inactivity of their minds when they do attend. The first of these obstacles it is hoped will be overcome in the course of years, and when this is effected, the others will become less formidable as a matter of course; for when the native assistants in our schools shall be able to teach understandingly, and in a manner to interest the feelings of their pupils, the indisposition to attend regularly will be diminished, and the inactivity of their minds will in a measure be done away.

Choctaws.

EXTRACTS FROM A LETTER OF MR. HOTCHKISS, DATED AT CLEAR CREEK, APRIL 5TH, 1835.

Sickness among the Indians—An Interesting Death.

THE missionaries among the Choctaws have had occasion repeatedly to mention the unusual prevalence of sickness and death among the Indians, since their settlement in their new country. The mission families have suffered much, but among the Choctaws almost all diseases which have prevailed, and at whatever season of the year they have occurred, have been, owing to the climate, to the unfurnished and exposed state of the Indians, or to some other cause, uncommonly malignant and mortal. Some portions of the tribe yield to despondency and melancholy forebodings in view of their prospect in this respect.

This has been a severe and trying winter for the poor Choctaws. Since the first of January last twenty-six persons have died in this settlement. The disease is influenza, which has proved fatal in almost every case. Intemperance has carried off three in the prime

of life. One death a few days since was so peculiar and interesting that I must mention some particulars. The person was a young man, perhaps twenty-four years old. He had been for years a serious man; but manifested no decided traits of christian character till three weeks before his death. He then commenced reading the Scriptures, singing, and praying with his family. This he continued till his death. He took the influenza when on a hunting tour, and was scarcely able to reach his home. He reached home on Saturday and on the next Saturday evening he died. Every morning and evening during his sickness he called his family around him and prayed with them. On Saturday a number of his friends called to see him; with these he talked in the most friendly manner, and told them he was going to his Savior and that they must surely believe on him. At sunset he said he should soon be in the arms of Jesus, and he wished to sing and pray for them all. This he did in the most affectionate manner. Soon after this he walked to the door, and after looking around on his friends, he said, "God has had mercy on my soul and I will praise him. Oh let all praise him, for he is merciful." After this he asked for water. When it was brought, he washed his feet and hands, then said, "This is all that I have to do on earth; my work is done. I am going where Jesus is: praise him." He then walked back to his pallet and died without a struggle or groan.

At the last communion three were added to this church, and seven were pronounced to be received at the next communion. The Lord is still among us. I would say, as the dying man said, "Oh let all praise him, for he is merciful." I have never seen in this country more encouragement to labor than at present.

EXTRACTS FROM A LETTER OF MR.
WOOD, DATED FEB. 26, 1835.

Mr. Wood was formerly a teacher at Elliot, in the old Choctaw country, east of the Mississippi, and was obliged by ill health to return to a northern climate. Having regained his health and having pursued a course of theological studies and labored some years in the ministry, he was, at his own request, re-appointed to the Choctaw mission and proceeded to that country last fall. The paragraphs subjoined show what are his plans and prospects.

The present plan is for me to take a station within two or three miles of Fort Towson. In that case I should be surrounded with a population of five or six hundred Choctaws, and could preach occasionally to about two hundred souls at the garrison. I could go west and preach in two or three different places by riding from five to fifteen or twenty miles. Last Sabbath I was near the chiefs, and Nitakechi was among my hearers; and in the midst of my discourse, when pointed to the Lamb of God expiring on the cross, he inquired with amazement, "Is this the very child that lay in the manger?" When told it was indeed the babe of Bethlehem, "It is wonderful," said he, "that he who was born of a virgin, became God, who had lived more than thirty years, and escaped so many dangers, should, at last, if indeed he were the Son of God, be nailed to the cross and die such a death." He appeared solemn.

When the second meeting was closed, though it was on heathen ground where the gospel had not been preached, yet both men and women looked and acted as if they felt a little like the waking patriarch when he exclaimed—"How dreadful is this place!" I had no occasion to ask for permission to come again. One messenger had come eight or ten miles, and another twelve or fifteen miles, to request a meeting to be held near them. The way is indeed now open for preaching in every part of the district, and I do hope that we may so far co-operate with all those who may enter the field, that we may both sow and reap and rejoice together. I do not expect to preach oftener than once a month in the same place, so great is the call from different quarters for the gospel. I feel it to be so important to preach all that I am able, and to give my whole mind to the work that I yet neglect to build.

New York Indians.

EXTRACTS FROM THE JOURNAL OF MR.
BLISS, DURING A WEEK SPENT AT
ALLEGHANY.

Mr. Bliss left the Cattaraugus reservation, on which he resides, to visit the Indians and hold meetings on the Alleghany reservation, on the 4th of March. The churches on both reservations are under his pastoral care. After describing a meeting held at the school-house

in Old Town, one of the principal settlements on the reservation, he proceeds—

March 5, 1835. Of twelve men who are heads of families, living within a mile of the school-house, eleven are members of the church. There are also several women and unmarried persons, who are professors of religion, who are very scrupulous in maintaining public worship. They all assemble on the Sabbath; and when no minister is there, some young man interprets some portion of the New Testament into their language. Then the deacon, or some other person, speaks to them. All giving attention while the address is sometimes protracted an hour and a half. The monthly concert, Wednesday and Saturday evenings prayer-meetings, are regularly observed. By reading the Testament in these frequent meetings, one young man said he thought they had read it ten times through. This is probably much beyond the truth, but their love for the Scriptures is truly commendable.

6. Procured a sleigh and went in company with deacon R. P. and Peter Crouse for an interpreter to visit Corn Planter's village. We called first upon his son-in-law, the only professor of religion in the place, with whom we held a short prayer-meeting. In giving utterance to his feelings in prayer for his family and neighbors, he was interrupted by struggling emotions within, which were vented in sobs and groans. We then visited all the houses, eight in number, had personal conversation, and invited the people to attend meeting in the afternoon.

We found a more favorable reception in the village than I had expected. The whole neighborhood seemed to be completely under the influence of the old man, whom they venerate as a patriarch. It is melancholy to look upon this aged person, whose locks have been whitened with the frosts of nearly one hundred winters, and consider how full of pride and self-righteousness he is, giving no evidence of a fitness for death and judgment. He consented, however, to attend the meeting, and listened while I preached from Gal. iii, 10. "For as many as are of the works of the law are under the curse, etc." May the Lord in mercy show this boasting pharisee that all his goodness is insufficient to justify him before a God of infinite purity.

After the meeting was closed we returned to Old Town, and held another meeting in the evening. I baptised three children and examined two candidates,

but the lateness of the hour and my own fatigue made it necessary to adjourn.

7. Went and examined one other candidate at her father's house.—Immediately started for the meeting-house, seven or eight miles up the river, to hold a meeting preparatory to communion. Preached from 1 Timothy, ii, 8. "I will, therefore, that men pray every where, etc." Held a church-meeting and presented the cases of individuals examined in the other neighborhood. Church voted to receive all, and several other names were handed in as candidates for admission. Started about sun-set for M. Hall's, about four miles further up the river.

8. Sabbath. Went to the meeting-house; had a good collection, notwithstanding the travelling was bad. Several pagans were present. Individuals were there who came sixteen miles. Good attention was given while I preached from Genesis xxviii, 16. "Surely the Lord is in this place and I knew it not." Three other persons were examined during intermission. One of them not giving evidence of a sufficient acquaintance with her own heart was rejected. The other two were accepted. In the afternoon received five individuals into the church by baptism, profession of their faith, and voluntary entering into covenant. Administered also the Lord's supper to a church, who, externally, at least, appeared very solemn and devout. After meeting returned with Mr. Hall and reached his house at nearly dark. In the evening held a meeting in the school-room, consisting of white people. Preached without an interpreter from Genesis xix, 17. "Escape for thy life, etc." About the time the meeting closed, eight o'clock perhaps, several Indians came in. After resting a few minutes upon the bed, during which time Mr. Hall commenced another exercise with the Indians, I went in again and conversed until about ten o'clock. The principal business at this time was to attend to the case of a young man who was under the censure of the church for some misconduct, on account of which his wife refused to live with him.

By this time, though I would fain hope the spirit was still willing, yet through weakness of the flesh, rest seemed absolutely necessary.

9. Met with several Indians to consult and advise in reference to schools. On account of Mr. Hall's location being so far from meeting, and on the opposite side of the river, where few can be convened in the evening, as well as for sev-

eral other reasons, we are inclined to think that at present he would be more useful to remove to the meeting-house. Many of the Indians desire it, and say they will build a school-house directly.

At this meeting, an Indian by the name of George Gardner came forward to be married. He has belonged to the pagan party until recently; but we hope he is about coming over to the side of truth. He attended the convention at Cattaraugus, spoke once in favor of Christianity, and had just returned home, when himself and his companion left home again and walked sixteen miles to attend this meeting. They have lived together fifteen or twenty years, but they thought best to be married in a christian way, and it was done. They also wish to have three or four of their children attend school.

◎Jibwas.

EXTRACTS FROM A LETTER OF MR. BOUTWELL, DATED AT LEECH LAKE, JAN. 22, 1835.

LEECH LAKE, it will be recollected, is on the waters of the Mississippi river, a short distance west of the main stream, and 300 or 400 miles above the Falls of St. Anthony. The station is 600 or 800 miles beyond the frontier white settlements; and, of course, a mission family is obliged to depend for subsistence entirely on the scanty supplies which can be conveyed so far beyond the bounds of civilization, together with few articles which the soil and the lakes of that remote region will furnish.

During the last summer Mr. Boutwell visited the stations at La Pointe and Yellow Lake, and was united in marriage with Miss Hester Crooks, a teacher at the latter place. After his return to Leech Lake, he thus writes respecting the

Inconveniences and Hardships to be encountered.

The clerk very kindly invited me to occupy a part of his quarters, until I could prepare a place to put myself. I thought best to decline his offer and on the 13th inst. removed my effects and commenced house-keeping in a bark lodge. Then, here I was, without a quart of corn or Indian rice to eat myself, or give my man, as I was too late to purchase any of the mere pittance, which was to be bought or sold. My

nets, under God, were my sole dependence to feed myself and hired man. I had a barrel and a half of flour and ninety pounds of pork only before me for the winter. But on the seventeenth of the same month I sent my fisherman ten miles distant to gather our winter's stock of provisions out of the deep. In the mean time I must build a house, or winter in an Indian lodge. Rather than do worse, I shouldered my axe and led the way, having procured a man of the trader to help me; and in about ten days had my timber cut and on the ground ready to put up. On the 12th of November I recalled my fisherman and found on our scaffold nearly six thousand *tulibeas** for our winter supplies.

On the 2d of December I quit my bark lodge for a mud-walled house, the timber of which I not only assisted in cutting, but also carrying on my back, until the rheumatism, to say the least, threatened to double and twist me, and I was obliged to desist. My house, when I began to occupy it, had a door, three windows and a mud chimney; but neither chair, stool, or bedstead. A box served for the former and an Indian mat for the two latter. A rude figure, indeed, my house would make in a New England city, with its deer-skin windows, a floor that had never seen a saw or a plane, and a mud chimney; but it is, nevertheless, comfortable. When I arrived, the Indians, as I expected, were mostly off for their fall hunt. As their gardens were nearly destroyed last summer by the worm, and rice again failed, their families were obliged to go to the deer country, ten days march from us. This circumstance has tended to remove them for the time being from our intercourse and influence. March will bring them back and settle them down around us, at least the major part of them, as they make sugar and cultivate little gardens here and there where each family chooses.

Among those whom I have seen, is the Elder Brother, the second chief, who expressed his satisfaction that I had returned, and regretted that he was not present at my arrival while there remained a few men with whom he would have smoked and spoken on the occasion. The first chief, a few days since, sent me word that he would call his young men together in the spring, when he returns from his hunt. Thus far these two men have taken an honorable and decided

* A kind of fish found in the northwestern lakes. See vol. xix, p. 305.—Ed.

course, so far as precept can go, and have given assurance that this should be followed by practice, in case a permanent missionary was located here. What, however, the spring will decide, when the good, bad, and indifferent all meet together, I do not pretend to foretell. The cause is God's, and he will order all things well.

Pawnees.

EXTRACTS FROM THE JOURNAL OF MR. DUNBAR.

A brief account of the manner in which Messrs. Dunbar and Allis, who are associated in the Pawnee mission, were spending the last winter, was inserted in the number for May, p. 202. Recently the journal of Mr. Dunbar has been received, containing a full statement respecting their entrance on their labors, together with the appearance and conduct of the Indians, and the manner in which they were treated by these rude inhabitants of the prairies, during the hunting tour of the last winter.

Messrs. Dunbar and Allis arrived at Cantonment Leavenworth, situated on the south bank of the Missouri river, and about thirty miles west of the western boundary of the State of that name, on the 26th of June, 1834. While detained at this post, which, owing to various circumstances, was nearly three months, they were treated with much hospitality and kindness by majors Thompson and Morgan and their ladies. The remnants of various tribes of Indians, removed from their original location east of the Mississippi river, to land assigned to them west of the State of Missouri, are residing near the fort. Among some of these bands missions have been commenced by missionaries of the Baptist and Methodist denominations. During their detention at the fort, Mr. Dunbar visited a number of these stations; and from the account given by him respecting them the following extract is made. The Rev. Mr. Berryman, a Methodist missionary, labors with this band, and by him Messrs. Dunbar and Allis were kindly furnished with a home for some weeks.

Kickapoo Prophet—Religion and Customs introduced by him.

June 27, 1834. The Kickapoos have two villages, about a mile from each other. One of them is inhabited by the

Prophet's band, which consists of those who have embraced the Prophet's religion, or are friendly to it. The other village is occupied by a band of irreligious Indians. The Prophet's religion is one, that he has compiled from various sources, though he professes to have received it directly from God.

This Prophet, being the author of their religion, has an almost unbounded influence with his followers. Whatever he says is law with them. His religion has a moral tendency. His followers strictly observe the Sabbath, drink no spirituous liquors, neither steal, tell falsehoods, nor use profane language. These things he prohibits. But whether he prohibits every vicious practice is quite doubtful. His religion may, perhaps, be said to be good, so far as it goes; but how far it does go precisely, I have not been able to ascertain. His followers have religious services, regularly on the Sabbath, and frequently at other times during the week. During their services many of the worshippers appeared extremely devout. The evening we arrived at the mission, we attended one of their prayer-meetings. Several prayers were offered, all in Kickapoo, and apparently with much devotion.

29. Sabbath. In the morning attended the Kickapoo meeting. At eleven, A. M., the hour for commencing their services, criers passed about through the village, and called the people together. Their place of meeting was under some large trees, in an open space, in the midst of the village. First came three or four principal men, and took their places and stood repeating the prayers from their paddles till the congregation was assembled. The women and children began to assemble first, and came in following each other, passed before these men at their prayers, shook hands with each of them, and then proceeded round to their seats, which were their blankets spread on the ground. Each individual occupied the same seat from Sabbath to Sabbath, at least, this is the case with the women and children. The women were seated on the left of the speaker, the children in front, and the men on the right. After the assembly had come together, and were properly seated, the Prophet came forward, took his stand and commenced his discourse, which he continued more than half an hour. He was followed by two others who spoke briefly. After prayer and singing the meeting was closed. All again passed round, shook hands, and retired to their lodges, still repeating

their paddle prayers. The paddle, as it is called, is a piece of wood, wrought into a peculiar shape. In this piece of wood are cut certain hieroglyphics, which are to be learned by all the followers of the prophet, and the prayers for which they stand are to be repeated at their seasons of devotion. These paddles are held as peculiarly sacred by them.

During the services at their religious meetings, several men, appointed for the purpose went about through the assembly, each with his rod in his hand, to keep order among the children and dogs, and to see that each person was in his proper place. One or more of these men attend the school and keep order among the scholars. Friday of each week is called the whipping day with them. On this day, all who may have been charged with misdemeanors during the preceding week are tried, and if found guilty receive a flogging on the spot. Parents do not chastise their own children but trust to these regulators to perform this duty for them. Might it not be well for some parents who neglect their duty in this respect, or rather, better for their children, who receive no correction for their misdeeds, if proper persons were appointed for the same purpose in our own land.

At four, Sabbath afternoon, the missionary held a meeting in the school-house, and made some remarks to the audience which were interpreted in Kickapoo. The prophet also remarked. Several prayers were offered, some in Kickapoo, and others in English. All united in singing so far as they were able. The meeting was attended by about fifty natives.

Introduction to the Pawnees.

Messrs. Dunbar and Allis left Cantonment Leavenworth on the 22d of September, and proceeded to Council Bluffs, where they arrived on the 2d of October. Here is established by the government of the United States an agency for the Pawnees and a number of other Indian tribes in that quarter. The present agent is Major Dougherty, who seems ready to favor all judicious measures for the improvement of the Indians under his care.

The Pawnees arrived at the agency and received their annual annuity from the agent about the middle of October. Respecting them, Mr. Dunbar states—

Oct. 18. The Pawnees are divided into four bands, and rank, according to their numbers, in the following order:—The Grand Pawnees, Republican Pawnees, Pawnee Loups, and Pawnee Tappage. As soon as they had learned that two white men had come, who were desirous to go out and live with them, the first chief of the Loups made application to the agent, Major D., for one of them to go with him and live in his village. The agent thought it best to defer our business with the Indians till they had received their annuities and he had finished his talks with them, when he would make known to them the object we had in view in coming to them, and render us what assistance he could toward the accomplishment of that object.

His talk and their replies were not got through with till late on this evening when he declared to them our business. The chiefs only of the four different bands were present. They said they were glad we had come, and wished us to go with them. They also said they were inquiring about the things of religion, that their minds were dark, that they were in doubt with respect to these things, and would be pleased to receive any information on them we should think proper to impart to them. To know how much such language means, it is necessary to have some knowledge of Indian character. I make no comments.

Knowing that the Loup chief had applied for one of us, after prayerful and mature deliberation on the subject, and advising with the agent, we had previously resolved that if the chiefs of either of the other villages desired the other to go with them, we would separate and go to the different villages to spend the ensuing winter. Previous to meeting with this people we had anticipated spending the winter together, and with the Grand Pawnees. The first two chiefs of the band wished the other to go with them. Accordingly we separate. Mr. Allis goes with the Pawnee Loups, and myself with the Grand Pawnees to their respective villages.

19. To-day we started on our winter's tour. It was ten in the morning before we could get all things in readiness to leave. We now went forward with our new travelling companions. We had not proceeded more than a mile from the agency, when our conductors took different routes, and we were compelled to separate. Mr. Allis now left me under the guidance and protection of the first

chief of the Pawnee Loups. I proceeded with the second chief of the Grand Pawnees, who had given me an invitation to go and live with him in his lodge. He said the trader went with the first chief, and there would be many coming in and going out of his lodge, by whom I would be often interrupted. I very readily accepted the invitation, the agent having previously assured me he was the better man of the two.

The company consisted of my host, two Pawnee Picts, one of them a chief of some note, and four or five of the Grand Pawnees, not one of them could speak a word of English. I was now alone with a strange people, in a strange land. Our conversation so far as we had any was carried on by signs. Our route to-day was over an uneven prairie country, but little timber, and that on or near the streams. During the day we crossed four streams. The first two were small, but the second had to cross, being very mirey; the third, the Big Horn, crossing good; the fourth, the Platte, fording good, the water not being in any place more than two feet deep. The country between the Big Horn and Platte, which are not far distant, is a level prairie bottom.

Toward night we passed many of the Pawnees, who had started earlier in the morning than my companions, but had travelled with less speed, their horses being packed. It was near dark when we crossed the Platte, and we proceeded a short distance above the ford, and encamped for the night. I had a keen appetite, not having eaten any thing since leaving the agency, and was now quite ready for my supper, which was soon prepared and set before me. It consisted of dried buffalo meat and boiled corn. Of these dishes I ate heartily, and they relished well. The dried buffalo meat needs no cooking. The corn was boiled on the spot. Three sticks of equal length were cut, tied together near the top, and then set up. From these the kettle containing the corn to be cooked was suspended over a fire, that had been previously kindled.

When I had finished my supper a skin was spread on which I was to sleep, and being somewhat fatigued with the journey of the day, I was soon wrapped in my blanket and stretched on my new bed in the open air. My sitting and sleeping place was the first on the chiefs left hand, the place of honor. The remainder of our party slept round the fire, wrapped in their buffalo robes, according to their rank and seniority. My host

seemed desirous to do all in his power to make me comfortable. After commending myself, my friends, my companions, and a dying world to the great God, whose presence is every where, I slept soundly.

20. Our route to the Grand Pawnee village lay along the south side of the Platte river. Passed very little timber to-day. This evening I made a hearty supper of the same materials as the night before, having eaten nothing since the preceding evening. Again committing myself to the protection of the great Maker of all things, I enjoyed quiet and refreshing rest, under the open canopy of the heavens. It is pleasant to think that the great God is as present in the void waste with one alone, as in the city full.

21. Some time before day this morning the chief awoke me. We soon set forward and travelled a good distance before sunrise. Our way led us gradually on the bluffs, on which we travelled a few miles, then descended into the bottom, through which our route now lay till we reached the village. As yesterday passed no timber of any consequence. To-day passed the sites, where once stood two Pawnee villages. Yesterday passed a similar site.

Arrival at the Grand Pawnee Village.

About noon we stopped, let our horses feed awhile, partook of such refreshments as we had with us, then started for the place of our destination, where we arrived about four in the afternoon. The latter part of this day's travel was on ground over which the fire had passed the day and night previous. Some ten miles before we reached the village, we passed the place where several Pawnees who were ahead of us, had encamped the night before. The fire swept over the bottom, and five of these unfortunate men were either burned to death on the spot, or so badly wounded that they died in a few days. Many horses were also killed in consequence of the fire. One man lost eighteen. The Pawnees charge the kindling of this fire on the Otoes, but of this they have no proof.

Intelligence of this sad affair had reached the village, and we met the wives, children, and relations of the burned men, crying, howling, and lamenting sadly their loss. The men that were not already dead of their burns were carried to the village on horses. I saw some of the horses that were yet alive, though dreadfully burned. These

poor animals could not live. It would have been an act of great kindness to these suffering creatures to have been killed on the spot; but the Pawnees let them linger and suffer till death kindly puts an end to their wretched existence. "Surely the tender mercies of the wicked are cruel."

I now realized I was standing on heathen ground. A sort of feeling came over me, such as I had never before experienced. The sight of my eyes affected my heart. I felt solemn. But this is only the beginning of my witnessing heathenism in real life.

When we had come to the village, the old chief led the way to his lodge. His daughter, a young woman of about twenty-two, immediately made her appearance to unsaddle our horses and bring in our baggage. The old gentleman dismounted and walked directly into his dwelling. The young woman took my horse by the bridle and made an attempt to take off the saddle, but my horse having a more just sense of propriety in that respect than the Pawnees, she did not succeed, and I took it off myself. I now entered the lodge, where I found the bear-skin already spread for my reception. On this I was to sit, eat, and sleep. My seat consisted of a piece of cotton cloth, sewed up in the form of a pillow, and stuffed with deer's hair. As soon as I had seated myself, a bowl of dried buffalo meat was placed before me, and when I sat that aside, a large wooden bowl of boiled corn and beans took its place. This was soon succeeded by another, containing parched corn that had been pounded in a mortar. A bowl of mush followed, and then an ear of roasted corn. This finished my eating for that day, and I laid down to rest, being excessively wearied with my journey.

23. This morning, soon after I had risen, the bowl of buffalo meat was set before me, and the other dishes came much sooner than I could have wished. It now being noised abroad through the village, that *la-chik-oots*—an American, (literally big knife) had come, I was invited to six different lodges to eat before noon, besides being abundantly fed at my own residence. This will serve as a specimen of my eating, while I remained at the village, which was five days. I suppose I shall be excusable in speaking of these things, since feasting is so much a business with this people. Every person is invited to a feast, he may please, unless he eats as if he sits at it set before him. I was de-

sirous of producing a favorable impression on my first coming among them, and must, of course, do what would effect it. Though my gnawing appetite was not satisfied, I was literally stuffed with their food and kindness. I think it is well for me that I have such a voracious appetite at the time of my coming to live with the Indians, for if I had nothing more than my usual appetite, I am sure I should not, at first, at least, have relished some of the dishes which have been set before me.

Location of the Village—Structure of the Lodges.

The village of the Grand Pawnees is situated on the south side of the river Platte, about one hundred and twenty miles from the mouth of the stream, and about the same distance from the agency. It stands on a rising ground, about thirty rods from the water's edge. It is built very compactly, without any regularity or regard to convenience, and covers but a small space of ground. Of the number of Indians embraced in it I cannot speak with certainty—probably as many as two thousand.

The Pawnee lodges are built in the following manner. Six, eight, or ten posts, according to the size of the building, forked at the top, twelve or fourteen feet long, are set up in a circle, and firmly fixed in the ground. Eight or ten feet from these is set up another, and larger circle of shorter and smaller posts. The posts last set up do not rise more than five or six feet above the ground, and are also forked. On the posts first set up, timbers of considerable size are laid, reaching from one to another. On the outer circle of smaller and shorter posts, timbers are also laid as on the others. Numerous pieces of wood are now set up in an inclined position, enclosing the outer circle of the posts, one end of each of which rests on the ground, while the other leans against the timbers laid on the outer posts. To these pieces of wood large rods are tied with slips of bark. Large poles of a sufficient length are now laid on, the larger end of each resting on the timbers laid on the outer circle of posts, while the other passes up over the timbers laid on the inner posts, leaving only space enough at the top for the smoke to pass out. To these poles large rods are also tied. All these together constitute the frame work of the edifice. The covering consists of a coat of grass laid on these poles and rods. On the grass is laid earth about

twelve inches deep. The outward appearance of a Pawnee dwelling very much resembles that of a large wood coal-pit. The entrance to these dwellings is through a long narrow spaceway, which projects from the main building, always, in this village, towards the east, and like it is covered with grass and earth. Within these buildings the earth is beat down hard, and forms the floor. In the centre a circular place is dug, about eight inches deep, and three feet in diameter. This is the fire-place. The earth that is taken from this place is spatted down around it, and forms the hearth. Near the fire-place a stake is firmly fixed in the earth, in an inclined position, and serves all the purposes of a crane. Mats made of rushes are spread down round the fire on which they sit. Back, next the wall, are the sleeping apartments. A frame work is raised about two feet from the floor; on this are placed small rods, interwoven with slips of elm bark. On these rods a rush mat is spread. At proper distances partitions are set up, composed of small willow rods interwoven with slips of bark. In front of these apartments, either a partition of willow rods is erected, or rush mats are hung up as curtains. But this is not always the case. In some lodges the simple platform alone is to be seen, without either partitions or curtains; while in others there is not even the platform, and the inmates sleep on the ground.

In these lodges several families often live together. I believe there are as many as three different families in the lodge where I stop. Each family has its particular portion of the dwelling, and the furniture of each is kept separate. When a member of either of the families residing in the same lodge cooks, a portion of the food prepared is given to every individual of the household, without regard to family distinctions. They are very accommodating, borrowing and lending almost anything they have without any hesitation.

Treatment of the Sick—Doctors—Mourning at a Funeral.

25. Sometime during the first night after my arrival at the village, one of the burned men, of whom I have before spoken, was brought into our lodge. He was dreadfully wounded, and after languishing three or four days, he died. I now had an opportunity to see something of their mode of treating the sick. The wives of the sick man showed their af-

fection by preparing food for him, and urging him to eat. But their kindness in this respect was cruelty. They were also very attentive to give him drink, whenever he wanted, and to change his position when he desired it. Twice each day this dying man was carried out into the open air—as soon as it was light in the morning, and at twilight in the evening.

Early the next morning, two of their physicians called to see the sick man. In the first place they sat down and smoked, which was done with many ceremonies. After receiving the pipe, one of them held it up over his head and muttered something, then brought it down before him, and took from the bowl with his thumb and finger a very small quantity of that with which it was filled, and carefully placed it on the hearth. This being done another person held a brand to the bowl, by which the pipe was lighted. He now puffed the smoke upward two or three times, then downward as many, then east, west, north, and south, then taking the bowl in his hand, held the pipe to the other person, who, taking hold of the stem with his hand, and putting it to his mouth, proceeded to puff the smoke as the other had done. The pipe was now passed back and forth between these two persons till its contents were consumed; when came the ceremony of emptying the pipe, which must be performed by the person who had the honor of lighting it. The ashes were carefully poured out on the hearth, on that which had been before deposited there. He then put the ends of his fingers on them, and proceeded to pass his hands in succession upward from the bowl to the end of the stem. When he had done this several times, he handed the pipe to the person to whom it belonged, who did the same.

Smoking holds a prominent place in all their important business. It is, indeed, a part of their religion, and intimately connected with all their religious observances.

Having gone through with these preliminaries, they began to examine the sick man's burns. When they had finished their examination, they commenced their incantations. A bowl of water was placed before one of them, who, having filled his mouth with it, groaned, grunted, beat his breast with his hands, crept backward and then forward on his hands and feet, took up dust and rubbed it back and forward in his hands, made many horrible gestures, and then pretended to vomit the water on the hearth, which had

all the while been in his mouth. He again took water in his mouth, and having repeated all I have mentioned, and even more, he proceeded to separate the sick man's hair and blow the water in small quantities on his head, then on his breast, and various parts of his body. When these things had been repeated several times, he again separated the burned man's hair and placing his mouth, previously filled with water, close to his head, groaned and grunted sadly, as if endeavoring with all his might to suck out something, then squirted the water on the hearth, as though it had been drawn from the man's head. This operation was repeated on various parts of his body. He now took up dust and having rubbed it awhile in his hands, put his hands to his mouth, and blew the dust on the sick man's head, breast, etc. After all this conjuration had been completed he sprinkled a brownish powder on his burns and departed, leaving the poor man to groan under increased misery.

These men repeated their visits twice each day till his death. Wearing their robes with the hair side out, together with all their fiend-like actions and unearthly noises, they appeared to me more like infernal spirits than human beings. The night that this man died, he being in the agonies of death, these horrible creatures were sent for. They came, and with redoubled fury repeated their savage, foolish, and fiendish actions, helping by their noise, etc., the expiring man to die.

As soon as the man was dead, his wives, children, and relatives broke out in the most doleful lamentations. His wives were particularly vociferous in their grief, venting their sorrow at the highest pitch of their voices, wringing their hands, beating their breasts, disheveling their hair, letting it hang down over their faces, covering themselves entirely with their robes, together with many other expressions of savage grief. As soon as it was light the dead man was taken out and buried. His wives and friends followed, loudly howling and weeping, to the grave. The wives remained most of the time for several days at the grave, lamenting their loss. When they came into the lodge, they covered themselves entirely with their robes, and sat mourning in silence.

When I had witnessed all this, I felt it was no small blessing to be born and educated in a christian land, where the pure light of the gospel sheds its heavenly influence. What inestimable privi-

leges are there enjoyed, and how little prized! How blessed the calm and quiet scene, where the good man meets and conquers death, compared with that I have just attempted to describe! It is all owing to the mere grace of Almighty God, that I am not even viler than the vilest of these heathen. Oh to rich, free, and sovereign grace how great a debtor! Shall I then think it a great, or burdensome thing to endure a few hardships in serving him, who has done so much for me?

Winter Hunt—Arrangement of the Company—Encampments—Tents.

27. From the time of my arrival at the village till I left, the women were very busily employed in making preparations to go out on the winter hunt. All things having been previously put in a state of readiness, we started this morning. All the moveables belonging to the family of my host, together with what little baggage I had with me, were packed on horses, nine of which were owned by different members of the family. This was not done till past nine o'clock, when we set forward in the midst of the multitude. The Pawnees of course travel Indian file. The procession was, I suppose, when all got under way, about four miles long. The women, boys, and girls lead each of them a horse, and walk in the trail before them. The men straggle about every where. They sometimes walk beside their wives, and assist them in managing the horses, but this is rare.

This was much the largest company of horses, mules, asses, men, women, children, and dogs, I had ever seen. The Pawnees have numerous horses, some single families having more than twenty of these animals. Their dogs are also many; but the Grand Pawnees do not use them as beasts of burden. Of all the different animals above mentioned, there were probably as many as six thousand. We travelled, I should judge, about eight miles, and then encamped for the night.

Nov. 1. With the Pawnees, while travelling, the same things are repeated from day to-day with little or no variation. Early in the morning herds pass back and forward through this moving village, and proclaim the order of the day, as directed by the principal chief. If it is to go forward, the boys are immediately despatched to bring up the horses. The women proceed forthwith to take down the tents, fold the covers, and pack them, with all their contents

and appurtenances, on their horses; and then set forward without waiting for company. It is usually as much as three hours before all get started in the morning, and as many before all come to the stopping-place at night. As soon as they arrive at the place of encampment, each household selects its spot, the horses are immediately unpacked, and the tents set up, and that now becomes a populous village, which was a few hours previous a solitary place. These Indians do not travel more than six or eight miles in a day, if wood and water are to be found at such distances.

The Pawnees, except the little children, do not usually take any food in the morning before they start on their day's journey; but as soon as they stop at night and the tent is set up food is prepared without delay, and they make ample amends for having fasted the former part of the day. Several dishes are prepared in succession, and they eat till they are tired.

Their moveable dwellings consist of from twelve to twenty poles, (the number varying with the size), about twelve feet long, and a covering. Three of these poles are tied together near the top, and set up. The string with which these poles are tied together, is so long that one end of it reaches to the ground, when the poles are set up. The other poles are now successively set up save one, the top of each leaning against the

three first set up, and forming with them a circle. This string is then wound round them all at the top several times and fastened. The cover is tied to the top of the remaining pole by which it is raised up, then is spread round them all and tied together on the opposite side, where the entrance is formed by leaving the cover untied about three feet from the ground. Over the entrance the skin of a bear, or some other animal, is suspended. The tents are always set up with their entrance towards the east. At the top the smoke passes out among the poles, a place being left for that purpose. The fire-place, crane, and hearth are similar to those in their fixed habitations. The furniture is placed back next the cover. Rush mats are then spread down, forming a sort of floor. On these they sit, eat, and sleep. The large tents are about eighteen feet in diameter at the base. The tent covers are made of buffalo skins, sewed together, and scraped so thin as to transmit light. These, when new, are quite white, and a village of them presents a beautiful appearance. Some of them are painted according to Pawnee fancy. They carry their tent poles with them during their whole journey. From three to six of them, as the case may be, are tied together at the large end, and made fast to the saddle—an equal number on each side—the other end drags on the ground.

[To be continued.]

Proceedings of other Societies.

FOREIGN.

MISSION OF THE WESTERN FOREIGN MISSIONARY SOCIETY IN NORTHERN INDIA.

In a letter dated in November, 1834, the Rev. John C. Lowrie gives the following account of

Agra, Delhi, and the Country around.

I came by the way of Agra and Delhi, as direct a route as any; but eligible chiefly because it afforded the opportunity of seeing those great cities, and of making the acquaintance of persons of influence. Many of the public buildings, both at Agra and Delhi, possess great interest. The style of architecture is certainly very different from that adopted by Europeans in their public edifices. But the palaces, mosques, and tombs, which remain as memorials of a former age, are often of great extent, finished with much care, and

must have cost a large sum of money. The Taj, at Agra, is universally admired, as combining chasteness of design with the utmost finish of execution. The chief building stands in the centre of an elevated terrace, at each of the four corners of which a tower, upwards of 200 feet high, overlooks the dome of the central edifice. All—the terrace, main building, and minarets, are of the most polished white marble, which forms a striking contrast with the deep green of the trees in a very beautiful garden around. The whole establishment was erected in memory of a favorite queen of Shah Irhan's, a former emperor; and is said to have cost a sum equal to about three millions and a half of American money. The Kutab at Delhi, is another imposing structure. It is a tower of three stories, as they might be termed; and is nearly 150 feet in height. The view from its summit is very fine, though adapted to awaken mournful feelings. The most prominent objects in sight are the crumbling, though still gigantic palaces, and the scarcely less extensive tombs, of a former race; whose power was displayed in rearing

the tower which now overlooks these melancholy evidences of their having passed away.

After leaving Kurnal, I entered the territory of the Protected Sikh States. There is nothing, however, in the appearance of the towns, or in the state of cultivation, to show the traveller that he has left the Company's territory. Enjoying the protection of British influence, this region seems to enjoy all the same peace and degree of prosperity that distinguish English from native rule in these parts of the earth. But from Cawnpore, more especially from Delhi, it is easy to see that the inhabitants are a more energetic, warlike people, than those of the lower provinces. You meet many, perhaps most, native travellers armed with swords, spears, or matchlocks—sometimes with all of these weapons. They are large, strongly built men, with prodigious heads commonly; and often look savage enough; but are in fact very peaceable, I believe, if not molested. In travelling by *da'k*, the bearers are changed every ten or twelve miles; so that, in a long journey, you are brought in contact with a good many of that class. It is an amusing instance of the kind of travelling peculiar to this country, that it took nearly 600 men to bring me from Cawnpore to Loodianeh. Yet they, and all others, invariably manifested respect, and I may add, also, an obliging disposition.

Northward of Delhi, the soil of the country is very sandy, and under only partial cultivation. There are few trees, except in the neighborhood of the towns. The inhabitants do not live, as we should say, "in the country;" but nearly all dwell in large towns, which are usually walled. This circumstance, in connection with the common practice of carrying arms, indicates that the state of the country has formerly been very unsettled; which indeed was the case. But we may hope, those days have passed away, and that the times of peace which have succeeded will afford opportunity to introduce the peaceful reign of our Savior.

In telling you about the appearance of the country, I shall not omit to mention, that, from beyond Amballa to this place, seventy miles distance, the Himaleh mountains are in sight. There are two views of them at Loodianeh; first, of the hills, a lower range, which form their first ascent, and which, as seen from this place, bear considerable resemblance to some of the ridges of the Alleghany mountains. But, far beyond these, at a distance of perhaps of 150 miles, may occasionally be seen, towering up into the sky, the Snowy mountains. I have not yet had a good view of them, owing to the hazy state of the atmosphere; and shall not attempt to describe the appearance of those mighty monuments of God's power.

Loodianeh and its Population.

It is time I should give you an account of matters and things at this place. Loodianeh is the most remote of the English stations in India on the northwest. It is situated on a

small nalla, or creek, about five miles from the river Sutlej; which forms the eastern boundary of the Panjab, and divides the territories under British influence from those of Ranjet Singh, the ruler of the Sikhs on that side of the river. The present population of Loodianeh is estimated at from 20,000 to 25,000; and is on the increase. When the navigation of the Indus is freed from the present restraints, which will most probably be within another year, the place may be expected to increase considerably; as it will then become one of the marts of trade with countries down the Indus. It is now a place of considerable business-intercourse with the countries westward. Few places have so varied a population in people and language. There are two regiments of infantry, and one troop of horse artillery here, commanded, of course, by English officers; so that nearly a hundred persons use the English language. Then, there are probably 2,500 people from Cashmere, who have found refuge here from the famine and oppression that have almost desolated their beautiful native valley. There are probably 1,000 Afghans, who speak Persian chiefly. The higher classes, of whatever nation, in this part of India pride themselves in speaking Persian. The regular Sikhs, who, both on this side of the Sutlej and on the other, form about one-tenth of the population, speak and write, (when they can write at all, which is seldom the case,) the Gurmukhee or Panjabe dialect; which appears to be formed from the Hindoo.

I find that actual observation has corrected and modified my views of this field of missionary labor in no small degree; as I shall now attempt briefly to describe: 1. The way does not seem to be yet open for direct efforts, as it is, for instance, in the lower provinces. The native chiefs on this side the Sutlej, and Ranjet Singh, on the other side, have still the power to prevent an intercourse with their people. It is not probably, that they would attempt to do it, if quiet prudent measures were pursued. 2. The manner in which the population is distributed is quite different from what I expected to find, judging from other parts of India. The people chiefly dwell in large towns, often considerably distant from each other; while the intervening country is uninhabited. This circumstance may afford a better opportunity ultimately of making all the people acquainted with the gospel. 3. The proportion of those who embrace the religion of Mohammed is much larger than I had supposed, and composed of the better classes of the people. The Sikhs form about the tenth or twelfth part of the people. The great majority of the rest are Mussulmans. There is less prospect of their conversion than of any class; yet "the arm of the Lord is not shortened, that it cannot save."

The health of Mr. Lowrie was poor and he contemplated resorting to a lower range of the Himaleh Mountains to gain a cooler climate.

MISSION OF THE LONDON MISSIONARY SOCIETY IN THE SOCIETY AND GEORGIAN ISLANDS.

THE Rev. John Williams, of the London Missionary Society, who entered on his labors in this group of islands in the year 1816, has recently returned to his native country. Being familiarly acquainted with the state of the mission, and the change effected in the condition and character of the islands, he gives the following account.

Cause of Apparent Incorrectness in Missionary Statements.

You have, no doubt, heard, from time to time, painful accounts of the state of the people in the South Sea Islands.

I am happy that it is in my power, from personal observation, to furnish correct information respecting the missions in these islands, having visited nearly all the stations occupied both by European missionaries and native teachers, a short time previously to our embarkation for England. Although it would be much more pleasant to myself to state, and more gratifying to you to hear, that the former state of prosperity continued, I am sorry to say that this is not my happiness on the present occasion; and I have no intention of concealing the truth, fully convinced that the cause of Christ can derive no advantage from concealment or misrepresentation of facts. Nothing, however, that has recently taken place militates, in the slightest degree, against the correctness of our former statements, which produced such pleasing sensations in the minds of Christians in every part of the world, cheering their hearts, strengthening their hands, animating them in the great and glorious work of converting the world to the faith and hope of the gospel.

When we stated that all the people were turned from dumb idols to serve the living God it was so; when we stated that the people had erected large places of worship, which were filled every Sabbath-day with attentive hearers, it was so; when, in short, we stated that religion was the all-engrossing subject with all classes of people, it was really the case: and if the people were even to turn again to the "abominable idolatries" they abandoned, the correctness of our former statements would not be at all affected by such a circumstance. This, however, has not been the case; for in all the lamentable defections, from christian doctrine and purity, that have taken place among us, I have never heard of one individual that has ever thought of returning to the worship of their former gods. Whatever, therefore, may be the ultimate results of missionary labors in that interesting part of the world, we hope that the veracity of the missionaries will stand unimpaired in the estimation of all good men.

While what has taken place in Tahiti, and the adjacent islands does not at all affect the

correctness of our former statements; it is also what might naturally have been expected, and what will be experienced in a greater or less degree in all attempts of a similar kind; for the work of taming, civilizing, and christianizing a barbarous people is exceedingly great, and the difficulties connected with it various and formidable. Neither ought what has taken place to discourage us in our work of faith and labor of love. Christianity imposes great restraints upon a people who have been habituated to the unrestrained influence of passion; this was restrained while the excitement of novelty lasted, but as soon as that subsided, these restraints became irksome to all whose hearts were not influenced by principle, and they were glad of opportunities to shake them off. Add to this, the conduct of those from civilized countries, who, from time to time, have visited the islands. We are happy to make some very honorable exceptions; but generally speaking, the conduct of visitors has been such as to inspire the people with a contempt, rather than respect for the Christian religion; and in some of the stations there has been an overwhelming inundation of wickedness. Above all, the introduction of that baneful and devastating evil, the use of ardent spirits, has vastly increased the evil, and thus the altered state of things may be accounted for.

Successful Efforts to promote Temperance.

I was present at a meeting of my brethren on Tahiti, convened for the purpose of considering what could be attempted to counteract the existing evils. Each one gave in a report of his station, in which each lamented the comparative smallness of his congregation, the fewness of the children attending schools, the diminution in their churches, and the comparatively little regard paid to divine things. These things were considered with deep and painful concern. Their sources were sought out, and we found that, although there were others, the astonishing extent to which the pernicious habit of drinking ardent spirits prevailed was the principal; for, when one of the communicants was excluded for any other crime, ten, twenty, or more, were separated for that of intemperance. We all felt that energetic measures must be taken, and extra efforts made immediately to counteract the deadly evils that existed. Among the several means proposed was the formation of temperance societies.

After mentioning other means resorted to, and the progress made in bringing the islanders into temperance societies, Mr. W. adds—

The vacant seats in the chapel began again to fill, the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight, that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that

they would not trade with any vessel or boat that should bring ardent spirits to their shores. Officers were appointed to examine every boat that came to their part of the island, and if that boat had spirits for sale it was ordered away, as the people would not trade with it. Mr. Orsmond followed, and was equally successful in his endeavors to stem the torrent of iniquity that threatened, at one time, to carry away in its fury all the good that had been effected by the labors of the missionaries.

The chiefs and people of other districts, seeing the favorable results of abandoning the use of that destroyer of human happiness, began to follow the good example; and before I left the islands, the effect had been so great that instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahiti during the previous year, not one third of that quantity had been thus expended, during an equal period, since the formation of our temperance societies.

Since my arrival in England I have received letters from my esteemed brethren, containing the most pleasing intelligence in reference to the beneficial effects that have resulted from the temperance societies.

One of my brethren says, "The queen and most of the governors have joined the Temperance Society. The *Iriti Ture*, or law-makers (these are persons delegated from each district annually, for the purpose of framing, arranging, and modifying the laws) are now assembled at Papara, (the queen's district or head-quarters). They have just enacted a law to prohibit the importation of spirits: those who have spirits on hand are allowed till the 14th of May to dispose of them; all remaining on that day is to be thrown away. I trust Tahiti has been at its worst.

The queen has cast off her former followers and is now attended by chiefs of respectability and character."

Another brother says, "Ardent spirits are now prohibited by law. Tahiti is a very different place from what it was when you left us."

Prior to the introduction of ardent spirits, the people were making very rapid improvement in habits of industry, in the erection of neat and comfortable dwellings, in the preparation of oil and arrow-root, for the purpose of purchasing European clothing for their wives and children: these praise-worthy and useful employments were in a measure suspended as the pernicious habit of drinking increased. The energies of the people were directed to the means of obtaining spirits, and instead of devoting the proceeds of their diminished labor to procuring articles of clothing for themselves, their wives, or their families, they actually (hundreds of them) sold the clothes they had obtained, with those of their wives and children, to obtain that to which they had become so much attached.

Notwithstanding these disadvantages, the people have been rapidly advancing in the arts of civilized life, and rising into commer-

cial importance. There is a number of small vessels, from twenty to thirty-five and forty tons, built among the islands by the natives themselves, some of which they have sold, others are retained by them, and employed in fetching cargoes of pearl shell from a group of islands about two or three hundred miles to the eastward, which they bring to Tahiti and dispose of to the English and American traders, who touch continually at the islands. Paofai, the secretary of the Tahitian Auxiliary Missionary Society, and his brother Hitou, lately built a small vessel, with which they entered into an agreement with the commander of an American vessel to supply him with a certain number of pearl shells: they filled the vessel, and in less than three months cleared about £300. There was one drawback to the interest of the circumstance, *they were obliged to take five hundred dollars' worth of American rum, or filthy stuff called by that name, in part payment for the shells.* These two intelligent chiefs have since joined the Temperance Society, and it is hoped, from their good sense, from the interest they take in the welfare of their country, as well as from religious motives, that they will continue to countenance the utter abandonment of that deadly evil. The queen has two vessels, about thirty-five tons each, which she employs in the same way. Several of the chiefs have small sugar plantations.

At Eimeo, Mr. Simpson's station, they make several tons of rope in the year, and dispose of it to whaling and other vessels touching there.

While I feel convinced that every step that prudence and good sense can devise, and zeal for the cause of Christ can carry into execution, will be adopted by my excellent and highly-esteemed brethren, I also feel deeply that the influences of the Spirit of God, who alone can implant holy principles in the hearts of the people, are absolutely necessary to give stability and permanency to their civil improvements and religious institutions. May God in his mercy grant them a rich and copious effusion of his gracious influences! I think that in the present state of the islands, purer churches can be formed than it was possible to form when all the excitement of novelty existed. Persons, generally, are now more likely to be influenced by simple and holy principle than formerly.

Noticing the effect of Christian instruction on the inhabitants of Raiatea, he adds—

Justice compels me to say that the Raiateans and people of Huahine acted worthy of their Christian profession on that very trying occasion; they used every method of conciliation that could be devised, and when obliged to have recourse to arms, they acted only on the defensive. When attacked in the night they committed themselves to God in prayer, and had some good men praying the whole of the time they were engaged in battle. As soon as the opposing party yielded, orders were issued that no individual should be par-

sued or injured, the wounded were all not only spared, but taken by the victors to their own houses and treated with kindness and attention and a great part of the spoil returned to the conquered party. Thus the beneficial effects of Christianity upon this people were exhibited in a striking light in this distressing event; if we contrast the results which followed the engagement, with those that followed those bloody, sanguinary, and exterminating wars in which they were so frequently engaged prior to the reception of the gospel.

Happy should I be if I could conclude my account of the Raiateans here; but they also, with the people of Borabora, have fallen into the vortex of dissipation. While the good old chief lived, the use of ardent spirits was prohibited; for on embracing Christianity he made a vow that he would never again taste ardent spirits. I had opportunities of almost daily intercourse with him, with but few interruptions, for upwards of fifteen years, and I believe he kept that vow most sacredly. Thus, while the churches and congregations of my brethren were suffering the dreadful evils arising from dissipation, we were enjoying comfort and prosperity by a prohibition of the use of ardent spirits; but our turn came at last; our good old chief died; his son and successor who had been residing at Huahine, was much addicted to this woeful practice; a person from Botany Bay, taking advantage of my absence on a missionary voyage, brought a cask of spirits to the island; this rekindled the hitherto-suppressed appetite, and encouraged by their chief, the people gave way to almost universal dissipation, and actually prepared stills, and were distilling spirits from the ti, a native root.

On my return from a voyage to the west I found the people in this distressing state. I staid with them on that occasion about six weeks, and at their own request used my influence in effecting the destruction of the stills, and a law was enacted, inflicting a heavy penalty on any one who should be found engaged in the work of distillation. I visited them again a few months after, and found that they had not renewed the formation of stills, but were engaged in erecting a spacious and substantial place of worship. They were exceedingly urgent that we should forego our intention of going to England, the chief promising that if we would reside again at Raiatea, they would abandon the use of spirits altogether, and he would walk in the steps of his father. They were all urgent that I would form a temperance society, but not being about to remain to superintend its operations, I did not think it prudent to do so. And I have no doubt but had it been our lot to have remained, that in a few months things, to outward appearance, would have been much as they formerly were.

At Huahine, my excellent brother Mr. Barf is laboring with exemplary diligence. The use of spirits at Huahine was confined principally to those who made no profession

of religion; he has some exemplary persons, among whom are the chiefs Mahine, Maihara, and others; these, with other leading individuals, remaining firm in their adherence to their profession of Christianity, have countenanced and supported the plans of my excellent brother. I have no doubt that he, by this time, has formed his temperance society, and that it has been attended with the same beneficial effects as at Tahiti. This beautiful little island is an important station. Twenty or thirty vessels visited Huahine last year; on one occasion there were eleven or twelve ships in the harbor at the same time, these all procured their refreshments, re-fitted, and were thus enabled to prosecute their voyages.

DOMESTIC.

THIRD ANNUAL REPORT OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

Mortality of Missionaries.—Within the little circle of our own consecrated band, out of seven ordained ministers of the gospel, and eleven other assistants actually in the field, at our last annual meeting, three of the former and one of the latter, have closed in death their missionary career when just upon its threshold; and five others, from the change thus produced, from impaired health, or other causes, have been withdrawn from the field of action; thus making the additional laborers actually sent into the field during the past year, to exceed only by three or four the number then reported.

NORTHERN INDIA.—One station and one missionary; one missionary and one female assistant having died during the year, and one female having returned. Two additional missionaries and their wives, and one female assistant are on their way to reinforce the mission.

WEST AFRICA.—One station at Liberia and one missionary; two missionaries and the wife of one having died during the year, and one missionary having returned.

NORTH AMERICAN INDIANS.—*Weas*, one missionary, and some assistants.

Ioways and Omahaws.—Two male and two female assistant missionaries.

CANDIDATES FOR MISSIONARY SERVICE.—Besides two or three assistants, the committee have under their care, including one student of theology, six ordained ministers of the gospel and licentiates, devoted to the missionary work, and a number of others are known, who will become connected with the Board, as soon as their preparations shall have approached sufficiently near their anticipated entrance upon the work to make it expedient to form the connection.

RECEIPTS AND EXPENDITURES.—The receipts of the year, including a balance from the preceding year of \$4,965, were \$22,641: and the disbursements were \$12,009.

Miscellaneous.

IMPROVEMENT OF THE HOTTENTOTS OF SOUTH AFRICA.

THE legislative council of the colony of the Cape of Good Hope, in reference to the resolution of the House of Commons, adopted previously to its proceeding to pass the emancipation bill, enabling his majesty to defray any expense incurred "in providing, on liberal and comprehensive principles, for the religious and moral education of the negro population to be emancipated," passed, among others, the following just and humane resolutions:—

—"That we beg leave humbly, and earnestly also, to recommend to his majesty's benevolent care the state of the Hottentots and free people of color of every denomination: and that we cannot forbear to indulge the gratifying hope, that, by the gradual diffusion of the blessings of education and of moral and religious knowledge among them, they will be rendered not only useful members of the colonial community, but valuable subjects of the British empire.

—"That it is, in our opinion, an imperative act of justice toward the Hottentots, to restore to them, in addition to the enjoyment of freedom and security of property, the means of subsistence on that land which has been emphatically designated "as originally and exclusively their own;" while it is, at the same time, a measure of the soundest policy toward the colored classes in general, to stimulate them to exertion, by giving them motives of industry, and to endeavor to elevate their character by encouraging and rewarding the industrious.

—"That we earnestly recommend, that whatever lands now remain available for this purpose throughout the colony may, with as little delay as possible, be granted in absolute possession to the Hottentots, and other free people of color, according to such rules as to the colonial government may appear necessary; reserving a sufficient portion of land for the use of a clergyman or teacher, and the erection of a church and school, wherever a number of the families of the free colored people are settled."

DUTY OF PROPAGATING THE GOSPEL.

THE following forcible statement of the nature of the duty of preaching the gospel to all men, and of the ground on which the obligation is maintained, is taken from the report of the Auxiliary Foreign Missionary Society of Litchfield County, Con., presented in February last. It places the missionary spirit on its proper, and the only stable, foundation.

This cause, in which we again solicit your renewed and increased co-operation, is no other than the cause of our Lord and Master. We advocate it as "ambassadors for Christ, as though God by us did beseech you." It is on the firm ground of *moral obligation* that we stand. The position we maintain is this,—*To aid in propagating the gospel throughout the world, to the utmost of their ability, is the indispensable duty of all who hear this gospel.*

1. *This is a duty which is enjoined by express divine command.* When the Redeemer of men ascended up on high, after having finished the work which the Father had given him to do, he left behind him this parting injunction; "*Go ye into all the world and preach the gospel to every creature.*" This precept is universally binding. Would you limit its application to the disciples who first received it? With as much propriety might you thus limit the application of every other precept of the divine code, and maintain that the law which forbids murder, adultery, theft, etc., has no binding force, except on those to whom it was originally given. Why then should it not be distinctly understood and felt by every bearer of the gospel, that God will no more hold him guiltless who disobeys this precept, than he will any other transgressor of his law?

2. *This is a duty which we owe to the Redeemer of our souls.* For all the efforts and sacrifices which it is possible for us to expend in extending his kingdom, he has richly paid us in advance. A life of toil and anguish, and a death of ignominy and torture, was the price with which he purchased our services. Cold and ungrateful must be the heart, perverse and unjust the character, that is unwilling to acknowledge and meet the debt! Can those whom the Lord has "bought with a price," refuse to lend him their necessary aid in securing an object so dear to his heart as the salvation of the uttermost parts of the earth?

3. *This is a duty which is urged by the claims of humanity.* The Father of the human family has made adequate provision for all his household. From the store-house of nature, and from the fulness of his grace, we may draw ample supplies for the wants both of the body and the spirit. But these stores of God's munificence can be no benefit to the children of his household, any further than they are distributed. If those stewards to whom his treasures are committed lock them up from the greater part of mankind, instead of "giving to each one his portion of meat in due season," in vain to the neglected part of this family will it be that God is good and gracious.

Now, it is a fact with which all are familiar, that the provisions of divine grace, infinitely the richest and most important class of God's supplies, have yet been distributed only to a minor part of the human family;—that millions

of this family are now starving and dying in their sins for want of this "bread of life." It is also a fact, that those who hold "the oracles of God," are "stewards of the mysteries of God," on whose humanity and faithfulness all the other members of the family are dependent for the "living bread" which is necessary to save them from the agonies of the second death. Proof of this fact, if required, might be adduced in abundance from the testimony of history, and from the testimony of God. "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

The claims of humanity, then, in this case, are urgent beyond what we can describe or conceive. *There is balm in Gilead; there is a physician there.* The blood of Christ is a healing stream for the mortal wounds of sin, just as far as those who are intrusted with the diffusion of it will suffer it to flow.

4. *This is a duty which is essential to the Christian character.* It is the very conduct which marks and constitutes the christian character. "He that saith he abideth in him ought himself also so to walk, even as he walked." But it is impossible to adopt the example of Christ, and possess "the same mind," and become a "partaker of his nature," a follower of his steps, and a co-worker with him, without being like him, embarked, heart, and soul, and mind, and strength, in labors and sacrifices for the salvation of a lost world.

The duty is necessary also for the improvement of the christian character. The spiritual man, in order to attain to "the fulness of the stature of a perfect man in Christ Jesus," must have its appropriate employment, in which to exercise and invigorate its faculties; and this employment the great work of reclaiming a world lying in wickedness furnishes. Here is a field in which the two great principles of the christian character—piety to God and benevolence to man—find ample scope for exercise and cultivation. A dwarfish, narrow-minded, and selfish christian must be whose moral powers have never been expanded and invigorated in this wide field of christian benevolence.

Equally necessary is this employment to true christian felicity. The spirit of love which it both marks and cultivates, is the flame which burns in "the wrapt seraph," which illuminates the palaces of heaven, and which lights up "the joy unspeakable" of every holy heart. Would you participate in these fruits of grace? Then you must participate also in the labors which produce them. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."

5. *This is a duty which is essential to the prosperity of our churches.* A church must have very erroneous views, both of duty and interest, to consider itself excused from this labor of love, because it is already weak. Weak it must continue to be, both in moral and physical resources, so long as it neglects to employ the means which God has appointed for imparting health and vigor. "They

that wait on the Lord shall increase their strength." The debility of many a languishing church too plainly indicates that it needs the pure air and exercise of God's wide field of benevolence to invigorate it. What is essential to the character and improvement of an individual Christian, must be equally so to collective bodies of Christians. Certain it is, that the revealed design of Christ, "who gave himself for his church," was, that it might become "zealous of good works."

It is on this "zealous" spirit of benevolence that a church must rely also for the improvement of its physical resources, as well as its spiritual strength. A mistaken policy it is, which courts the alliance of the selfish passions to secure its outward prosperity. With such combustible materials for its basis, a disastrous explosion, sooner or later, must be expected. Like a city built upon a volcano, you may read its approaching catastrophe in the rumbling of the elements beneath it. Preach to congregations the self-denying duties which God inculcates, rather than the indulgence which the selfish heart desires, if you would secure their support to your own religious institutions.

6. The service required is a duty, *because the spirit which it cultivates, is a spirit which spreads and multiplies the institutions of the gospel in our own land.* We have proof of this in the religious history of our country for twenty-five years past. It was the foreign mission enterprise, conceived in a few such hearts as Mills, and Hall, and Newell, and presented to the American churches, that first waked up that spirit of christian benevolence which has since been filling the land with Bibles, and tracts, and gospel ministers. The claims of patriotism then call upon us to cherish this spirit of foreign missions,—to fill up this fountain until its swelling streams shall overflow the nation. This spirit is emphatically the spirit of Christ; and the more of it we can infuse into our churches, the more will its streams of christian beneficence diffuse their blessings over the land. Dry up this fountain, and its streams would cease to flow. To attempt to repress this spirit of foreign benevolence, for the purpose of turning its accumulated streams into a domestic channel, would be disastrous in its effects upon our own destitute population.

7. *The duty is one which is necessary to the accomplishment of the Redeemer's purpose.* To say that this almighty Agent cannot secure the object for which he gave himself a sacrifice, without the agency of man, is only asserting his immutability. This agency is a constituent part of his established plan for the redemption of the world. Strike out this agency, and you destroy his plan. Just so far as man neglects to perform the part assigned him in this work of redemption, it is all in vain that Christ's blood is shed, and his Spirit sent down, and the sword of the Spirit sharpened for execution. It is a plain gospel fact, and a fact which ought to ring through all our churches, that these divine agencies, all prompt to execute the Father's will, are wait-

ing only the dilatory movements of those who hold the sword of the Spirit, to bring the uttermost parts of the earth into the possession of the Redeemer that bought them. When they shall obey the mandate of their King, "Go ye into all the world, and preach the gospel to every creature,"—then, and not till then, will Christ "see of the travail of his soul and be satisfied."

The point of duty thus established, the following practical conclusions are subjoined.

1. *It is a duty which the faithful minister of the gospel cannot fail to inculcate on his hearers.* To preach a gospel of which this essential constituent of the gospel of Christ, and of the christian character, should form no part, would be to preach "another gospel." If faithful as a minister of God's word, he will not neglect to repeat its mandates. If faithful to his Master, he will not fail to urge his claims, nor neglect to advocate his cause, as the cause of foreign missions emphatically is. If faithful as a "steward of the mysteries of God," he will do what is in his power to effect the distribution of this "bread of life" to all the members of the family for whom it was provided. If faithful to his people, he will apprise them of this gospel requirement, and this essential trait of the christian character, and labor to imbue them with that benevolent spirit of Christ which constitutes the chief blessedness of all holy beings. If faithful to the church, the bride of the Lamb, he will seek to adorn her with that pure spirit of active love which is the chief glory of the Bridegroom. Truly, then, may he adopt the emphatic language of Paul, "Necessity is laid upon me, yea, woe is me, if I preach not this gospel."

2. *It is a duty of the first importance.* Is it a fact, that the salvation of millions of immortal beings is absolutely suspended on its performance?—that those to whom the oracles of God are committed, are indeed stewards of this grace?—and that the universal distribution of this bread of life, waits only their tardy execution of this trust? Then what duty can take precedence of this? What more important trust, brethren, has God committed to your hands, than the work of saving a world of immortal beings from the agonies of the second death, and of executing the sublimest purposes of redeeming love? What gives additional importance to the duty is, that it is essential to the dearest interests of the benefactor, as well as the beneficiary. Its relative importance among other duties, Christ himself has established. "Seek first," his decision is,—not "what shall we eat? or what shall we drink?" "but seek first the kingdom of God." What provision can you make for your own household even so durably rich and beneficial, as to train them up in the spirit and habit of seeking first the kingdom and the glory of God?

3. *To the importance of this duty our present labors and sacrifices in the cause are immensely disproportionate.* This is the ultimate conclusion to which we are brought. We leave it with conscience and facts to decide,

whether the practical regard which the subject has hitherto commanded from us, bears any just proportion to the magnitude of the interests concerned? It is common to estimate the value of things in the standard coin of our country. What is the relative value at which we thus appraise the salvation of the world? How does the price we pay for it compare with what is paid for personal and even selfish gratification? What rank does this object hold in our affections, judging by that true criterion,—the sacrifices we are willing to make for it? Some few, we hope there are, who can meet these inquiries with an approving conscience. Would to God that their number were greatly increased! If we cannot do it, how shall we answer for our delinquency at the bar of God? Oh how will the fact appear in judgment, if we shall be found to have willingly paid a higher price, both of money and sacrifices, for objects of mere worldly gratification, than we could be persuaded to bestow for the salvation of a dying world; if it shall there appear that a little "shining dust" was of more value in our estimation, than the redemption of the undying soul?

Compare your estimate, brethren, of the value of this object with the price which the Redeemer paid for it. What toils, privations, and sufferings did he esteem it worth? Are you his disciple? How do you follow your Master? "Afar off," indeed! And are there two different paths of duty for the disciple and for the Master, so wide apart, that while a life of toil and sacrifice is required of the one, a life of ease and self-indulgence may properly be allowed to the other? Did Paul so learn Christ?

Compare what we are doing in this cause with the efficiency of the apostolic church in the same service. On what principle do we excuse ourselves from the "labors more abundant" to which their powers were devoted? With what plea shall we be able to justify ourselves in their presence, when we shall be judged together, for declining those sacrifices which they were required to endure?

Compare our religious benefactions with those which God's ancient people, the Jews, were accustomed to make. Let Christians now appropriate to the service of God only one tenth part of the bounties which his munificence is pouring into their bosoms—a standard of benevolence far below that of the apostolic church—and how greatly would it augment the treasury of the Lord, and multiply the labors so much needed in his wide spreading harvest! And do the wants of God's kingdom require less of its subjects in this gospel age, when the conquest of the world is before it, than it formerly did to maintain the institutions of religion within the narrow bounds of Palestine? Surely nothing less than Jewish beneficence can satisfy an enlightened christian conscience!

Compare our religious appropriations with those which are made for secular objects of general interest. The overflowing resources which such an object can at any time command, is proof sufficient, that the ability is not

wanting among us, for the speedy execution of all that the purposes of redeeming love and the claims of humanity demand.

Compare, finally, the value of your benefactions, brethren, with the value of your own salvation, to which they hold an important relation. That the subject is not viewed in this relation by Christians with the deepest concern, may well be matter of surprise, when we consider the light in which God has presented it. The awards of the judgment day are to be distributed to men "according to their works," and that species of moral conduct which is there to be recognized as "good works," consists, not in doing no evil,—no "works" at all,—but in that very beneficence which we are beseeching you to practise. "I was a hungered, and ye gave me meat," or, "I was a hungered, and ye gave me no meat," is the revealed ground of final retribution. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Whether our present measure of beneficence is actually imparting that relief to the members of Christ's household, which our ability and obligations demand, is a question of awful moment. Claims like those of our Redeemer we must not think to meet by returning to him the mere "crumbs," or refuse, of what his own bounty has bestowed upon us. To "lay hold on eternal life," we must be "rich in good works,"—"willing to distribute." The parable of the "rich man," who, when his "ground brought forth plentifully," thought to appropriate these fruits of his Father's munificence to his own ease and gratification, furnishes a fearful monition of the judgment which awaits the man "that layeth up treasure for himself," and is not rich towards God. That your earthly treasures, dear brethren, may be laid up and expended for God, is "our heart's desire and prayer to God," in your behalf.

MEMOIR OF MRS. WINSLOW LATE OF THE CEYLON MISSION.

THE memoir of the late Mrs. Winslow has been written by her husband, the Rev. Miron

Winslow, who has spent the last year and a half in this country. The book is principally occupied with the letters and journals of the deceased, interspersed by narrative and remarks by the editor, which exhibit to the reader the character of her mind, and the implantation and growth of her christian principles and her spirit of active usefulness. Mrs. Winslow was one of the first reinforcement sent to the Ceylon mission, and embarked for the scene of her labor in June 1819, and arrived in Jaffna in the following February. In addition to the ordinary care and labor of a mission-family, she had the principal instruction of the boarding-school for girls, in which she exerted great influence, till near the time of her decease, which occurred in January, 1833.

Besides an account of the character and labors of Mrs. Winslow, the book contains a good history of the Ceylon mission, including the plans and labors of the missionaries, and the success attending them, together with almost every important event connected with the mission. It also presents much minute information on various topics, which must be interesting to the friends of missions, relating to the character, customs, and religion of the people—their manner of thinking, and of living; the scenery of their country and its climate. It also describes the perplexities and encouragements of missionaries in all the departments of their labor; and throws open to inspection the whole interior of a mission and of a mission-family, exhibiting to the reader what missionary work and missionary life in India are, better, perhaps, than any thing before published.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-sixth Annual Meeting of the Board will be held in the city of Baltimore, beginning on Wednesday, September 9th, at ten o'clock in the forenoon. The annual sermon before the Board is expected to be preached by the Rev. Dr. Miller, of the Princeton Theological Seminary.

CONTEMPLATED ENLARGEMENT OF THE SANDWICH ISLANDS MISSION.

THE mission at the Sandwich Islands has requested the Prudential Committee to send out sixteen more missionaries, two missionary physicians, and twenty-one schoolmasters, that the gospel may be published in all the districts of the islands. The statement of facts, sanctioned by the mission, on which this request is grounded, occupies one hundred pages of manuscript, and is decisive in proving the expediency of sending forth such an additional number of laborers. The school-teachers are

designed to take the charge of schools at the several stations, with special reference to the education of native teachers; to relieve the ordained missionaries in some measure from the care of schools; and also to reside in some of the smaller districts where ordained missionaries are not stationed. The additional physicians are much needed.—The Committee have resolved to send forth a large reinforcement in compliance with the above request, should it please the Head of the Church to furnish the suitable men for the enterprise. They will gladly send one company in the ensuing autumn, should it be found practicable to make the necessary arrangements seasonably; and another in the autumn of the next year.

The subject is commended to the prayerful consideration of the churches. It should be borne in mind, however, that while we aim to strengthen one mission, the others are not to be neglected. More missionaries are urgently needed for Western Africa, for the Mahratta mission, for the China mission, for the Indian Archipelago, and indeed for most of the missions under the care of the Board.

SOUTH AFRICA.

Communications have recently been received from Mr. Champion, connected with that division of the South African mission which is destined to the maritime portion of the Zoolahs. He and his associates were still detained at Cape Town, the Caffre war still rendering it unsafe to proceed to their field of labor. Hintza, however, the chief of Caffreland, had been taken captive, and had entered into a treaty with the English; and on the day previous to the date of Mr. Champion's letter (May 29th), information was received that Hintza was shot, while attempting to effect his escape. This, it was hoped, would terminate the war. His son was proclaimed chief, and had entered into the treaty made with his father, and a portion of the Caffre country was to be added to the colony.

Donations,

FROM JULY 10TH, TO 31ST, INCLUSIVE.

Central Board of Foreign Missions, James Gray, Richmond, Va. Tr.	3,000 00
Central aux. so. of Western New York, Bristol, Cong. chh.	25 00
Central aux. so. of Western New York, Bristol, Cong. chh.	52 38
1st cong. presb. chh.	21 19—98 50

Cumberland co. Ms. Aux. So. W. C. Mitchell, Tr.	
Freeport, Gent. 45,93; la. 40; mon. con. 34,81; (of which to constitute CORNELIUS DILLING- HAM an Honorary Member of the Board, 100;)	120 74
Portland, Mon. con. in 2d, 3d and High-st. chhs.	150 00—270 74
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Haverhill, La.	12 00
Newburyport, La. in Dr. Dana's so.	11 22
West Newbury, lat par. La.	6 60—29 22
Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.	
Newark, Youths' miss. so. in 3d presb. chh. 150; mon. con. 20,52;	170 22
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, F. Hill,	5 00
Osbornville, Windham, Mon. con.	16 00—21 00
Hillsboro' co. N. H., Aux. So. R. Boylston, Tr.	
Greenfield, Mon. con.	10 00
New Boston, Mon. con.	18 73
Pelham, Gent.	5 75—34 48
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.	
(Of which for miss. to China, 300; 2d Avenue presb. chh. to con- stitute Rev. CHARLES S. POR- TER of New York city and Rev. HOLLIS READ of Ahmednuggar, Honorary Members of the Board, 100;)	567 53
Oneida co. N. Y., Aux. So. A. Thomas, Tr.	
Bainbridge,	27 17
Binghamton, ((Of which from OLIVER ELY, 40; which and prev. pay. constitute him an Honorary Member of the Board,)	258 34
Chenango Forks,	20 23
Clinton, Cong. chh.	129 42
Coventry, 2d cong. so. which and prev. pay. constitute a Rev. JOHN B. HOLT an Honorary Member of the Board,	37 44
Coventryville,	31 76
Erwin Centre, Mon. con.	15 00
Greene,	29 21
Guilford,	110 26
Hamilton Village, Cong. so.	56 21
Lisle, Fem. miss. so.	15 00
Medison, Cong. so.	35 13
Marshall, D. Barton,	12 00
Mount Vernon So. Sab. coll.	30 18
Norwich,	71 57
Owego,	178 19
Oxford,	26 00
Sherburne,	27 25
Sidney Plains,	22 00
Smyrna, To constitute Rev. SIDNEY MILLS an Honorary Member of the Board,	58 00
South Bainbridge,	10 43
Union, 50,03; cong. chh. 13;	63 63
Whitesboro', Ladies, to constitute Rev. IRA PETABONE an Honorary Member of the Board, 50; aux. so. 44,30; Oneida Institute, Mon. con. 8,62;	102 22
Newark Valley,	33 00—1,464 74
Orleans co. Vt. Aux. So. C. H. Cook, Tr.	
Coll. at ann. meeting,	8 00
Barton, Asso.	9 00—10 00
Palestine miss. so. Ms. E. Alden, Tr.	
Braintree, J. Newcomb,	1,000 00
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	1,722 24
Western Reserve aux. so.	
Cuyahoga co. Euclid, J. D. Crocker, 5; Genuga co. Un- ionville, Mon. con. 15; Medi- na co. Hinckley, 5,75; Por- tage co. Aurora, Sub. 20,50; Nelson, W. C. and fam. 5; D. E. and child, 3; indiv. 1,62; Streetsborough, 10,68; Tall- madge, Chil. of mater. asso. for Jediaiah C. Parmelee in Caylon, 12,32; Trumbull co. Gustavus, Rev. J. Badger, 3,50; Vienna, D. Woodford, 10; 22 31	

Michigan aux. so. E. Bingham, Tr. Adrian, 38,75; Ann Arbor, 40,11; Blissfield, Rev. E. Armstrong, 10; Mrs. A. av. of gold, 50c. Detroit, Gent. 237,12; la. 122,58; H. Hal- lock, 20; J. Drew, 10; I. L. W. 5; Mrs. N. M. W. av. of seal, 3; Farmington, 4,78; Monroe, W. Lawrence, 25; D. N. 2; Northville, 7,37; Pontiac, 2,04; Saline, 10; Southfield, Rev. N. C. 3; M. I. J. 1; Tecumseh, 41,41; Webster, Asso. 6,53; mon. con. 3,47; gent. 3; la. 1; Ypsilanti, 3,68; 600 04-2,484 59	
York co. Me. Aux. So. C. W. Williams, Tr. Alfred, Mon. con. 23,80; la. 22,72; Bladesford, 2d par. Mary Cleaves, 26,19; gent. 7,87; la. 10,61; mon. con. 5; 49 67	
Buxton, Aux. for miss. so. 8 50	
Saco, 1st par. La. 40,26; mon. con. 70; sab. sch. chil. 5,25; 115 51	
Wells, 1st par. La. so. for Elvira H. Clark in Ceylon, 20; gent. 23; la. 23,46; mon. con. 34,73; (of which to constitute Rev. IVORY KIMBALL of Limington, an Honorary Member of the Board, 50); 99 19	
York, 1st par. Mon. con. 14 03-333 42	
Total from the above sources,	\$9,425 34

VARIOUS COLLECTIONS AND DONATIONS.

Andover, W. par. Ms. La. asso. 20 00	
Auburn, N. Y., A friend, for <i>Atlas Steel</i> in Ceylon, 20 00	
Babylon, N. Y. La. benev. so. to constitute Rev. EBENEZER PLATT an Honorary Mem- ber of the Board, 50; ded. am't prev. rec'd, 20; 30 00	
Boston, Ms. Sew. so. in Salem-st. chh. for <i>George W. Blagden</i> in Ceylon, 20 00	
Brunswick, Ten. Chh. contrib. 3 00	
Bridgeton, N. Y. Presb. cong. 24; fem. cent. so. 15; 39 00	
Brooklyn, N. Y., F. M. so. in 1st presb. chh. 4 50	
Buenos Ayres, S. A. Mon. con. 15 00	
Canada, A friend, (of which one half for 'china,') 100 00	
Chicago, Ill. Mrs. J. Porter, for China, 5 00	
Deposit, N. Y. Presb. chh. 25 00	
Frederick, N. Y., F. M. so. in presb. chh. 55 00	
Hatena, M. T., D. B. Whitney, 4 00	
Jaffrey, N. H. Mon. con. to constitute Rev. GILES LYMAN an Honorary Member of the Board, 50; av. of ring, 50c. 50 50	
Jamaica, N. Y. Presb. chh. 144,63; a friend, 1; 145 63	
Jamestown, N. Y. Mon. con. in cong. chh. 11 00	
Kansabunkport, Me. F. M. asso. 25; mon. con. 22; 47 00	
Manchester, Vt. Burr Seminary, 6 71	
Middletown, N. Y. Presb. chh. 65 13	
Mobile, Ala. Mon. con. in presb. chh. 87 00	
Moscow, Ms. A. W. Porter, 100 00	
<i>Nova Lebanon</i> , N. Y., E. Woodworth, U. S. pensioner, 10 00	
<i>Nova Sharon</i> , Me. Fem. for miss. so. 9 02	
Norwalk, N. J. Mon. con. in 1st presb. chh. 75 00	
North Mansfield, Ct. Gent. asso. 31,50; la. asso. 27,08; Mrs. Abigail Freeman, dec'd, 20; 1st. 50c. sab. sch. 3,96; B. class, 16,53; mon. con. 8,43; 105 00	
Norwich, Ct. Miss H. L. C. av. of jewelry, 1 50	
Oakland College, Miami. Miss. so. for miss. to Cape Palmas, 20 00	
Parappany, N. J. Fem. evang. so. 20 00	
Penn Yan, N. Y., S. S. miss. so. in 1st presb. chh. for <i>Ira Gould</i> and <i>Margaret Lock</i> in Ceylon, 12 00	
Portland, Me. Mater. asso. for <i>Ethier Tylor</i> and <i>Amelia Jenkins</i> in Ceylon, 20 00	

Portsmouth, N. H. Mon. con. in N. and Pleasant-st. chhs. 27 00	
Princeton, N. J., R. Voorhees, 50 00	
Savannah, Ga. Male and fem. for. miss. so. of presb. chh. 250 00	
Scotch Town, N. Y. Presb. chh. 44 00	
Somerville, N. J., J. Quick, 50	
Southampton, N. Y. Presb. cong. 29 06	
Topsheld, Ms. N. Cleveland, to constitute Rev. ELISHA L. CLEVELAND of New Haven, Ct. an Honorary Member of the Board, 50 00	
Tuscarora Valley, Pa. Indiv. 3 87	
Waterford, Ms. Benev. so. and mon. con. (which and prev. dona. constitute Rev. LINCOLN RIPLEY an Honorary Member of the Board,) 40 00	
West Hanover, Pa. Rev. JAMES SNODGRASS, which constitutes him an Honorary Mem- ber of the Board, 50 00	
Wilmington, Del. Mon. con. in Hanover-st. presb. chh. 171 00	
Woodstock, N. par. Vt. Mon. con. in cong. chh. (which and prev. pay. constitute Rev. ROBERT S. SOUTHGATE an Honorary Mem- ber of the Board,) 43 93	

LEGACIES.

Wintbury, Ct. Miss Nancy Judd, by E. Frisbie, 404 00	
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Amount of donations and legacies acknowledged in
the preceding lists, \$11,715 29. Total from Sep-
tember 1st, to July 31st, (eleven months,)
\$155,893 60.

FROM AUGUST 1ST, TO 10TH, INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh. W. R. Thompson, New York city, Tr. Aquackanunck, N. J., R. D. chh. 23,30; m. box of Misses J. and M. H. 2; 25 30	
Ashhock, R. D. chh. 5 62	
Athens, Mr. King's fam. for China, 8; for Greece, 1; a lady, 50c. 9 50	
Bergen, N. J., R. D. chh. (which and prev. pay. constitute Rev. JAMES V. C. ROMAYN and Rev. IRA C. BOICE Honorary Mem- bers of the Board,) 62 25	
Blawenburgh, N. J. Mon. con. in R. D. chh. 30 38	
Catsban, R. D. chh. 15 00	
Catskill, Mon. con. in do. 26,69; aux. so. in do. 24; 50 69	
Geneva, Mon. con. in R. D. chh. and asso. R. chhs. 30 00	
Millstone, N. J. Mon. con. in R. D. chh. 20 00	
New Brunswick, La. of do. for China, (of which to constitute SAMUEL B. HOW, D. D. and Mrs. How Honorary Members of the Board, 150); 260 00	
New York city, La. of R. D. chh. in 9th st. (of which to consti- tute Rev. FRANCIS M. KIP an Honorary Member of the Board, 50); for fem. sch. in China, 55 12	
Philadelphia, Pa. 1st R. D. chh. coll. after sermon by Rev. D. Abel, 63 50	
Raritan Landing, N. J. Chil. in sab. sch. for Dr. Scudder in Ceylon, 2 00	
Rhinebeck, Fem. miss. so. of R. D. chh. 50 00	
Ricefield, N. J. Mon. con. in do. 2 12	
Schraalenburgh, N. J., R. D. chh. (which and prev. pay. consti- tute Rev. JOHN GARRETTSON an Honorary Member of the Board, 10 00	

Six Mile Run, N. J. Mon. con. is R. D. chh.	37 00
	788 48
Ded. expenses,	1 92—786 56
Addison co. Vt. Aux. So. E. Brewster, Tr.	
Hinesburgh, La. 33,50; I. H. 2;	35 50
Middlebury, Phil. so. in college, mon. con.	3 08
Vergennes, Mon. con. 16,18; Mrs. P. S. for ed. in Ceylon, 2; Mrs. I. T. 50c.	18 68
Weybridge, A lady,	3 00—80 96
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Ipswich, S. so. La. 22,50; mon. con. 50;	72 50
Salem, Tab. united mon. con.	8 35
Topsfield, Rev. Mr. McEwen,	10 00—90 85
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Canton, A friend,	10 00
Connecticut, A friend,	10 00
East Windsor, Mon. con.	20 29
Enfield, Mon. con.	5 85
Hartford, Mon. con. 1st so. 31,41; a friend, 5,62;	37 03
Suffield, 1st so. Mon. con.	10 00
Tariffville,	3 41
Windsor, W. H. Point, Mrs. HULDAH HOLKINS, which constitutes her an Honorary Member of the Board,	100 00
Int. on note of E. P.	3 00
	199 58
Ded. expenses paid by aux. so.	50—199 08
Lincoln co. Ms. Aux. So. Rev. B. White, Tr.	
New Castle, Gent. 13,45; mon. con. 2,08;	15 53
Phippsburg, Mon. con.	46 50
Warren, Contrib. at ann. meeting,	20 57—82 60
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.	980 61
New Haven city, Ct. Aux. So. C. J. Sakter, Tr.	
Mon. con. in 1st cong. chh. 66,06; do. in united so. 42,90; do. in 3d do. 29,35; do. in Free do. 29,77; do. in Yale College, 9,47; av. of trinkets, 1,60; int. 3;	175 15
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Fairhaven, Chh. and so.	69 00
Martha's Vineyard, A friend,	3 00
Mattapoisett, La. mite so. 27,50; mon. con. 23,50;	50 00
New Bedford, 1st chh. Riverhead,	24 00
N. chh. Gent. and la. 115,03; mon. con. 16,97;	132 00
Rochester, 1st par.	41 19
S. par. Sippican,	23 00
Wareham, Gent. 51,34; la. 33,69; mon. con. 12,97;	98 00
	440 19
Ded. expenses paid by aux. so.	10 19—430 00
Valley of the Mississippi, Aux. So. W. T. Trumam, Tr.	599 25
Western Reserve Aux. so.	
Brownhelm, Miss F. Talcott, 1 00	
Oberlin, Chh. and so. for bibles for China,	15 41—615 06
Total from the above sources,	\$3,420 77

VARIOUS COLLECTIONS AND DONATIONS.

Banger, Ms. Mon. con. in Hammond-st. chh.	35 00
Basking Ridge, N. J. Fem. cent so.	8 50
Blue Hill, Ms. L. Townsend,	3 00
Boston, Ms. Mon. con. in Free chh.	13 66
Braintree, S. par. Ms. Mon. con.	15 50
Bucksport, Ms. Mon. con.	40 00
Buffalo, N. Y. Mr. Hancock,	5 00
Cattaraugus, N. Y. Rec'd in box,	61
S. C. Young la. in S. C. Insti- by Ann Edgerton in Ceylon,	22 42
Mon. con.	21 06
J. Crane,	10 00

Fort Tomson, M. T. Mr. Smith,	1 00
Fowlerville, N. Y. Mon. con.	25 00
Freehold, N. J. La. Ceylon so. for John Woodhall in Ceylon,	20 00
Gales, Illi. By Rev. A. Kent,	72 61
Hartford, Ct. Mr. Gilmore,	2 00
Huntsville, Ala. Mon. con.	4 87
Kingston, N. H. Contrib. for bibles in China,	5 00
Little Compton, R. I. Fem. benev. so.	23 50
Madison co. Ala. Col. Dancy,	5 00
Midway, W. par. Ms. Fem. char. so.	20 00
Monsen, Ms. Cong. chh.	1 79
New Brunswick, N. J. Presb. chh.	75 00
Petersham, Ms. Rec'd at Dwight, 5; ortho. cong. chh. 25;	30 00
Philadelphia, Pa. Youth's miss. so. in 11th presb. chh. for native travelling teacher among the Cherokees, 40; juv. for miss. so. in 1st presb. chh. for miss. to Ceylon, 15,50;	55 50
Princeton, N. J. Sab. sch. No. 1, for John S. Newbold in Ceylon,	33 00
Reading, Pa. Juv. miss. so.	5 00
S. E. Africa, Rev. GEORGE CHAMFION, which constitutes him and Mrs. SUSAN L. CHAMFION Honorary Members of the Board,	150 00
South Salem, N. Y. Fem. for miss. so.	21 00
St. Augustine, E. F., A poor widow,	1 00
Upper Freehold, N. J. Mrs. Beebe, for John Woodhall in Ceylon,	10 00
Waterford, Ms. Mon. con.	21 79
Winchester, Ten. Mon. con.	41 00

Amount of donations acknowledged in the preceding lists, from August 1st to 10th, \$4,219 58.

DONATIONS IN CLOTHING, &c.

Clayville, Ala. Calico, 8 yds. fr. I. M. McFarlane, rec'd at Creek Path.	
Clinton, N. Y. Two bundles, for F. Ayer, Yellow Lake.	
Creek Path, Cher. na. Muslin, 7 yds. fr. Mrs. M. Gilbreath; 8 yds. gingham, fr. E. Fields.	
Eastport, Me. A barrel, fr. miss. sew. so. for wes. miss.	37 00
Granville, O., A box, fr. ladies, for Rev. T. P. Johnston Trebizond.	
Huntsville, Ala. A black silk dress, two calico dresses, 2 bonnets, 2 pr. shoes, and sundry small articles, fr. ladies, rec'd at Creek Path.	
Lowville, Stearn's Square, N. Y., A box, fr. fem. miss. so.	
Philadelphia, Pa. A box, for Rev. John B. Adger, Smyrna.	
Tusculum, Ala. Calico, 8 yds. fr. I. Elliot, rec'd at Creek Path.	
Walpole, N. H., A box, fr. miss. sew. so. for Rev. J. S. Emerson, Oahu,	22 50
Western Reserve, Aux. So. Clothing, fr. la. in Charleston, 9,56; a bundle, fr. Edinburgh; fr. Farmington Centre, 3,50; fr. asso. in Nelson, 16,90; fr. H. N. Bierce, do. 19; fr. Mrs. Shailer, Richfield, 3,25; fr. missos sew. so. do. 3; fr. la. sew. so. Talmadge, 21; fr. la. asso. Windham, 6,74; sent to Mackinaw.	
Unknown, via. Philadelphia, Pa. A barrel and half barrel, for Ceylon.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Filled cloth, and domestic cottons of all kinds.

THE
MISSIONARY HERALD.

VOL. XXXI.

OCTOBER, 1835.

No. 10.

American Board of Commissioners for Foreign Missions.

Tamul People.

**EXTRACTS FROM THE JOURNAL OF
FRANCIS ASBURY.**

ASBURY is one of the native members of the church in Ceylon, and received his education at the Seminary at Batticotta. Being an intelligent and exemplary christian young man, he was employed as a visiter of schools and a reader and distributor of tracts in the surrounding villages. The following journal was written while engaged in these labors. It is obvious from his account of his labors, that a most important service may be performed by well educated native helpers.

Journal in Batticotta and the Vicinity.

March 11, 1834. I had a very pleasant day to-day; I never enjoyed such a day like this in my life-time. To-day I conversed with many about the bread of life. I never had such hearers before; no one refused or opposed my friendly saying; most of them are fishers. They show by their conduct that the Christians must labor for them very particularly; the Christians have a great duty towards those people; they are very poor in scriptural matters. If any Christian wishes to labor for them he will meet great things by the help of his Eternal Father. Lord, how can I be a successful instrument among this kind of people. Lord, open my eyes to see these great wonders in these villages. To-day the Talpoorum schoolmaster does not like to obey the order of the missionaries, therefore I dismissed him with his school, and appointed another one. The people are very much willing to have a school.

12. To-day, forenoon and afternoon, I went to those places to which I went

yesterday. As soon as two of the people saw me, they requested me to give them two tracts, and I inquired why. They replied, "We are very anxious to know more of the things which you spoke of yesterday." To-day they heard me more attentively than yesterday. To-day distributed six tracts among other people; yesterday seventeen tracts at Moolai and Talpoorum. To-day when I conversed with an oodagar; he told me that he never worships the idols since he heard something some years ago from Christians about the one Supreme Being; and he told me he wants to know something more hereafter about the great Being. I spent more time than usual with the other people. At noon I spent my time in my boarding-house very useful. They request me to tell them about the religion for amusement; so I do, when they come from their work, etc.

14. Conversed with a few a long time on the subject of "Fall of man," etc., and distributed two tracts.

16. To-day I determined to go and see those persons to whom I have given the gospel on the sixteenth of March. I saw three of them and inquired whether they have read or not. They gave me some account of what they had read; one of them read more than the other two. When I conversed with some fishers at Talpoorum, they ask, "Friend, what must we do? we cannot do the things which you say, because we are great sinners, we are not learned persons to read your books," etc. I replied, You must seek assistance from the common father of all, and he will be ready to assist all in every matter. They seem very willing to hear the great things. To-day distributed four tracts. The brahmin took some books from the mission-school violently.

23. Sunday, Warren, 2d accompanied me to Moolai. The Moolai school and the Talpoorum school came to bungalow. I catechised the boys. Warren addressed the boys and the people about the salvation, etc. Four men, two panderrams, two women, attended the meetings. After the meeting the two panderrams asked us very foolish questions. We distributed two tracts in the school. At our lodgings we read several tracts to eleven persons of both sexes; except one, they heard us very well. In the afternoon we went among the people.

29. I distributed five tracts and a gospel. To the man who received the gospel I explained the first chapter of John. To-day my reading tract was on the subject of death, etc.

April 18. W. accompanied me to Talpooram. The forenoon we are engaged in catechising the boys. In the afternoon an old man very much abused us, and told us we served the missionaries only for money. The others who are in the bazar with him used filthy language. We spent the remainder of the afternoon in catechising the boys of Moolai school. This day when I examined my heart, it appears very fruitless and barren, no good thought about me, by long and vain conversation of my friends. When I took up the subject of joining the Lord's table, I very much feared within my heart is no love to my Redeemer. I see very sad things in my heart. I had no only religious conversation with my friends last or this month. I very much fear to go to the table, there will be poison in the bread and the cup to those like me. This evening, after a little conversation with —, I read the second chapter of Isaiah to him. In the former part he heard me, and in the latter part he showed a great displeasure and shut his ears. Afterwards he called me alone and advised me to worship the Siva, the idols; he spoke with great eloquence.

May 2. Besides our usual labor in the school, we continued in the school to speak with those who passed by; so we spoke with five persons; two of them spoke very ill of us and Christians. In the afternoon I thought to go to those places which I so often revisited, to make them more familiar with us; but they resisted still. Seeing this my heart is broken within me; no mind to go any more to those places; a few only promised that they will attend the service on Sunday in the school-bungalow; but I think they are very ready to promise, but very slow to fulfil. Some of my chris-

tian brethren told me, as soon as I came in the evening, they had a very solemn day to-day.

Journal at Madura.

When Messrs. Hoisington and Todd removed from Ceylon to Madura, on the continent, Asbury, together with two other native converts from the Seminary, by the name of Warren, were selected to accompany them as interpreters and assistants. He is supported by the Native Evangelical Society of Jaffna, and is virtually a missionary sent by the native converts to Christianity there to their heathen brethren of the same language in the continent. The district where these three young men are now laboring is new ground, the christian religion not having before been preached there.—The journal was written in the English language by himself.

September 1, 1834. Warren 2d and I went to the west side of the fort this morning, distributed about twenty-seven tracts of different kinds, read and explained a tract; no opposition, only one asked, "If we receive your religion, what worldly profit can we get," etc. I replied, We should not expect the bodily gain, but should expect the gain of the soul, etc. Another rude young man said, "You need not trouble the people, we will walk in the old path of our fathers," etc. This afternoon we went to August street. The people name the street in different names because the principal goddess of the nation, *Meenarehy*, goes in different months in different streets. There we distributed more than twenty tracts. Most of the people received our tracts very thankfully.

2. We went to the great bazar. There we read two tracts. We then distributed forty-two tracts of different kinds to the two companies, nearly fifty in each company. To-day also a Moor-man opposed our friendly sayings. This evening we went to a village on the east side of the fort. When I conversed with a man, he seemed very ignorant both in temporal and spiritual affairs. After many inquiries I asked him, Have you any soul? He said, "Sir, I am an unlearned man; we are not able to know such kind of things as you do; we are only able to dig the ground and cultivate it." We left him and spoke with ourselves that we are happy that we were once like him, in the great deceiver's hand, but the unspeakably merciful God brought us in the light of the gospel by

his only begotten Son. Therefore we have more to do with those kind of ignorant persons. Two writers of the court requested me to read the tract which I had in my hand. I had the "Dark Way" in my hand, therefore read it to them; distributed nine tracts, four "Dark Way," to four respectable men.

3. This morning I went to the bazar. There I read seven tracts and explained to about forty persons. Some females also attended the company; no opposition; distributed twenty-three tracts, one "Dark Way." This noon two men brought their borrowed books and took two other books from the circulating library. When I examined whether they had read the former books, they appeared very well. This evening Warren 2d and I went to the temple of Meenarehy; there I read a tract to a company of about fifty persons; one of them prevented us from reading and asked many foolish questions in order to make laugh of the people. Some of his questions were, "What is the color of God? And what is the color of good and evil?" etc. After a little while the company became noisy; therefore we thought it is not good to stop there any longer and went to Meenarehy's gate. The company also followed us. About two hundred people surrounded me, both Tamulians and Mohammedans. Without any fear I opened my unclean lips to proclaim the good tidings of the never-dying souls. I read the "Heavenly Things" with louder voice than usual. In the middle of the tract the people became very noisy again also. Warren seeing this, he thought to carry some of them to a little distance. When he gained his thought, he read a certain tract to them in a loud voice. The people who were with me hinted to some of the Mohammedans to ask something of their religion. Then a Moore asked, "What shall we do to be saved?" I told him, "Believe on the Lord Jesus Christ, then you will be saved." He asked, "Cannot we believe the great Nelby or prophet Mohammed?" I said not, he is not a true mediator between God and man; they asked, "Why?"—Because he did not do any thing to save men, or he did such and such things in order to satisfy his desire only. Then they became very noisy, a young man took his hand to beat me down, but another said, "No, take care, he is the government's or the company's man." Another man of the same religion told, "Will the government take our heads, if we beat these good-for-nothing folks? how can he speak ill of our great prophet Mo-

ammed." Without moving to left or right, I stood firm among the company. In the mean time another Moorman came from a distance, ready to buy a thing in the bazar. He saw me in great danger, came into the company and took hold of my hand and dragged me out of the company. I thought he is also one of my enemies. He carried me alone and advised me, "It is not a rare thing to be one or more wicked people among so many; therefore, if you want to publish your religion, speak individually, there is no harm in it." When he took hold of my hand I thought he is also an enemy, but the all-doing God made him a preserver of my life. I know something of the martyrs and also I know to be faithful unto death. Without tribulation none can be a good soldier. See Acts xiv, 22, etc.

4. This morning two Warrens and I went to the same place, but did not see any particular thing. Then went to the next gate of Meenarehy; there we read and explained to about thirty persons; most of them heard us very well; five of them disputed, and in the company said, "Brothers, all the people in every caste, will receive the christian religion soon;" and some said we serve the Lord for worldly profits.—Distributed forty tracts. Two young men tore two of the books. Some asked, "Why do you give to such vile persons?" We told them the parable of the sower, etc. This morning I gave two gospels to men out of the library. They appeared very well; one had read the book which he received before; he said, "I am become very old from my manhood till this, I seek salvation in every religion, but could not find. If you have any thing tell me, without deceiving."

6. Sunday. Went to the east gate of the Meenarehy. I read a tract; the people said, "That we may know that your religion is more pure than ours, let your God come and say in our dreams; then we will worship him." Warren engaged in another company; distributed seventeen tracts. This afternoon we went to a hill, four miles from the fort. There is a very pleasant village at the foot of the hill; there are about five hundred houses. We were informed that there is a devotee on the southern side of the hill. We went there, but did not see him. We left a "Dark Way" and two other tracts in his room that he will perhaps read them. On the top of the hill there is another building for the Mohammedans, a mosque. As soon as we descended from the hill, some brah-

mins called us into the temple and desired us to read some of our books. I read them the "Heavenly Things," and brother Warren read the "Dark Way," and some others. In the mean time more than fifty people collected. An old man among them told, "You are very young,* therefore we need not hear you, your ages are not enough to know the great God, heaven, hell, soul," etc. No great opposition, distributed fourteen tracts, and returned home.

9. This afternoon brother Warren and I went to the east gate of the fort; there I spoke with two Catholics of Zoo-tooguen; they said that we are the persons who make the people go astray, we will not get the favor of the great God. They were very angry with us. Moreover they said that our religion did not come from God, but from Luther. We showed that it was not so; but they did not believe us. A Moorman came with great fury and made a great disturbance; he abused the missionaries a great deal and said, "You seem a better caste, and what cafer or pariah told you to distribute the tracts and disturb the people from road to road? If I have power enough I will kill the cafers," etc. By this man many people collected. I read tracts to them. Some said, "It is true that we see your religion is more pure than ours. Show us a miracle that we may follow you." Some asked, "If your religion is more pure, why then do European gentlemen who are in the civil services walk so indifferently? They are the persons who have dominion over the country, they must show us example that their religion is more pure than ours." Some said, "Show us the heaven and hell and then we will follow you," etc. In such a manner the people spoke indifferently. Some of them heard us very well. A young man followed us a little way and asked, "Teach me your religion that I may walk according to it?" We have heard that many have repeated our tracts very well, by that we have some encouragement, and we learn the people give the tracts to others.

10. Wednesday morning went to the catechist's of Palamcotta. We had a prayer-meeting with him and some others. This afternoon Warren 2d and I went to the south side of our lodging. A man very much interested at our talkings, and said, "Here is a man who now

some years ago received a book from a missionary. By reading that he became a very pious Christian, etc. So he spoke very much in behalf of the christian religion and got a book. We read and spoke with about twenty persons. A catholic woman asked us, "Why do you give the true God's religion to the heathen?" Distributed fifteen tracts, most of the people paid a good attention, etc.

13. This day six persons came to us by two and two; spoke many things concerning the religion: two were Catholics. They told that their relations hate them on account of reading our tracts, and said, "Will you not come and speak with them about their religion, or will you give us a book to beat them down?" Brother Warren and I selected some passages from the Scriptures and read them. Afterwards two respectable men came and told me that "We want to receive your religion, but we fear our relations and country people, they will hate us." To them also we read many passages from the Scriptures and explained the latter part of the first chapter of Romans. They appeared that they were very well touched by all the readings.

18. This morning I went alone to the small bazar. In the west side of it I read two tracts to about forty persons, most of them heard me well, some spoke very indifferently—spent seven tracts. In my way to house two persons who came from Dindigal requested me to come and read some books to them about the religion which you proclaim from road to road. According to their request I went with some books after breakfast. They paid good attention and said, "Who gave all our secret things to the English people?" I read some chapters of the first of Mark and Romans. One of them requested of me some books; the other said to him, "If you receive the books from him and misuse them, certainly you will go to hell." Then he returned the book with great fear; then the people who are with him showed his little mind, he ordered his servant to get them and keep for him.

21. To-day Warren 2d and I went to a lane in the south side of the fort. Warren read a tract to about eight persons. By degrees the people increased to hear. The people saw that it is an inconvenient place, they carried us to a pulliar's, there we read and explained tracts. Afterwards we went to the office of a police-man, and Warren read the "Salvation of a Soul," and the "Loss of the Soul." The officer said, "Your

* You all know very well that there is a strict order among the learned people, (or among the Hindoos,) that the inferiors should not advise the superiors, the son should not speak even with his father or brother.

religion is more pure than any, but those will walk according to it whom the great God had chosen." I told him that every one must seek the help of him, then he will assist them to seek him.

This afternoon we visited two houses. In the latter I read a tract to three respectable men; two of them reading and examining the Scriptures daily. One of them does not worship the idols and some of the ceremonies of his people; he does some on account of the people.

22. This morning I spoke with five persons. One of them was very angry and said, "If you preach the pariah's religion in the time of our rajahs, certainly we will take off your head and do more." The others made him silent, and said, "He did not make any violent terms with us, he says the way to heaven is according to his christian religion. If you want to hear him, hear, or go away."

28. Sunday. Warren 2d and I went to those men's houses who came last Sunday to Mr. Todd. There were about fifteen respectable men. Most of them heard us very well, one of them said, "We also know that there is one supreme God. Why do you read to tell us about him?" Another man spoke in behalf of us and said, "It is true that there is one God—all nations and people consent to that, but these Christians speak about Redeemer." He spoke very much agreeable to the christian religion. Warren read to them three of the tracts and some of the men came this afternoon to Mr. Todd. They were very much interested with Mr. Todd's conversation, and said to us, "We never saw such a kind gentleman as he," etc.

29. A gooroo of the Mohammedans saw me in the road with the tracts which I had in my hand and selected one from them and told me to read it. I read—about thirty Mohammedans collected together and disturbed very much—there was a great disturbance—need not write all things.

30. I went to the bazar alone—a great many people surrounded me to hear me read. I have read the "True Way" with great voice. The people spoke very indifferently, and said our god Siva, the only god, there is no other God than him; then I am obliged to read the "Dark Way."

has been mentioned heretofore. On the 1st of July, 1834, he writes of the

Dedication of the Church—Temperance—Congregations.

Within the last quarter, several circumstances of a very pleasing nature have occurred at the station, which demand my grateful acknowledgments to the Lord of missions. These I will mention in the order they have occurred.

1. A part of the old church, built by the Portuguese more than two hundred years ago, has been repaired, and was dedicated to Jehovah, Father, Son, and Holy Spirit, on the 1st day of June. The sermon on the occasion was from the second chapter of Haggai and ninth verse. "*The glory of the latter hours shall be greater than of the former saith the Lord of Hosts.*" The church is about eighty-two feet long and fifty-six wide.

2. On the 5th of June a temperance society was formed. Immediately after the formation a meeting was held in the church, at which about a thousand people, independently of those without the building, were present. I have never before seen so large a congregation in a christian place of worship in a heathen land. Of this congregation about six hundred were children. Addresses were delivered by T. W. Coe, John Cheesman, and Charles Goodrich, assistants of the American mission; and by Solomon and Philip, the former belonging to the Wesleyan Missionary station at Jaffnapatam, the latter to the Church Missionary station at Nellore. Drunkenness prevails to a most distressing extent in this district, and calls for very vigorous efforts to prevent its increase, especially among the rising generation. No efforts I have ever made for the good of the people have commended themselves more than those which have been made to stem this evil. Those who abhor Christianity, and consequently all my exertions to spread it, acknowledge that in this one thing I am right. It appears to me, that I could not have done any thing better to introduce the religion of our adorable Master to the consideration of this wretched people.

3. The formation of a church and the administration of the Lord's supper. These pleasing events took place on the 29th of June. Previously to the formation of the church, brother Todd preached from Rev. ii, 7. "*He that hath an ear let him hear what the spirit saith unto the churches.*" It was an occasion of no ordi-

EXTRACTS FROM LETTERS OF THE MISSIONARIES.

THE removal of Dr. Scudder from Pandi-teripo to a new station called Chavagacherry,

nary interest. I would that many pious young men now on their farms or in their merchandize, knew the luxury of being engaged in such glorious employments. They would then, perhaps, be more disposed to hear the calls we give them, to forsake all to come up to our help. One would suppose they would desire to avail themselves of all the sources of happiness within their reach, while travelling through the wilderness.

Our congregations at this and at the stations at Cutchay and Navelevoly are good. They are composed principally of children. On Sabbath last more than six hundred and fifty attended. Of these above one hundred were girls. The distribution of tracts and portions of the Scriptures has been continued. I only have to regret that my resources in these departments are so small.

A joint letter from the mission, dated October 22d, 1834, contains the following remarks respecting—

Pastors becoming Missionaries—Return of Missionaries to their Native Land.

We rejoice to hear that so many settled pastors are seriously thinking of removing to heathen lands; we are of opinion that great advantages will result to the cause from having ministers among the heathen who have had experience in American churches. In many respects a church here requires more wisdom in its management than one in a christian land. We would, however, advise no one to come out who does not intend to spend his life among the heathen, nor any one whose habits of study and systematic effort have been so broken up, that he has not a fair prospect of acquiring a new and difficult language for colloquial purposes, and of conforming to new and strange customs, and new modes of labor. Vagrant ministers, who may be in pursuit of novelties, are not required for this service.

After he has entered the field, circumstances may arise which will render a return expedient, but long and extensive observation have convinced us that, in all ordinary cases, missionary vigor declines after he begins to think of returning to his native country (you will not understand this remark as at all applicable to any of our own brethren). We consider the frequent returns of missionaries from India to be one of the great reasons why more has not been effected by them.

Persia.

EXTRACTS FROM LETTERS OF MR. MERRICK.

Prospects of Christianity in Western Asia.

AFTER mentioning some of the indications of divine providence, that the gospel should be preached in Persia without delay, Mr. Merrick makes the following remarks, under date of December 8th, 1835. He is still at Constantinople preparing himself for his exploring tour in Persia.

If Christians wait until the adversary shall himself open the gates of Mohammedanism, millions of ages will not bring even an approximation to the time of their conversion. I know the moollahs, not only in Persia, but throughout the Mohammedan world, are bigoted and intolerant, but there is still a wide field among the Moslems, where a disciple of Christ, who is "wise as a serpent and harmless as a dove," may labor with encouragement both from God and man. At least, let the counsel be followed which was given to a besieged king of Israel, "*Send and see.*" Possibly all the way may be strown with abandoned relics. But if every inch of religious ground is disputed, shall therefore christian enterprise and love sit down and despair? Shall we wait till the high priests of Islam send to theological seminaries in happy America, with permission and invitation to those who are girding on the armor of righteousness, to come and enlighten the Moslem mind, and by the grace of God, save, if possible the followers of Mohammed? If the moollahs can say to the missionary, "Go, and he goeth; then, begin with the moollahs, and in the temper and spirit of Christ, win their hearts to the truth, and secure their powerful co-operation.

I am aware that it is much more easy to chalk out a beautiful plan of christian action, than to take the first step towards its execution; but while the command of Christ, "Go ye into all the world and preach the gospel to every creature," rings in my ear, I never shall have the conscience to exclude from the benefits of this universal commission a seventh part of mankind. The God of providence must, indeed, open the massive gates of bigoted superstition, which human power cannot unbar or move; but has He

charged us to evangelize the world, and yet left the task impossible? Merchants and travellers find ready access to the Mohammedans. How long shall the men of this world be wiser in their generation than the children of light? The missionaries at Constantinople think that the time has fully come for the establishment of a mission here, whose express object shall be the immortal welfare of the Turks. An experienced brother here, told me the other day, that it was his deliberate conviction, that a missionary to the Mohammedans of this city, would have abundant work on his hands by the time he could become qualified to labor. And I ask, with an anxious, burning heart, if there is not a single man in all the schools of the prophets in America, who will give his prayers, his efforts, his whole life for the glory of Christ, for the salvation of the Turks? Tell the missionary brethren at our seminaries that they must no longer neglect the Mohammedans. Assure them that the one hundred and twenty millions of Islam, dwell on the same planet as the inhabitants of the great western valley, with those of India, and of the Sandwich Islands. Ask some whom I have 'seen in the flesh,' both at the north and the south, if they are willing a brother should go alone to Persia? But if it must be so, let me go solitary as Elijah went to Carmel, yet do not reject my plea for the Turks. Come over and help them. Since I commenced this letter, my Turkish teacher has expressed his desire to one of the missionaries here, to be baptised, thus proving that he thinks more on the subject of religion than I had supposed. I cannot yet converse with him, but am told by a brother who can, that although he is evidently ignorant respecting evangelical religion, yet his understanding is so convinced, that he desires to profess Christianity and abide the consequences. His case is considered very interesting, and I commend him and the Turkish nation most earnestly to the prayers of the pious in America. Also, let those who love to commune with God in secret forget not the Persians, nor Mohammedans wherever found. I rejoice to feel increased devotedness to their spiritual welfare, and wonder more and more that Christians have so long neglected them, and even now pass by them on the other side. The day-spring from on high that is beginning to dawn on the eastern churches, is an evidence that their work as persecutors of degenerated Christians is well nigh accomplished. Their political glory has de-

parted. Persia is agonizing in respect to a king. Turkey and Egypt are ready to devour each other. In fact, the whole Mohammedan world seems dissolved. Now is the time to send them spiritual deliverance, before increasing scepticism shall freeze their souls into the ice of deism or atheism. Fear not, in view of the civil commotions which now exist, or which may arise hereafter. The Most High is thus turning and overturning, till He whose right it is to reign, shall come.

On the 7th of January, Mr. Merrick gives a report which he received from a professedly christian Jew, employed as a teacher by Mr. Schauffer, respecting—

A partially Christian Community in Arabitan.

He was banished to Cesarea in 1829, where he remained in exile about three years. During this time he exercised the profession of physician, which of course gave him an advantage in acquiring information. He states, as a matter currently believed at Cesarea, that in a region called Arabitan, or the land of the Arab, lying at a considerable distance eastward from the above named city, there are a large number of villages, containing a population of eight or ten thousand inhabitants, who constitute a sect professing Mohammedanism, but who also use some of the christian rites. They have the ordinance of baptism and the ceremony of anointing with oil. Marriages are contracted exclusively in their own community. They have little intercourse with any of the people around them, but are occasionally visited for purposes of trade by Greek and Armenian merchants from Cesarea. So far as I can learn, they seem to be a sort of half-way Christians, who, chiefly from notions of prudence or necessity, wear the outward garb of Mohammedanism. Indeed, it is probable that they are the descendants of professing Christians who were compelled to receive the dogmas of the Koran, and who would gladly renounce the religious system they have been forced to acknowledge. At all events, they appear to be a step in advance of their Turkish neighbors, so far as regards progress towards truth. From the representation I have received, I feel desirous to visit them, but this at present seems impracticable. My course lies another way. But may it not be expedient for some of the missionary brethren in Syria to look after this unknown sect

among whom the way of the Lord seems preparing? Who can tell but a great and effectual door for the dissemination of the gospel may there be found open among thousands who visibly profess the doctrines of Islam? It would rejoice me exceedingly to impart to them copies of that divine word which is able to make wise unto salvation.

Christian Inquiry among Turks.

Our Jewish friend also states that when at Cesarea he made the acquaintance of a *cadi*, or judge of that city, to whom he managed to loan the Scriptures of the Old and New Testaments in the Turkish language. The *cadi*, to prevent suspicion, kept the sacred word in his harem, where he carefully preserved it; and when the Jew was released from exile, the Turk desired that he might still retain the Bible, which he was readily permitted to do. My informant thinks there are many at Cesarea and in that region, who are desirous to renounce the bondage of the Koran. But whatever may be the state of religious matters there, I am more and more deeply convinced that not an hour should be lost in preparing the way of the Lord among the Turks of this city. It is impossible for me to express my urgent sense of this duty. It is true, no open, direct efforts seem called for at the present time; but the prospect promises abundant labor to a Turkish missionary even before, by the acquaintance of necessary languages, he would be able to perform it. My cool and deliberate judgment would adjure you, in the name of Christ, to select forthwith the most competent man you can find for this station and hasten his departure hither.

The vices of christian countries, particularly intemperance, are making sad inroads upon the stern virtues of the Turks. The introduction of European arms, and nearly of a European dress in the army, with similar changes in the navy; the humbled state of the empire; the number already regarded by their fellow-countrymen as destitute of all religion, with a thousand other causes and influences, all conspire to make the call for a Turkish missionary imperative. Surely among my dear brethren at home, there must be a man ready to honor Christ among the Turks. Let him come over and help us. It is a very responsible situation which calls for much of the spirit of Christ. Perfect command of passions, wisdom, gentleness, affability, perseverance, zeal, firmness, holiness—

in short, all that entitles one to favor both with God and man, are specially desirable in a missionary to this people. There are such in the American church, who can be spared from home. Oh that I could take some of them by the hand and say to each, Brother, Come go with me to the Moslems. It is desirable that every missionary to Western Asia should be able to speak French or Italian, both of which languages are much used in these countries. Medical knowledge would be useful to the Turkish missionary, on account of his professional skill. He would also be highly useful to the mission family here. But this qualification is by no means an indispensable one. Send us a man 'full of faith and the Holy Ghost,' skilful in the treatment of moral diseases, whether he is able to prescribe for those of the body or not.

Syria and the Holy Land.

LETTER FROM MR. THOMSON, DATED
BEYROOT, OCT. 14, 1834.

THIS letter was written subsequently to the decease of Mrs. Thomson at Jerusalem, and at the time when the arrangements were in progress for his removal from that place to Beyroot, and the transfer of Mr. Whiting and Doct. Dodge from the latter station, to supply his place in the Holy City.

Ruins of Ancient Cesarea.

It was thought advisable that Doct. Dodge should accompany me to Jerusalem, that he might complete all the necessary arrangements for the accommodation of the two families, and also assist me in moving my family to this place. Accordingly we left Beyroot on the 22d of August, in an open boat, and with a fair wind, which, by the next morning had wafted us past Sidon, Tyre, Acre, Khaipa, Tantoora, and would in three hours have landed us in Jaffa, had not our captain obstinately persisted in his determination to stop at the ruins of Cesarea, and take in a load of stone. Though this was not according to our engagement, we were compelled to submit; and I spent the day in examining the ruins of this once splendid city. We dropped anchor within the artificial harbor, so celebrated in the history of this place. It is much choked up with broken columns, and masses of ancient walls, but the foundations are still to be traced, and clearly indicate its original form and

dimensions. Compared with modern works of the same kind, it dwindles into insignificance; but it must have been a great convenience to this part of the coast, where there are no harbors of any kind at present. The walls of the city must have been very strong; were well furnished with towers, and surrounded by a wide and deep ditch, also walled. The space inclosed is about four or five acres, I suppose, and is entirely too small to have ever contained a large city. But it appears to have been almost one entire mass of buildings; and there are also traces of considerable ruins in the surrounding plains. Cesarea has so long been resorted to as a quarry for Acre and Jaffa, that the most valuable, and beautiful specimens of architecture have long since disappeared. Nothing is to be seen now, but broken walls, immense piles of rubbish, and great numbers of plain limestone and granite columns. To me, however, it was intensely interesting. There appeared to be a mysterious sympathy between these sad and solitary ruins, and the desolation that reigned within my own heart. The drowsy bat fluttered over my head, and the solitary owl stared at me through the murky gloom of the dark damp vaults; while the heart, in the midst of her own musings, held communion with the works of ancient greatness and glory. Cesarea was deeply interesting to me on another account. It was here that the good Cornelius fasted and prayed until an angel came down from heaven to direct him what he ought to do. Here the gospel was first preached to the gentiles, the Holy Ghost poured out upon them as upon the Jews, and thus the middle wall of partition broken down. From this spot the gospel set out to run its course amongst the nations, north and south and east and west—west, far west; and now from the far, far west, the herald of the same gospel returns to mingle his tears with the dust and ashes of this cradle of the gentile church. How mysterious, how wonderful are the ways of God! In this place, too, the greatest missionary that ever lived, was confined in prison two whole years; and it was with peculiar feelings that I wandered over the ruins of what must have been that ancient castle. The conviction that on this very spot the great apostle of the gentiles lay in prison eighteen hundred years ago, was highly exciting. And I endeavored to pray for the like spirit and courage that animated his heart in the midst of all his persecutions and afflictions. It might and probably does ap-

pear to many wise men of this world, that it was a very foolish waste of time to lay so long in prison for conscience sake; but there is no intimation that God disapproved of it, or that the apostle regretted it. It is profitable, and necessary at times, to stand firm, and suffer for conscience sake, whatever may be the consequences.

About midnight our boat was loaded, and we got under weigh again, but with a light, and variable wind, which soon left us in utter helplessness, to dance about at the mercy of a sick-sea; and we did not reach Jaffa until the evening of the 24th. As soon as I stepped on shore, an entire stranger came up, and informed me that he had just come from Jerusalem—that Mr. Nicolayson had been taken dangerously sick—Myriam was also very low, and Cico, my Maltese attendant, who had the care of my babe, had relapsed, and that the babe had been sent out into an Arab family.

Journey to Jerusalem and Return.

After noticing the anxiety which must necessarily be awakened by such intelligence, and the fact that the United States' ship Delaware was lying in the harbor of Jaffa, and his regret at being compelled to depart without even calling on his countrymen on board, Mr. Thomson proceeds—

On the morning of the 25th we met several parties of the ship's crew returning from their pilgrimage, appearing thoroughly fatigued with their excursion. Just before we entered the mountains, we came in sight of a party, one of whom was a long way in advance of the rest, and galloping at full speed, when his stirrup broke and he fell to the ground. As he did not rise we hastened up to him, and found both bones of his leg broken just above the ankle. We remained with him until his companions came up, with whom was one of the surgeons of the ship. As there was nothing amongst us to bind up the fracture, the wounded man was carried on a hammock to Ramla, about eight miles distant. The surgeon had been with Mr. Nicolayson several days, and considered his disease to be a low typhus fever, and his situation so critical, that he feared to take leave of him this morning, lest the excitement should prove fatal. In this company I also met the chaplain, Mr. Jones. It was very delightful to meet with him, and so many other Americans in this desolate place, but we had only

a moment to converse, and that interrupted by the tale of suffering in Jerusalem, and the presence of it among us. One brief moment of hurried inquiries, and heart-felt prayers for each other's welfare, and we parted never more to meet again on earth. They conveyed their suffering companion to Ramla, and we hurried on to the house of sickness, perhaps of death.

When we reached Jerusalem, Mr. Nicolayson looked more like death than life—Myriam was wildly tossing about on her bed in a high fever, and Cico, so very low, that I should not have been surprised, had he died before night. Mrs. Nicolayson, whom I left sick, was still feeble, the children had the ophthalmia, and the whole family was in great confusion and distress. What a mercy that Doct. Dodge accompanied me! My dear little babe had not been sent out of the house, but a Greek woman, who accompanied us to Jerusalem when we moved, came and staid at the house to take care of him; and God be praised! he has been surprisingly well, for a babe so young, and so suddenly weaned.

From the 25th of August, to the 3d of September the Doctor and myself were busily engaged in taking care of the sick; and through the blessing of the Great Physician they have recovered rapidly, and were at the latter date able to walk about the house. Mrs. Nicolayson having determined to return to England with the children, we all prepared to remove at once; and I descended the mountains to make the necessary arrangements.

Came to Ramla on the 3d, in company with a detachment of Egyptian troops, an escort to some wounded officers. We passed over the principal battle ground between the pasha and the Fellahs. The dead had all been removed, but the ground was white still with cartridge paper. Here, that detachment of troops with which I expected to have gone up to Jerusalem, was cut to pieces; and here probably I should have met with a violent death, had I accomplished the desire of my heart at the time. How short sighted are we, how merciful is God, even when he seems to thwart and disappoint us!

Soon after we entered Ramla, the pasha's cavalry suddenly surrounded the town and commenced apprehending the Hawarah. These are a strange class of Arabs, occupying a middle rank between the Bedween, and the villagers. They were originally from the Barbary coast of Africa; were brought here as merce-

naries of the previous pashas; and are enormously wicked. They committed nearly all the robberies and spoliation on the plains during the rebellion. Their main residence is on the mountains above Acre, where they are to be found in considerable numbers; but they also have had their spies in all the chief towns of the country, and as they were plunderers by profession, they were the terror of the land before this government began to wield its iron rod. Since Ibrahim Pasha conquered the country, they have never dared to show themselves until this rebellion, when they rushed down upon the plains, like greedy wolves, spreading terror and making sad havoc wherever they came. The pasha practised much art. Took no notice of their robberies. When they became alarmed for their safety after he had conquered, and brought back the goods which they had plundered from his troops, he sent them away; told them he cared nothing about it, etc. He even employed them as soldiers; and when I descended the mountains on the 1st of August, with a very large caravan of the pasha's camels, these Hawarah were the guard. The people murmured, and every body wondered; but it was only a trick to ascertain their numbers and where they all lived. Having ascertained these points, they were, on this day, unexpectedly and simultaneously surrounded and taken. The pasha has determined to extinguish the tribe altogether, and has effected it. Some are sent on board the fleet; some are incorporated into his army, while the most criminal are put into the Lewman, a kind of penitentiary—a few only have been beheaded.

On the 4th made an arrangement to have my goods returned to Jaffa. They have remained here in perfect safety since last spring—not an article was stolen although all the consuls fled, and the place was nearly deserted for a long time. Reached Jaffa about noon, and procured a boat to carry us to Beyroot. Got all things ready to sail on the next Wednesday. Set out to return to Jerusalem on the evening of the 5th and travelled all night. On the mountains we were enveloped in a dense cloud for several hours, and were thoroughly wet, and chilled through. We arrived before the gates were opened in the morning; but when they were, I hastened to our house, wet, and cold, and wretched. I threw myself down and slept two or three hours. Rose feverish, but got better during the day, and was enabled to make the necessary arrangements for

leaving on Monday. The next day was the Sabbath, my last Sabbath in the "holy city." Oh what scenes of sorrow crowd upon my mind, even at this late date, at the very mention of Jerusalem. But I cannot, dare not linger round the tomb of buried love. The religious exercises of the day were refreshing. All the sick were able to attend, though very feeble.

Removal of the Mission Families from Jerusalem.

On Monday morning commenced at the dawn of day to prepare; and after a vast deal of trouble we got the sick all on their horses about twelve o'clock, and turned our backs upon the sacred city—a sad and sickly group. With considerable difficulty we reached Ramla ten o'clock at night, and with still greater effort we got to Jaffa on the next day. The sick were much fatigued. Being the only healthy person in the company, Doct. Dodge being quite feeble, I exerted myself a good deal. The dear babe being also worn out by the heat, want of rest, and good food, could not bear the jolting of the horse, and I walked much and carried him in my arms; and when we reached Jaffa the skin was worn off my feet, and I was much exhausted. In the night I was attacked with the cholera morbus, and was terribly sick. The attack, however, was not so violent as that at Jerusalem during the illness of Mrs. Thomson. The next day (10th) recovered rapidly, and in the evening went on board, and set sail. All the sick relapsed, and were very sick when we reached Beyroot on the 13th, nor did they recover for more than a week after our arrival. Since that time they have had frequent returns of fever. Blessed be God, we are all spared, however, and as the cool weather has commenced, we have reason to anticipate a speedy restoration of health.

I have abundant cause for gratitude for my own health, and consider myself in a good degree acclimated. Ten times have I crossed that hot plain of Jaffa, at all hours, from midnight to burning noon, and in the worst season of the year, without any material injury to my health, when only once passing it last summer, threw me into a fever, from which I did not recover in seven weeks. Short and violent attacks I have had, but they were in every case the effects of exhaustion.

Arrangements for re-occupying Jerusalem—Health and Missionary Labors at Beyroot.

Brother Whiting and Dr. Dodge are on the eve of their departure to Jerusalem. They go by land, but send their goods by sea to Jaffa. I hope and pray that God will go with, and before them, and prosper their way. Their work is arduous, but deeply interesting, in which I should willingly have lived and died, if it had been the will of the Lord.

Mr. Nicolayson has returned already to his station. His departure was hastened in consequence of a letter which he received informing him that the soldiers had broken open and taken possession of his house; and also that most of his goods had been stolen. This is only one of a thousand vexations to which we have been exposed. His health was quite good when he left, and he met with a very favorable opportunity, in company with several English noblemen who were going to Jerusalem. Mrs. Nicolayson remains at Beyroot for the present, and will probably not sail for England till spring, as the season is already so far advanced that she could not reach her friends before the middle of winter.

Our brethren have all returned from the mountains, where they have spent a very pleasant and profitable summer. The health of all, both old and young, has been much improved by the mountain air; and they return with more like the life and vigor of our own native land, than I have seen since I arrived in this country. Mrs. Whiting especially has profited by the course which has been pursued for the last year, and is apparently as vigorous, and free from disease as any of her sisters of the mission. All our accustomed exercises have been, or are about to recommence, with at least, as fair prospects as we have ever enjoyed.

On last Sabbath our English service, which was always held at the English consulate, until the death of Mr. Abbott, was conducted, for the first time, at the house of Mr. Jasper Chasseaud, American consul. I was pleased to see all our congregation at the new place of worship. We have great reason to be thankful for the kindness of English merchants and residents, all of whom attend our service, and conduct with the greatest propriety and decorum. This cannot be said of any other place in the Levant. The Arab preaching was also commenced again on last Sabbath, and

more numerously attended than usual. Oh that the Holy Spirit might be poured out upon us in large measure. This we greatly need—it is absolutely necessary, or all our labors and fair prospects will end in bitter disappointment.

Openings for additional Missionaries.

We are looking very anxiously for more help, but do not know whether to expect any or not this year. We suppose Tripoli will be our next station. That, however, will be more easily decided after the reinforcement is on the ground. Damascus is a very unhealthy location. Mr. Farran has not dared to spend the summer there. I feel anxious that Gaza should be examined. It has a greater population than any town on the coast south of this place, according to the best information that I could gather; and there are said to be a considerable number of Greek Christians residing in it. Jaffa is very unpromising at present. There are but few Christians, and they mostly Greek catholics, or genuine papists. Ramla presents a much more inviting field, and being within half an hour of Lydd, where there are about two hundred orthodox Greeks, certainly deserves some attention. I became acquainted with the priest at Lydd, who treated me very kindly, and volunteered his co-operation in establishing schools and distributing books. From him I also learned that there is but one more christian village in the plain, besides Ramla. It is called Abood, and is about three hours to the north of Lydd. Ramla ought to have two schools for Greeks, Lydd and Abood each one, and perhaps Jaffa also. This priest confirmed the information which Papa Isa gave me in reference to the mountains, declaring that there were a great many christian villages scattered all over the mountains of Judah, Samaria, and Galilee. A large body of Christians is collected in Nazareth, and when I was there during my first visit through this country, I was frequently impressed in regard to it as a station; and this impression has been strengthened by information respecting their villages, and by the discoveries of brother Smith in his tour. Schools in these villages, and in the southern and western part of the Howran, could be more easily superintended from Nazareth, than Jerusalem. Nazareth being elevated, furnished with comparatively good houses, and most excellent water, promises fair for health, which is confirmed by the appearance of the inhabi-

tants. It is no great recommendation to it, however, that there are one or two Greek convents, and a very large and wealthy one, under the dominion of, and swarming with, surly monks from Spain and Portugal. According to information which I derived from different persons in Jerusalem, there is a very interesting body of Greek Christians at Kerek, which is situated southeast of the Dead Sea. There are said to be several thousands of them, and they are described to be more free, bold, and warlike than any Christians in this country. This corresponds also to the description of Burkhardt; but nothing can be known definitely and accurately, without their being explored by some christian traveller. Their warlike propensity has brought them into fearful collision with Ibrahim, during this rebellion; and I have heard that he has inflicted terrible vengeance upon them.

The foregoing comprises nearly all the information which I was able to gather concerning Palestine during the brief, and troubled time of my residence in Jerusalem. Though it has not the accuracy of personal investigation, it is sufficiently correct to decide the fact, that there is a more numerous christian population in that country than we had supposed. It is certainly an interesting fact, that Christianity, such as it is, has never been expelled from the mountains of Palestine. There are also more inhabitants in the country generally than I expected to find. The mountains abound with villages, whose inhabitants, though nominal Mohammedans, have scarcely any religion at all; and when the day comes, as it certainly will before long, that Mohammedans shall be converted to God, they will furnish a most interesting field of labor. I hope and pray that we may soon be able to establish a mission specially for the Mohammedans, another for the Druzes, and another among the pagan Ansarrea, who dwell in the mountains above Laddakia. The Lord hasten the downfall of Satan's empire throughout this land, and the whole world, for his Son's sake.

EXTRACTS FROM THE JOURNAL OF MR. WHITING, AT BEYROOT.

Hostility of the Patriarch—Disregard of his Threats by the People.

April 28, 1834. An order from the patriarch was read in the Maronite church yesterday, by priest George, requiring all Maronites who are in the

habit of going to the house of "the English," (i. e. the missionaries,) or who are in their employ, or any way connected with them, to break off such connection entirely, and without delay; and warning was given, that whoever should disregard this order, and refuse to repent and return from these sinful ways, must expect, on the next Lord's day, to be excommunicated from the church of St. Peter.

29. Have been for some days treating with a respectable Maronite for a house, which he seems willing to let to me, notwithstanding he knows well that such an act would be a violation of the order above-mentioned, and a most heinous offence against his patriarch and church. This order, (which is aimed in part at his cousin, the young man who teaches our school of Maronite children,) only irritates them, and makes him more determined than before, to let me have his house. He now declares that nobody else shall have it but myself, or some one of "the English."

30. Visited three of our schools in company with Dr. Dodge. Concluded the contract with the Maronite for his house, and paid him the rent for one year. I asked him if he was not afraid of the excommunication. "No," said he with an expression of contempt, "what can they do with me? The times are changed since Asaad's day. Let them do what they like." I was somewhat surprised to see the man so independent in his feelings; and not less so to find our young Maronite resolute in his purpose to continue in connection with us, in defiance of the authority of priests, patriarchs, and popes.

June 3. Visited three schools. Our young Maronite teacher, having lost a large portion of his scholars, partly in consequence of their parents being afraid of the excommunication, and partly on account of his own negligence, I thought it best to dismiss him.

July 8. Finished a tract of about forty pages on temperance; the preparation of which has occupied my leisure hours for several weeks past. It has been approved by the brethren and translated into Arabic, with the view of having it printed as soon as our press shall be put in operation.

17. Went with Mrs. W. to Aaleih, on Mount Lebanon, for change of air, which the health of both required.

18. Had a conversation with a number of Druzes. They made many inquiries about our country—how far distant it was—whether it was an independent

kingdom, etc. They seemed interested in the information I gave them respecting the nature of our government, and our separation from Great Britain. They inquired, as usual, if there are Druzes in England. They all have the impression that there are, and appear surprised when we assure them there are none.

19. Sabbath. Walked down to the lower part of the village, where there are twenty families of Greek Christians, hoping to find opportunity for some useful conversation with the people. Spoke with several women, who were making and baking bread in a public oven, on the sin of doing this work on the Sabbath. They admitted it was wrong: some of them did not attempt to justify it, while others offered some slight excuse. Numbers of the women and children gathered around us as I was talking to them, and all seemed gratified that I cared enough about them to make them a visit, and converse with them. I read to them a short portion of Scripture, from a little book of Bible extracts, and then addressed them on the duty of keeping holy the Sabbath day. All assented to the truth of what was said, but without the least apparent compunction for their habitual sins on this sacred day. They said to one another, "It is not true, as the Druzes pretend, that these people are more like them than like us. They are more like us Christians, and they love us more than they do them."

22. Rode with Mrs. Whiting to Bhamdoon, the village in which Messrs. Smith and Dodge, with their families, are spending the summer. United with our brethren and sisters in prayer, and conferred with them on the best methods of doing good to the people of these villages.

24. Heard of the death of the English consul, Mr. Abbott, the early friend and patron of this mission. He died at Ehden, on the 18th inst. Mrs. Abbott having heard of his illness, was on her way to him; but before her arrival at the place, she was met by a friend bearing the tidings of his death. Thus it has pleased God to remove from us a kind friend and valuable counsellor—one whose uniform kindness and hospitality to all our missionaries, and to others of our countrymen who have visited this country, will not soon be forgotten.

Mr. Thomson mentions that Mr. and Mrs. Whiting had returned from the Mountains in good health. Digitized by Google

LETTER FROM MR. WHITING AND THE
LATE DOCT. DODGE, DATED NOV. 17,
1834.

THE removal of Mr. Whiting and Doct. Dodge and their families from Beyroot to Jerusalem was mentioned at p. 233; and the lamented decease of the latter, on the 28th of January, at p. 231.

*Commencement of their Residence at
Jerusalem.*

We have come up to Jerusalem not knowing the things that shall befall us here. The past history of missionary efforts at this station, especially the events of the last summer, convey to us a solemn and monitory lesson on the uncertainty of all our plans and hopes—a lesson which we desire never to forget. We would not, however, be anxious respecting the future. We commit ourselves and our enterprise to the Lord, whose providence, as we believe, has directed our way hither. Our prayer is—and we are assured that thousands of our friends and brethren in America will unite with us in this prayer—"Save now, we beseech thee, O Lord; O Lord, we beseech thee send now prosperity." Should it please God to grant us this our request, and give us such a door of entrance among the people, and such a firm establishment of our mission as we desire, let us be thankful. But should the station again be broken up, either by death, sickness, political disturbances, or other causes, let us not be discouraged. Let prayer continue to be made, for the peace and salvation of Jerusalem; and then we may confidently hope that the dreadful curse which has for ages rested upon this city and this land, will ere long be removed; and that the day-spring from on high will re-appear, to give light to them that sit in darkness and the shadow of death, and to guide their feet into the way of peace.

We were welcomed to Jerusalem by our valued friend and fellow-laborer, Rev. J. Nicolayson, who has just been joined by Mr. Calmen, also a missionary to the Jews, and lately connected with the Bagdad mission. We have not yet had time to form new acquaintances, nor can we well express our opinion as yet respecting our prospects of usefulness in Jerusalem. One thing with which we have been much struck is the depressed and wretched state of the whole country around, in consequence of the very rigorous policy adopted by the government

since the late rebellion. In the first place, the people were disarmed, except such as fled from their houses, taking their arms with them. The number of muskets demanded of them was so great, that many were obliged to purchase them for the occasion. This measure caused much distress in some parts of the country. Next, to punish the leaders in the rebellion, such as could be found were taken, and some were imprisoned and bastinadoed, and others beheaded; while to punish those who had fled or were concealed, their property was destroyed, that is, their olive and fig trees were cut down, and their houses demolished. But what the poor people seem to feel most of all, and the dread of which was in fact the cause of their rebellion, is, that large numbers of them are demanded and dragged off to recruit the pasha's army. From various towns and villages in the mountains of Judea, Nablous, and Hebron, several thousands of men and boys, we understand, have been gathered and forced into the service, to be either trained as soldiers, or employed on the public works. The distress and discontent necessarily caused by these measures is very great, and the effect upon business of all kinds, especially upon agriculture, is most disastrous. Never before have the privileges of a free and enlightened government, like that under which we have had the happiness to be born, appeared to us so precious, as since we have become acquainted with the condition of this oppressed and degraded people. It often appears to us, that, if there is a people on earth under peculiar obligations to be grateful and contented, it is the people of the United States of America.

Sandwich Islands.

REPORT OF THE STATION AT KAILUA,
NOV. 5TH, 1834.

THE report of the station at Kailua for May, 1834, forwarded by Messrs. Thurston and Bishop, was inserted in the last number. The following report presents a view of the station at a period six months later.

*Admissions to the Church—Candidates—
Character of the Members.*

The state of religion among us, though there are not wanting things to deplore, still continues as favorable as it was when we wrote in May last. At the

communion in August thirteen persons, male and female, were admitted to church-membership. For some weeks past, we have perceived an awakening spirit in the minds of several who have long been slumbering over their eternal interests. There are a few who for some time past have given satisfactory evidence of having passed from death to life, whom we hope to bring forward soon for public examination. In addition to these, there is a large company of persons, principally of the middle age and older, who have long professed to have taken Christ for their portion, and whose moral character, as far as we can ascertain, is good, but who fail of exhibiting clear views of scripture truth on account of their obtuseness of intellect. There are more than one hundred of them, many of whom have appeared serious for years. But we have hesitated about receiving them until they shall be further instructed, and until their christian character shall be more confirmed. Doubtless many of these are building upon false foundations, while charity must hope that many of them are truly pious. The difficulty lies in selecting from so much rubbish the true from the false.

We have had no instance of defection in the church for more than two years, and but one case of discipline in that time. The church, as a body, appear well, and live in harmony with each other, and many individuals of them are valuable helpers to us in all our social meetings, as well as in carrying into operation any measure we put on foot.

Congregations—Preaching—Regard for the Sabbath.

Our Sabbath congregations, as also our weekly and morning prayer-meetings, are more frequented than formerly, and a more fixed attention to the preached word prevails. We attribute this favorable state of things, under the divine blessing, principally to the happy influence of our morning prayer-meetings. The impulse to religious feelings there received at the beginning of each day, accompanies them through all the succeeding hours. We meet at five o'clock, which at this season is an hour and a quarter before sunrise, and continue together an hour, which is so much time gained from the empire of darkness. The number that attend is from two to three hundred.

Since July last we have preached a weekly lecture on Wednesdays at the village of Holueloa, three miles south of

this place, which is well attended by the people of that and the adjoining villages; so that besides our daily and weekly social meetings, there are six sermons preached by us to the people within our bounds; viz. three at this place and three at the out-stations. A general willingness to attend upon our religious instructions is manifested by about half of the population, while the remainder remain totally indifferent to their spiritual interests, and spend the Sabbath in idleness and sleep. There is, however, less open profanation of that sacred day among us on this part of the island, than used to be seen by us in many of the cities and villages of our native land, and public sentiment is generally in favor of observing it as a day of rest. But the regard which multitudes pay to the day, is merely to abstain from labor, and this regard must not be attributed to any reverence they feel to the day itself, so much as a deference to the opinion and practice of the most influential individuals of the district, which are in favor of good order. But we have no reason to suppose that, should such an influence be exerted here, as has been at Oahu, in favor of heathenism and its attendant vices, it would be followed by any less disastrous consequences. "The hearts of the sons of men are" every where "set in them to do evil," whenever they can transgress with impunity. And here are all the materials for such a revolution so soon as the scale of evil shall predominate. At present we are governed by laws enacted during the reign of order, and the transgressor does not escape a mild punishment. The restless and turbulent spirits, who cannot brook the laws that prohibit crime, endeavor to clude the vigilance of government and escape to Oahu, as a more congenial clime. Many of them do thus escape, but many others still remain, to pollute and corrupt by their example.

Additional Laborers Needed—Prospects of the Schools.

You will learn by communications from this mission, that we have applied for large reinforcements to our numbers. We are sanguine in the hope that our petition will be granted. Should this be the case, and the whole island become occupied by missionaries, there is a probability that under the divine blessing the day of reverse which threatens to over-spread this fair portion of God's heritage will be averted, and the light of divine truth be extended to the remotest dwel-

lings of these shores. But it is important that those who shall be sent out here be apprised of the probable situation of their future residence. Many of them must be prepared in their minds to dwell in remote places, far from the society of any but natives, and where a foreign face will seldom be greeted. In other respects their situation will be as agreeable as was that of ourselves when we first came to the field. But the contrast will be considerable; and lest disappointment should destroy their expectations, it may be well to apprise beforehand all such as shall come out hereafter of their probable destination.

Our numerous labors in preaching, teaching school, in translating and book-making for the high-school, have precluded the possibility of superintending native schools to that extent which their importance demands. The interest once felt in them, both by teachers and scholars, has very much abated; and the present generation of youth in the neighboring villages are growing up in a measure ignorant of letters. It is true the schools have a nominal existence, and once a quarter present themselves before us for examination, though but a few days are spent in preparation, and with diminished numbers and interest. The system of instruction by uneducated and unrewarded teachers, though it has taught many thousands to read, is now waxing old "and ready to vanish away." Not more than a dozen schools in this district, which once numbered fifty of them, are in operation from one examination to another, and those only two or three days in a week. These are mostly in Kailua and its vicinity. In this statement we except the schools for teachers and children, taught and superintended by ourselves assisted by native teachers, which (especially the children's) are in a flourishing condition. The boys' and girls' schools at this place, number about one hundred and fifty pupils.

But what must be done for the schools of native teachers, in order to awaken an interest in their behalf? We have no funds appropriated to the support of such teachers as are qualified for the work, and they have not the means of maintaining themselves while they teach others. Nor ought we to demand their time for this purpose, while no provision is made towards their support. Will the churches of America contribute to this object? On this island they will not require money but articles of barter, clothing, and books. Thirty dollars annually

will so far maintain a teacher and his family, that he can devote the greater part of his time to teaching. Cotton clothes, slates, knives, thread, needles, thimbles, combs, etc., are the articles most in demand for barter; and for clothing, thin coats, vests, shirts, pantaloons, etc., would be needed. It is probable that some considerable part of the expense may be defrayed by native books. Books in a pamphlet form have lost their value in the eyes of the people, but bound books are in good demand, and are sought after even by those who have left the schools. As a means of supporting teachers they might contribute much, but cannot be depended on for the entire expense. As to government patronage, we have no reason to suppose that the rulers, with their present views and habits, will afford any aid, the tendency of which would be to elevate the intellectual character of the common people. They would, doubtless, be willing to take into their train a number of teachers and feed them; and this will naturally be the course of all those who are now educating, should no means be provided for their employment by the mission. But it is not our design to educate men to become the idle attendants of chiefs; for in that case they would be useless to us and to the nation at large. We must have them not dependent on the chiefs for support, in order to insure their future usefulness. This can be accomplished only by employing them in schools, and providing them a support.

Pawnees.

EXTRACTS FROM THE JOURNAL OF MR. DUNBAR.

[Continued from p. 349.]

Method of taking the Buffalo.

Nov. 7, 1834. Our route since we left the village has been along the south side of the Platte. This is a very broad stream, as its name indicates, but very shoal, except during the spring and June freshets. It is easily forded when the water is low, but when it is high the crossing is difficult, on account of the numerous quicksands. It abounds with islands, some of which are nothing more than a cluster of bushes, while others are several miles in extent. These islands are usually covered with wood, but not always. Some of the largest of them are prairies. There is no wood of any

consequence on the banks of the Platte. A few scattering trees only are to be seen at intervals. During the dry seasons the channel of this river appears like a broad bed of sand with several small streams, winding their way through it. The bluffs are usually some distance from the Platte, but in some places come down to the water's edge. Our trail led through the bottom, passing on the elevated grounds only when they came down to the river.

When we had travelled eleven days in the manner I have mentioned, we came to the buffalo, which were at that time plenty on the Platte. To-day the village does not move, the Pawnees, all hands, have gone up the river a few miles to make what is called a surround. My health not being yet perfectly restored, I did not think it proper to go up and witness this work of destruction. Tidings came just at night that they had made sad havoc among the buffalo. They killed, as near as I could learn, three hundred of these animals. As I have not yet seen a surround made, I shall not attempt to describe how it is done.

8. To-day the village moved up to the place of slaughter. As soon as we had come to the spot, and the tents had been set up, the meat that had been killed the day before was brought in, in abundance. They now invited me from one lodge to another to eat their good buffalo meat, till I did really wish myself delivered from such unreasonable creatures. When I first came to the Pawnees, I was very lean and meagre, as might well be supposed from what I have said with respect to my sickness. They would look at me rather pitifully, as I thought, thinking probably my leanness had been caused by my not having had enough to eat, then feel of my arms and tell me I would become fat after living with them a while and eating their good fat buffalo meat. They were now showing me great kindness in their way; but I could have dispensed with a large part of it, without any prejudice to my own comfort or convenience.

11. We stopped two days at the place where the surround was made, that the women might have time to dispose of their meat. To-day the Pawnees have moved up the Platte about six miles, and we are encamped once more on its bank. We are now about one hundred miles from the village. The Platte and the country adjoining have very much the same appearance as below. Coming up we encamped near the

Republican Pawnees. Their trader invited me to a drink of coffee with him. He resides with the first chief of that land. I was desirous to see the chief, but while I was present he was absent. This trader speaks broken English; but the one who goes with the Grand Pawnee band can speak but few English words. For the last three days we have been with the Tapage band. Yesterday one of their chiefs invited me to eat with him. He showed me his little son, about a year old, and told me he would have me teach him to read, when he was big enough. It is considered honorable with them to have a numerous progeny, and they are fond of showing me their children, pointing out their sons particularly.

12. From the elevation on which we encamped this evening, I could distinctly see three large droves of buffalo in different directions. It was now so late the Pawnees did not molest them to night.

Last night the Loups encamped within about five miles of our village. Early this morning I rode out, in company with a son of my host, to the Loup camp to visit Mr. Allis. After a pleasant morning's ride through a beautiful bottom, we came to the encampment. I found Mr. Allis in good health and spirits. He told me he had been kindly treated by his host and family, and with respect by others. I remained with him about half an hour, and then returned to my people whom I overtook before night.

20. The buffalo are abundant on all sides of us, and we are making a large quantity of meat at this place. The men bring in more or less meat every day. When the meat is brought to the lodge, the women take their knives and cut it for drying, rolling it out in very thin large pieces. This being done, a sort of frame-work is set up without the lodge over the fire, on which they spread the meat to be dried. When it has dried some, but not so much as to become hard, it is taken down and pounded out flat. This operation is usually performed with their feet, but sometimes with a wooden pestle. It is repeated several times while the meat is drying, and is done that the meat may pack close, when dried hard. When it has become thoroughly dry and fit for packing, it is taken down and folded in pieces two and a half feet long, and one and a half broad. These pieces are done up in balls, and inclosed in skins prepared for the purpose, and often fancifully painted. They sometimes hang up their meat on frames

in the open air, but it does not dry fast at this season, and freezes at night, which injures it.

One cold morning, as I was returning from my walk, I saw several women bearing the lifeless remains of a little child, that had died the preceding night, to its burial. They carried it a short distance, then placed the body on the ground, stopped and wept a while, then took it up and went forward, all the while howling sadly. The father, a young man, followed at a little distance, appearing in an agony of grief. Though it was very cold, the ground being covered with snow and ice, he wore no clothing, save the cloth about his loins. In this condition he remained weeping at the grave, probably two hours, perhaps more. I should have thought he would have frozen to death, but his mind seemed to be so much absorbed in his grief, that he did not appear at all to regard the cold.

30. To-day the great eclipse of the sun took place. It was stormy and when the eclipse came on became quite dark. I do not recollect ever having witnessed so dark and gloomy a time during the day, at any previous period of my life. Several of the Pawnees came into my lodge, and said the sun was bad. They manifested considerable anxiety, and told me a bad thing had happened. They also told me that many of their wives and children would die after this event, and that it would be very cold. I told them the white people did not think more than an usual number of their women and children would die the ensuing season, or that it would be uncommonly cold. What I said to them seemed somewhat to allay their fears. After they were gone out I endeavored to explain the matter to the old chief, and tell him how the eclipse was occasioned. He listened very attentively, and I think understood something of what I told him, for afterwards I saw him show others what I had shown him.

Dec. 25. On this cold barren spot we have remained four days, but have not killed any buffalo, the weather being too cold and the ground too slippery to follow them. To-day we left this undesirable spot, and having come upon the high prairie, proceeded till about three in the afternoon, when we saw many buffalo on both sides of us. Our procession was ordered to stop, and the young men mounting their horses, set off at full speed to kill them. Our company again resumed their march, and came near sun-

set to the camping place. I now, for the first time, had an opportunity to witness the chase. The Indians get as near as they can on their horses to the buffalo without being seen by them. They now set off at full speed towards their prey, which, on seeing its pursuer, moves off with all the rapidity of which it is capable. A race ensues; but it is not long usually, if the ground is favorable, before a huntsman overtakes his prey and despatches it. When they come up with the buffalo they are pursuing, they ride along side of the animal, at a little distance from it, and in the twinkling of an eye almost, shoot one, two, three, or more arrows (just as they happen to take effect) into it. The beast when shot in this manner sometimes falls dead on the spot, sometimes stops, stands still, shakes its head, menaces its pursuer, and bellows and groans, till exhausted it expires. Sometimes it becomes furious, turns on its pursuer, and if he is not so fortunate as to get out of the way, upsets both the horse and the rider. It is a dangerous business, but the Pawnees are excellent horsemen, and often escape, when to any other but an Indian, there would appear but a forlorn hope.

To-night large quantities of meat were brought in. At this place is a scarcity of wood; water as at the two last encampments.

30. At this place we remained four days, and made a pretty good supply of meat. While here I had an opportunity one evening of seeing how this people manage when the flames of the burning prairie grass threaten to sweep through and destroy the village. The flames were already sweeping over some of the high ridges not far distant from our camp. The old men passed back and forth through the village with haste, calling out at the top of their voices to the young men and boys, and sending them off in parties, in different directions, to drive in the horses and set back fires on the high grounds where the grass was short and the fire on that account could be easily extinguished. They performed their business and came in in about an hour from the time they were sent out. Our village was illuminated all night by the various fires around it.

Jan. 25. To-day we came down to the place where the surround was made in three hours. I am now compelled to undergo another feasting. The buffalo have not for several years past come down so low as this place. Indeed I have recently been informed the buffalo are numerous at this time as many as

twenty miles below the Grand Pawnee village. They have not been found so low as that, probably, for the last twenty years. The Pawnees have repeatedly told me that it was because I had come to live with them that the buffalo had come down so low. They say the buffalo have been gone a long time, but now a man has come to live with them who loves Te-rah-wah, and he has sent back the buffalo.

Soon after we came to this encampment the old chief took me out, and showed me the spot where five years before a battle had been fought by the Pawnees and Poncahs. Five of the Poncahs and one Pawnee were killed in this fight. The old man pointed out the identical spot where three of their enemies were slain. He said their young men beat them to death with their war-clubs.

Climate—Character of Pawnee Feasts.

28. The past winter has not been as cold as those I have experienced in New England. The two days I have mentioned were the coldest I have witnessed in this country, but these were not colder than many I have experienced in my native land. The first snow fell on the 14th of November, about six inches deep, but melted in a few days. On the last day of November about the same quantity fell as before, but it was gone in a week. Our next snow-storm, and the most severe, came on about the middle of January; and in the former part of February we had several falls of snow, but none of them more than four or five inches deep. By the middle of February the snow was all gone, and we have had none since. The winds on the prairies are strong and violent. During the winter season, when they blow from the north and east, they are very cold and disagreeable.

After we came to this encampment but very few buffalo were killed. Now came a time of feasting. When a man wishes to make a feast he orders one of his wives to hang the big brass-kettle over the fire, and fill it with corn and beans, and water sufficient to boil them. This is done at night. Early in the morning he sends for two men, whose business it is to serve on such occasions. When they come he smokes with them, then orders one of them to go and invite the first chief to his lodge, and in case he should be absent, the second. When the chief comes he brings his pipe and tobacco of course. After smoking to-

gether, the man who makes the feast makes known his object to the chief, who directs the two men who serve to go about through the village and invite to the feast such persons as he names. The kettle is now taken from the fire and placed near the entrance of the lodge, and a quantity of buffalo tallow put into it. No woman or child must now be about the dwelling till the feast has ended and the guests are gone. When the men have given the invitations directed, they return to the lodge, and snioke again, then are sent to borrow bowls for the feast. When the guests who were invited have come in, (they are the chiefs, and the first men in the village,) if there are not enough to fill the lodge, more are sent for, and so on, till it is completely filled. The guests are seated in two circles—the one near and around the fire, (this is the most honorable,) the other back next the tent cover. Every man on entering the lodge stands till he is pointed to his seat by the master of the feast. The man who presides now names the persons who are to make the speeches, a certain number of which are to be made on every such occasion. Three or four old men are permitted to attend, and pay for their attendance by having a large part of the talking to do. One of the old men, sometimes two, begins by making a speech in commendation of the individual who feasts them, the chiefs, etc.; and if there be any public business to be transacted, he states it and gives his views on the subject. He is followed by the master of the feast, and he by another chief, or any distinguished person who may choose to speak. When they have sufficiently commended their feaster, and transacted the business before them, an old man makes a sort of prayer, which ends the talking. Some person must now count the company, and make out how many bowls will be needed, two persons eating out of each. When this has been determined, some person is designated to distribute the contents of the kettle equally in the bowls placed around it. One of these bowls is sent to one of their principal priests. Another is placed before the master of the feast, who takes a spoonful of its contents, and after carefully draining it, gives the spoon to the person who made the distribution. He passes round near the entrance, puts his right hand on the contents of the spoon, and ceremoniously raises it towards the door, or east. He now passes to the opposite side of the fire-place, where he puts down the contents of the spoon in

two places about a foot apart—in one place about three fourths, and in the other the remainder of the spoonful—the larger heap for the buffalo, the smaller for Terahwah. From the time the guests began to assemble till now, the pipe and tobacco of the master of the feast are made free use of. The remainder of the bowls are now distributed to the guests, who soon devour their contents, and return them. After the bowls have been sent home, the company thank their benefactor and retire. Sometimes two or three such feasts follow each other, the guests going from one directly to another. For about a month such feasts were held every day to my no small annoyance.

March 2. To-day a Ree has been to the village begging. Though the day was very cold, the shameless being went about through the village the whole of the forenoon as naked as he was born. In his left hand he held a bow and two arrows, in his right a stick about two feet long. He went singing at the top of his voice, beating time with his stick on the bow. When he entered a lodge, he stood and sung till they gave him something, or told him to go away. The Pawnees gave him a piece of cloth to cover his nakedness, the first lodge he entered, but the brutish wretch, instead of wearing it, carried it about with him till he went away. The Pawnees called him a dog and not a man.

To-night this benighted superstitious people held what they call a bear dance. The first chiefs of the Grand and Tappage band and about thirty of their warriors dressed themselves fancifully, each differently, and with many ceremonies commenced dancing at sunset. Their dancing and singing continued all night, stopping only at intervals to eat. As I saw their foolish actions but for a few moments, I shall not attempt to describe them. The dance held to-night is to procure success for a large party, which starts to-morrow to visit the Itans, Kiawahs, Pawnee Picts, etc. Their object is to trade for horses, of which the above tribes have an abundance. They carry a large quantity of goods on their backs, consisting of blankets, guns, powder and ball, knives, tobacco, paints, etc. They think to accomplish their journey in about sixty sleeps.

Labors of the Pawnee Women—Estimation in which they are held.

3. The Pawnee women are very laborious. I am inclined to think they

perform more hard labor than any other women on this continent, be they white, black, or red. It is rare they are seen idle. When a Pawnee woman has nothing to do, she seems to be out of her element. They dress the skins for the tent cover, which is done with no small labor; sew them together, and fit them for the tents; make all the robes, which are many, both for their own use and the market; cut and bring all the wood on their backs, make all the fires, do all the cooking of course, dry all the meat, dig the ground, plant, hoe, and gather all the corn, of which they raise an abundance, as they also do of beans and pumpkins; cut the timber and build all their dwellings, both fixed and movable; set up and take down the portable tents; bridle and unbridle, saddle and unsaddle, pack and unpack all the horses; make all their mocassins, mats, bage, bowls, mortars, etc.; and if there be any thing else done besides watering, bringing up, and turning out the horses, (which the boys do), killing the buffalo, smoking and feasting, (which is done by the men), the women do it. Since the ground has thawed, they have bestowed some hundreds of days of hard labor in digging Indian potatoes. A woman does not succeed in digging more than a peck, laboring diligently from sunrise till sunset. Soon after light I have seen droves of the women and girls, with their hoes or axes on their shoulders, starting off to their day's work. The men do not fail to call up their wives and daughters as soon as it is light and set them at work. Their women are mere slaves. Whenever a Pawnee wishes to take a ride, he sends a boy after his horse, which, when brought up, his wife saddles. When he returns he dismounts, and walks directly into his dwelling. His wife must without delay take off and bring in the saddle. When he goes out to kill the buffalo, his wife must bridle and saddle his horse. When he returns she must meet him without the village, and lead in his horse with the meat, which she throws off, and brings into the lodge, then unbridles and unsaddles his horse. If he kills the animal with a gun, and brings the meat on his back, his wife must meet him as before, take the meat from his back on her own, and bring it to the lodge.

When together in the lodge, their wives and daughters occupy the coldest and most inconvenient part of it. If there happen to be as many men present, as can conveniently sit around the fire, the women must sit back behind them,

however cold it may be. If they have more than can conveniently be packed on their horses, their women must carry it. They carried huge loads as far as we travelled during the day, many of them without stopping at all to rest by the way, that I discovered. When they stop for the night, the horses are to be unpacked and unsaddled, the furniture to be arranged, the tents set up, wood and water brought, fire made, victuals cooked, moccasins mended, etc., before taking any time to rest; thus their labor is excessive. They are naturally bright and active, but their treatment renders them what slaves always are. They are much degraded. They become as much slaves to their sons, when they arrive at manhood, as to their husbands.

They are exceedingly loquacious. Several of them often talk at the same time. They either possess the faculty of talking and hearing at the same time, or are so predisposed to garrulity, that they talk without caring to be heard. They do not only talk much, but often scold. Their ill treatment frequently renders them excessively ill-natured.

Habits of the Pawnee Men.

The men are abominable lazy. When I say this, however, I would not be understood that they are more indolent than other wild Indians. They procure

their meat with far less labor than the tribes east of them, and of course have more time to spend in idleness. They say their proper business is killing the buffalo and war. Since the recent treaty with the United States, they have been obliged to give up the last mentioned business. They now smoke, talk, feast, sing, and lounge away the time. Their women neither smoke nor sing. This important business in their estimation belongs only to the men.

When not employed, the men sleep as much, perhaps more, during the day than night. It is common for several of the men, when they are neither journeying or killing buffalo, (for when they are doing either of these they are generally quiet), to come together to some lodge, where is both pipe and tobacco, and there sit, smoke, and tell over their exploits till a late hour, when, instead of separating and going to their lodges, as they should do, they not unfrequently fall to singing, and sing some hours. I have been an eye witness to many such meetings, when I would much preferred to have been asleep. When they awake in the night, they frequently fall to singing, which they continue till they are weary of it, or sleep again. It is seldom that silence reigns through the village, even during the season of "solemn stillness."

[To be continued.]

Proceedings of other Societies.

FOREIGN.

SUMMARY VIEWS OF THE PROCEEDINGS OF VARIOUS BRITISH ASSOCIATIONS.

FROM an account of the proceedings of the several societies which held their anniversaries in London in the months of April and May, contained in the Church Missionary Register, the following items are gathered.

Wesleyan Missionary Society.

Among the resolutions adopted at the meeting is the following—

—That this meeting cannot advert to the West Indies, Africa, India, China, and other parts of the heathen world, without expressing its deep and solid conviction, that a providential preparation is making for a far more glorious and extensive diffusion of Christianity than has ever been witnessed; and that the christian church is, consequently, called on to make renewed and greatly increased exer-

tions, in providing the divinely-appointed means on a scale more commensurate with the work to be accomplished.

General Summary.—The receipts for the year were £60,130. The stations occupied by the society in different parts of the world are about 177; each station being, in general, the head of a circuit of towns and villages around, embracing a numerous population brought under missionary instruction. The missionaries, accredited ministers of the Methodist connection, are about 260: they are assisted by catechists, local preachers, assistants, superintendents of schools, schoolmasters and mistresses, artisans, etc.; of whom about 160 are employed at a moderate salary, and 1,400 afford their services gratuitously. The members of the society under the care of the missionaries, exclusive of those in Ireland, are about 48,304: the members of the mission congregations, not in society, may be fairly estimated at an equal number: to these may be added, the number under school instruction; making a total little short of 120,000 individuals, who are directly receiving spiritual advantage by means of the society's missions in foreign lands. In Ceylon, in the South Sea,

and in Southern Africa, the society has printing establishments; and one is about to be begun in New Zealand. Valuable translations of the Scriptures, and of various other works; have been effected by the missionaries; by whom, in about twenty different languages, the gospel is preached to some of the most remote and idolatrous nations of the earth.

British and Foreign Sailors' Society.

Receipts, £1,663; payments, £1,635.—Preaching is maintained and prayer-meetings are held, on board ships in the Thames, twenty times every week, by thirteen appointed agents of the society; and a Thames missionary is wholly engaged, afloat and on shore; agents are employed in other ports, both at home and abroad. A chapel, which will accommodate 400 sailors, has been opened at Lower Shadwell; divine worship is held seven times a week. Day schools containing 150 boys and 100 girls, Sunday schools with upward of 170 children, and Bible classes composed principally of seamen, afford the highest satisfaction. Many thousand tracts are distributed: 140 ship libraries, comprising about 4,500 volumes, are abroad in many vessels: 50 small libraries, containing 600 volumes, are placed on board fishing smacks: books, to the value of £50, have been contributed to the coast-guard libraries; all these libraries supply religious instruction to those who are for the most part deprived of the regular means of grace; while, to sailors when on shore, a vestry library, of 3,500 volumes, is daily open.

Church Missionary Society.

Among the resolutions adopted at the meeting was the following relating to the want of laborers—

—That, while the society gratefully testifies its thankfulness to almighty God for the large pecuniary means bestowed on it in the last year, it regards with humiliation the very insufficient supply of suitable laborers to occupy the numerous stations open to missionaries; and earnestly urges on the members the duty of effectual fervent prayer, for such an effusion of the Holy Spirit on the Members of our church, especially on our universities, as may dispose many to give themselves willingly to the Lord for the ministry of the gospel among the heathen.

Summary.—The net receipts for general purposes was £68,627; and the expenditures £55,638.—Missions, 9; stations, 50; European missionaries, 63; native missionaries, 4; catechists and lay assistants, 52; country-born and native teachers, 454; schools, 424; scholars—boys, 9,063; girls, 2,349; youths and adults, 1,147; sex not distinguished, 5,758. Total, 18,322.

Lord's-Day Observance Society.

Actions.—That the society, considering the duty of a Christian government to the glory of God and the best inter-

ests of the community by providing for the due observance of the Lord's-day, earnestly commends the adoption of such measures as shall be best calculated for securing that object; trusting, however, that those measures will be such as to prohibit every public and outward act of desecration of the Lord's-day.

—That the society would express its fervent gratitude to almighty God, for the exertions which have been made, since its formation, throughout the kingdom, in furthering its designs; and its unabated confidence in the advancement of a cause on which the blessing of God has so manifestly rested: and would exhort its friends not to be discouraged by apparent difficulties, but to persevere in faith, and patience, and prayer, being assured that "in due season we shall reap, if we faint not;" and would earnestly impress on each member of the community to keep prominently in view the duty of promoting, not merely the cessation of labor on the Lord's-day, but also its spiritual observance in his own family and neighborhood.

Results of the Society's Labors.—While the committee deem it due to truth to state the extensive desecration of the Lord's-day, they desire to record, with thankfulness, their belief, that a more just perception of its requirements is increasing; and that, in many instances, an improved observance of it has been produced. An interest on the subject has been awakened, where it might have been least anticipated: it has received co-operation, where opposition might have been expected: it has been contended for by the friends of the cause, and borne out by the avowed sentiments of the christian community, that England—a professedly christian nation—is under the highest possible obligation to set apart the Lord's-day, not only as a day of rest from the ordinary avocations and pursuits of life, but as a portion of time to be religiously consecrated to the worship and service of almighty God.

Sunday-School Union.

Summary.—Receipts, £7,600; payments, £8,921.—The Sunday-schools in Great Britain and Ireland, reported to the Sunday-School Union, are 11,821; and contain 1,236,304 scholars, under 136,437 teachers. The agent has, during the year, visited the larger towns in nine counties, to promote the establishment of new schools and improvement in the modes of teaching. Out of the jubilee fund, raised in September 1831, the committee have assisted in the building of 101 school-rooms. 19 grants, amounting to £392, were made in the last year.

Hibernian Society.

Summary.—Receipts, £9,037; payments, £9,189.

Your committee have the pleasure to announce, for the first time, that every county of Ireland is now occupied, more or less, by the seminaries of this institution.

The total number of schools is 1,945, and of scholars, 114,486; being an increase of 65

schools and 6,300 scholars. The number of day schools has amounted to 994, and the scholars to 77,141; of whom 47,512 were Protestants, and 29,629 Roman Catholics; being an addition, under this head, of 119 schools and 7,953 pupils. The Sunday schools are 526, containing 28,156 scholars; of whom, 16,029 have also been in attendance on the day schools: the adult schools have been 418, containing 8,655 scholars: there have also been connected with the society, seven exclusively Irish adult schools and 186 pupils; and 348 children, forming the Irish classes in the day schools: so that there has been a diminution of 54 Sunday and adult schools, chiefly of the adult, and 1,640 scholars. With reference to this decrease, your committee have to observe, that they do not attempt the formation of Sunday schools where the Sunday-School Society for Ireland is in operation; and that with respect to the adult pupils, they must be expected to diminish as education advances among the population.

Inspectors and Scripture readers, 56—Average of scholars attending the quarterly inspections, 54,123; scholars whose proficiency was such as to procure payment to the masters, 37,236. Received from the British and Foreign Bible Society—Testaments, 10,000, circulated in the year; English Bibles, 3,257; testaments, 17,365; Irish Bibles, 6; testaments, 48: Total, 20,676; making a total, from the beginning, of nearly 350,000 Bibles or testaments.

In reference to the increase of schools and scholars, the committee remark—

This is an addition, which cannot fail to be cheering to the heart of every lover of truth, and full of promise to the mind of every sound patriot. After making the usual deductions for those Sunday pupils who attend also upon the day schools, nearly 100,000 individuals have this last year been receiving, through the instrumentality of this one institution, the benefit of an education, the chief merit of which, in the estimation of your committee, consists in its being founded on the unmutated and unadulterated Holy Scriptures; while other societies have been running the race of Christian philanthropy with it, and adding new trophies to the kingdom of Christ.

Opposition to the reading of the Bible and the committal of it to memory, on the part of the teachers of the great mass of the Irish poor, has often retarded the progress of the society's labors: but the manner in which this opposition has been resisted by a considerable portion of the peasantry, has afforded most undeniable proofs of their attachment to the word of God; while the whole history of the institution establishes the position, that, where the Roman Catholics do attend our schools, they frequently evince a greater anxiety for Bible information than their Protestant fellows, and usually obtain the premium awarded to the best repeaters and answerers of questions arising out of their scriptural lessons—namely, a copy of the sacred vol-

ume. This species of opposition still continues to a fearful extent: but, although armed with increased power, and withdrawing many children from the schools, it has not succeeded, in the course of the last three years, in entirely breaking up more than six of our establishments; while, in the same period, about 300 day schools have been added to our list.

The proportion of Roman Catholics to Protestants is equal to that of some former years; but, when the present circumstances of Ireland are considered, you will rejoice to hear that there are 1,627 Romanists more this year than in the last, and that nearly 40,000 of that persuasion have been instructed in your schools during that period.

London Association in aid of the United Brethren's Mission.

Receipts, £5,465; paid over to the Brethren's Society, for its missions, £4,567.

Notice by the Committee.—The missions of the United Brethren among negroes, Hottentots, American Indians, and Greenlanders—most of them being in British colonies—were commenced a century ago, and now consist of 42 stations, supplied by 214 missionaries, and contain above 45,000 converts. Of these numbers, 114 missionaries administer the gospel to nearly 39,000 of the negro race—a branch of the mission which, at this moment, is of pre-eminent importance. The missions, however, are laboring under a deficiency of funds, which fetters their exertions; especially in the West Indies, where every department of the work suffers from want of means to embrace opportunities which are now occurring under circumstances of much encouragement.

Religious Tract Society.

Funds.—Receipts, £56,411; payments, £55,585; grants, £5,926.

Resolved, That, while this meeting deeply regrets the wide distribution of immoral and irreligious works, yet at the same time it rejoices in the still more extended circulation of religious and moral publications; and, particularly, that upward of 16,000,000 of the society's tracts and books have been issued during the past year, which will lead, it hopes, through the influences of the Holy Spirit, many sinners to the divine Redeemer.

Naval and Military Bible Society.

Summary.—Receipts, £2,991; payments, £2,978.—Issues of the Scriptures to the army, 3,589 copies; making a general total to the army, during the last ten years, under the existing regulations, of 51,568 copies; issues of the Scriptures to 50 of his majesty's ships, 2,062 copies: total issues of the year, 12,958 copies; making a grand total, from the beginning, of 297,038 copies.

London Missionary Society.

Summary.—Stations and out-stations, 256; missionaries, 102; native teachers, 220; school-masters and assistants, chiefly natives, 480; communicants, 5,208; schools, 478; scholars, 26,960.

The receipts of the year amounted to £57,895, being an increase of £3,458. The payments were £45,610, being an increase of £2,712.

Resolved, That, amidst the most cheering prospects which are opening in various parts of the world, this meeting would recognize, with profound veneration, the high prerogative of the supreme Disposer, in removing faithful and highly gifted men from various important stations in the heathen world—some, as they were entering the field; and others, when, after many years' toil amidst great discouragements, they were but beginning to reap the first ripe fruits: and would renew the pledge to "pray without ceasing," that God would raise up very many suitably-qualified men, who shall at once go forth to cultivate and to bless the distant nations of the earth.

Sunday-School Society for Ireland.

Summary for the Year.—Receipts, £3,238; of which, the sum of £516 was for books sold. Grants from the British and Foreign Bible Society, for sale or distribution: 8,000 Bibles and 20,000 testaments. Issues of books to 860 schools, of which 628 had received similar aid in former years; together with sales at reduced prices, and gratuitous grants: Bibles, 8,286; testaments, 23,267; spelling-books, 33,325; and 16,296 alphabets, cards, and class books. The issues of the year are less than those of the last; occasioned principally, as it regards the Scriptures, by unavoidable delay in procuring an adequate supply. Schools, 2,313; scholars, 214,462; gratuitous teachers, 20,596; being an increase in the year, of 67 schools, 4,327 scholars, and 440 teachers. Of the schools, 1,979 are in Ulster, 427 in Leinster, 252 in Munster, and 153 in Connaught. Of the scholars, 121,752 are reported as reading in the Bible or testament, and 37,486 to be above the age of 15. About one half of the whole are not receiving instruction in any daily schools.

Continental Society.

Resolutions.—That the title of this society be henceforth the European Missionary Society; and that the first rule of the society be amended, and stand thus—"The object of this society is, to assist ministers in preaching the gospel, and to distribute Bibles, New Testaments, and religious publications, approved by the committee, or under their authority, over the continent of Europe; but not the design of establishing any distinct party."

At this meeting hailed with delight the which is now presented, of gaining a class of persons hitherto not pro-

vided for; and will rejoice in the employment of another order of Christ's faithful ambassadors, with a view and in the hope of meeting their peculiar necessities, trusting in the Lord for a blessing, unto the eternal salvation of many.

The allusion in this resolution appears to be to the English laity and clergy scattered over the continent. Mr. Pownall, who moved this resolution, stated that there are upward of 600,000 English on the continent, numbers of whom seek assistance in religious instruction from this country.

British and Foreign Bible Society.

Funds.—Receipts, £107,926; payments, £84,249; of which £55,636 were for printing the Scriptures in the languages of Great Britain and Ireland.

Resolved, That this meeting desires thankfully and devoutly to recognize the hand of almighty God, in the continued harmony of the society, in its extending operations, and in the amount of its pecuniary resources—exceeding those of any preceding year; and would, from the retrospect, draw fresh encouragement for carrying on its future labors.

British and Foreign Temperance Society.

Summary.—Receipts, £1,313; payments, £1,791.—Temperance societies in England and Wales, 557; with 115,782 members: being an increase, in the year, of 114 societies and 28,311 members. Returns from Scotland and Ireland have not appeared. During the year, 197 medical men have signed a declaration as to the pernicious nature of distilled spirit: 585 had signed before, making a total of 782.

LONDON JEWS' SOCIETY.

Advantages of establishing a Hebrew-Christian Church at Jerusalem.

THE measure brought to view in the following paragraphs has been proposed by the London Jews' Society, and a fund has been opened for carrying it into effect. The editor of the Missionary Register introduces it with the subjoined remarks.

The importance of making some more decided efforts in behalf of the ancient people of God at Jerusalem itself has been deeply felt by many friends of the society throughout the country. In consequence of their urgent representations, the committee have issued an appeal for support in this undertaking, which rests on the grounds here subjoined:—

It is well known, that, for ages, various branches of the christian church have had their convents and their places of worship in Jerusalem. The Greek, the Roman Catholic, the Armenian, can each find brethren to receive him, and a house of prayer in which to worship. In Jerusalem, the Turk also has his

mosque and the Jew his synagogue. The pure Christianity of the reformation alone appears as a stranger: some of its professors have been seen there as travellers or antiquarians, and, within the last few years, as preachers of the gospel; but the pure form of its worship has never yet been exhibited in all its simple majesty, so as practically to instruct the Jew, the Mohammedan, or the corrupt Christian.

The vast importance of a place of public worship in such a city, where a large Jewish congregation constantly resides, and which is visited by devout Jews and Christians from every part of the world, must be felt by all who consider the effect which our public services in this country produce on the mass of the population. Many a one, from curiosity or some other similar motive, enters the house of prayer, and sees and hears what is made effectual to his soul's salvation.

If pure public worship be thus important where pure Christianity is the law of the land, and professed by the people, how much more so in a city where false religion abounds!

But how peculiarly important is it to exhibit pure Christianity to the devout Jews from every part of the world! The Jew comes to visit the city of his forefathers, naturally prejudiced against the gentiles whom he finds there, and whom he must consider as intruders. The scenes, which he there beholds, not only confirm his prejudice, but direct its full tide against Christianity: he sees, as he supposes, Christians of every sect; and he finds them all worshippers of images, which the Mohammedan is not: coming from a principle of devotion himself, he supposes that the christian pilgrims whom he sees, come from the same motive: he supposes, therefore, that he sees the best specimen of Christians, and that the most devout among them are idolaters: a solitary Protestant missionary may be there, to protest against this error; but many a devout Jew refuses to visit that missionary: his idea of Christianity is already formed: what he sees is so decidedly contrary to the law of God, that he thinks all further inquiry superfluous. But let a Protestant temple there erect its holy front—let a verse from the Hebrew Bible, engraven on its walls, attract the attention of the wandering Jew—he will draw near to see what this great sight is: let him enter, and see a house undefiled with idolatry: let him hear the pure prayers of our church, offered up in the sacred tongue—the Psalms repeated—the law and the prophets read—and he will begin to think that it is holy ground. He will ask, "Who are these?" and, hearing that they are Christians, may be led to inquire further into the nature of Christianity; and will certainly carry to his own country the strange news, that there is a sect of Christians who are not idolaters, but who worship the God of Israel in the holy tongue.

Such a place of worship at Jerusalem would do more to attract the attention of devout Jews, and to remove their prejudices, than the solitary declarations of isolated mis-

sionaries. The prejudice of the Jews is against Christianity as a system, as a form of worship; and the only way whereby this prejudice can be overcome generally, is by exhibiting christian worship in its purity. The liturgy in Hebrew would tend to remove the other part of the prejudice, that Christianity is a gentile system, and, as such, must be at once rejected. Of course, it is not meant that these means will, of themselves, convert a single soul: but it is hoped, that, as they are scriptural, and agreeable to the spirit of St. Paul, who to the Jews became a Jew that he might win the Jews, that they will have God's blessing, and thus be rendered effectual in rousing the attention of the Jewish nation.

Some friends of the London Society, to whom these thoughts have been communicated, have been so impressed with their importance, that they have at once entered into liberal subscriptions to erect or prepare a Hebrew church in Jerusalem. Several letters on the subject have been addressed to the committee; who have, in consequence, determined, if it please God, to open a place of worship in the holy city, according to the forms and liturgy of the church of England. The plan would be, to have public worship, as the Jews have in their synagogue, every morning and evening through the week, in Hebrew; and, on Sunday, to have the same service in Italian, English, or Modern Greek, so as not altogether to exclude Christians from the benefit of the service.

UNITED BRETHREN'S MISSION IN GREENLAND.

THE "United Brethren's Intelligencer" gives the following account of the

Celebration of the Jubilee of the Mission at Lichtenau.

From the 13th to the 18th of January we were occupied, with but little intermission, in conversing individually with the members of our congregation in reference to their past religious experience, and the object of the approaching festival, to which they all appeared to look forward with eager desire.

Notwithstanding the furious storms of wind and snow which were more or less prevalent at this season, about fifty Greenland sisters and children hastened to us from the nearer out-places, some by land, others in their umiaks, (or women's boats). The Greenland brethren came in such numbers from the twelve out-places, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they, with all the rest, arrived safe, thankful to have been preserved from the fury of the elements.

In the morning of the 19th, at seven o'clock, the illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn tune, the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the hymn, 'Praise God forever,' (Hymn-book, No. 725,) after which a discourse was delivered, explanatory of the object of this festival; then followed the distribution of the presents sent to us for this occasion. Such tokens of generous participation in our festal joy, were received from the congregation at Herrnhut, in Saxony; from benefactors in England, from our dear Scottish friends, from St. Petersburg, the United States of North America, and from a Missionary Society at Gottenburg, in Sweden. A present in money, transmitted to us by the last-mentioned society, enabled us to purchase for each of our eight native assistants, four yards of dark colored cotton stuff, to make them upper garments to wear on communion and festival days. The chapel servants received woollen stuffs, sent by some worthy sisters at Christiansfeld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

At ten o'clock we met again, when the pastoral letter of the Elders' Conference of the Unity to the Greenland congregations, and several other letters addressed to them by ministers of our church, were communicated and heard with great attention.

At noon, the children had a love-feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer them, which attempts, though imperfect, showed the gratitude of their hearts. Then followed love-feasts for the adults, during which a hymn composed for the occasion was sung. In the evening 260 communicants partook of the Lord's supper, when the presence of our Savior was most sensible felt.

On the 29th, after the liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isaiah lx, 1—5. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," etc. The audience was reminded that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation, during the last hundred years, on which account, their teachers and those who had been the instruments of sending the gospel to them, were rejoicing, and offering up fervent prayers, that many hundred Greenlanders may yet be converted to their God and Savior. After this solemnity, peas were distributed and most thankfully received. In the afternoon we had another service, when extracts from Crantz's History of Greenland were communicated, and heard with great attention. Several expressed themselves to this effect:—"We behaved no better than our forefathers, when, like other blind heathen, we mocked the missionaries, when they spoke to us of our Savior, and exhorted us to turn to

him. Thanks be to him, that he, nevertheless, has had mercy upon us!"

On the evening of the 20th, the festival was concluded with a discourse upon the text for the day, Exod. xix, 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading-desk. Both on the festival days, and afterward, the Greenlanders came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them; and particularly that God had mercy upon them, and sent them teachers to make them acquainted with the love of Christ to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child six years old, being encouraged by his mother to convey his thanks to the children across the great water, said "I do not know the children in Europe; I will, therefore, thank our Savior, and obey his voice, because he has loved us so tenderly."

We had, in the sequel, an encouraging evidence of the blessing wherewith it pleased the Lord to accompany the celebration of this festival. A Greenlander, who in early life had unhappily forsaken the right path, and turned into the way of sin, but had recently been re-admitted on giving proofs of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long suffering of Jesus displayed toward him, that he hardly knew where to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

On a review of the centenary period, which has just reached its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the annual and vegetable productions of their own bleak and barren land. In the same manner as we find, that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement, on the part of its rude inhabitants.

When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past one hundred years, and how graciously the Lord has blessed and protected his work, both from within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen, stony soil our predecessors had,

and we still have to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the Spirit of God opens his heart and mind; likewise, that the climate, the ice, the wind, and the sea, and in latter years the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the cross. We can declare with truth, that the Lord has brought into fulfilment, in this once benighted land, the prophetic declaration above referred to, which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed around them, and which is derived from himself, the Sun of righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom he has deigned to em-

ploy in the service of the mission during the past one hundred years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket-book of the first missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland—"The Lord of Hosts mustereth the host of the battle." Isaiah xiii, 4.

Summary.—Since the year 1774, when the settlement of Lichtenau was established, there have been baptised, up to the end of 1832, 808 adults and 826 children; 15, baptised in other places, have come to live here; 1,649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Lichtenau, 661 baptised; 10 unbaptised; total, 671. At Fredericksthal, 327 baptised; 81 unbaptised persons; total 408. At New-Herrnhut, 368; at Lichtenfels, 371—total at the four settlements, 1,818. The Royal mission in the colonies count 2,000 in North, and 2,000 in South Greenland, who are under christian instruction; and as the number of the whole nation is estimated at 6,000, the small remainder are heathen.

Miscellaneous.

CHINESE ORAL LANGUAGE.

THE following article is taken from the Chinese Repository for March, and may be considered as supplementary to an article on the same general subject, taken from the same source, and inserted in the number of this work for May.

Distinction between the Spoken and Written Language.

In the first number of the present volume, we entered at considerable length into the subject of the language of China, and particularly of the written medium, as used throughout the empire and in all the Chinese-language nations. While on this subject, we more than once adverted to the striking distinction between the written and spoken mediums of communication: a distinction which appears peculiar to the Chinese and its cognate languages; and which we stated to arise from the monosyllabic nature of the oral language, and the combination of ideographic symbols with more or less perfect representatives of sound, which exist in the written medium. Owing to this, it becomes requisite to use many more words in speaking than in writing; because the number of monosyllabic sounds being necessarily very confined, many different things come to be denoted by words of precisely the same sound, and the same tonic inflection; although differing in the written forms. The absence of an alphabet has proved a bar to the entire adoption of polysyllabic words, for the removal of this difficulty; because one character has still sufficed for expressing any

single idea in writing; though in speaking, it has been found necessary to unite two synonymous monosyllables to denote the same idea. Thus the symbol (*le*) is quite sufficient, in itself, to represent to the eye of the instructed reader, and thereby to suggest to his mind, the idea of *reason*; but if he would communicate the same idea to another, unless in a connection so familiar that it could not be mistaken, he must say *taou le*, in order to be understood; both words having one common signification, which is shown by their combination to be the signification intended by the speaker. Thus while the sound *le* alone would be ambiguous, because many words have the same sound, the phrase *taou le* is unambiguous, because that combination of sounds always occurs with the same meaning. This may be further elucidated by a reference to what occasionally occurs, but in a far inferior degree, in alphabetic languages. Write the word *heir*; and it is known, without the use of any expletive, that you mean one who is a successor to the property or title of another; but if you would express this idea orally, you must add expletives, to prevent being misunderstood, and to show that you do not refer to the atmospheric air around you. Here is an instance of two such homophonous words: but in Chinese there are many instances of ten or twenty such; and, if the tonic inflections be disregarded, of as many even as one hundred and fifty. Since many of these are, however, rarely if ever used in speaking, let even two thirds of the number be deducted, and a very confusing number of homophonous words must still remain. This consideration shows strongly the desirableness, if possible, of introducing into China some kind of alphabet, as an in-

strument of gradually rescuing the Chinese from their present Babel-like confusion of tongues.

Affinity between the Spoken and Written Languages.

But, notwithstanding the wide distinction which we have noticed, between the written and oral languages of China, the written language is so far affected by the oral, that it becomes often in a great degree assimilated to it, by the accumulation of synonymous words, employed for the sake of euphony. This produces a great degree of affinity between these two languages, or rather these two mediums of communication; the consideration of which affinity induced us to embrace the opportunity afforded by our remarks on the written language, in the first number of this volume, to give a detail of the system of orthography which we have hitherto adopted. This has occasioned an intermixture of distinct topics, which certainly is not philosophical. It would doubtless have been more correct to treat of the written and oral languages as subjects altogether separate; following in this the arrangement adopted by M. Remusat, in his excellent *Grammaire Chinoise*. But it was requisite to sacrifice philosophical arrangement at the shrine of convenience. We, therefore, entered into some details respecting the Chinese system of sounds, giving a table of all the monosyllables contained in the national, or official language, in English orthography. We may here remark, that the system of orthography made use of for this purpose was not offered (though from inadvertence it purported to be so) as that "best adapted" to express the Chinese sounds; but as that which was, under existing circumstances, most convenient for use, being an alteration of the orthography of Dr. Morrison's valuable Chinese Dictionary, only so far, and in such slight degree, as was absolutely necessary in order to obtain uniformity. To show that this is by no means a perfect system of orthography, especially as regards the vowels, it is only necessary to remark, that the *a* is used both as in *may*, and as in *papa*; the *e* as in *wet*, and as in *he*, and as the *y* in *yet*, and the other vowels with similar discrepancies.

Having said thus much as to the distinctions between the written and oral languages, we will proceed to make a few remarks on the latter, and in particular on the variety of its dialects. In a succeeding number we propose to continue the subject, by offering some suggestions with regard to the general adoption of an improved system of orthography; such as may be suited, not merely to the existing orthography of any single nation of Europe, but equally fitted for general use among all accidental sinologues.

Viewed as a whole, the oral language of China is so contrary, in most of its idioms, to all the languages of the west, that long study of it is necessary to enable a European to understand it, or to be understood in speaking it, to any considerable extent. And many of

its sounds are so peculiar, its varied inflections of tone so minute, that it is not surprising that it has been so frequently characterized as barbarous, harsh, unintelligible; or that it has so rarely gained the attention of foreigners residing in the country where it is spoken. As, however, it becomes better known, as facilities for acquiring it are multiplied, and as the way is paved for the introduction of improvements in its structure and dress, we may hope to see it assume a more commanding attitude, and receive a more flattering degree of attention.

Origin of the different Dialects.

It is well known, that the difficulty of being understood in speaking Chinese is very much enhanced by the great differences which exist between the dialects of the several provinces, and even of various parts of the same province. In a nation which, from very small beginnings, has gradually extended its sway over so wide a territory, it is natural to expect that such would be the case. The general language of China, that which is spoken by the higher and middling ranks, who possess, or who aspire to offices under the government, has been from this circumstance denominated the *kwän hwa*, the language of public officers, or as it is more frequently called, "the mandarin tongue." Provincial dialects, or *patois*, are denominated *too tau*, local dialects; and, by the provincialists themselves, *pü hwa*, the plain speech,—the mode of speaking most plain and obvious to their understandings.

The language of the present inhabitants of China seems to have originated in the north-western extremity of the country, the modern province of Shense. By whom it was introduced, and how long after the confusion of tongues at Babel, are questions of a mixed philological and historical nature, which it cannot be expected ever satisfactorily to determine. As the petty state with whose history the Chinese annals commence, at a period very partially rescued from the obscurity of fabulous or darkened tradition, gradually spread its dominions eastward, its language also extended into the northern and eastern districts, the modern provinces of Honan, Shanse, Cheible, and Shantung.

From thence it progressively advanced into the southern regions, which were often found pre-occupied by races more barbarous than those by whom it was spoken, and who were already in possession of languages less perfect in construction, and more harsh and unpolished in their nature. Over these also it gradually obtained supremacy, but not without incorporating a large portion of them, in more or less of their native imperfection and dissonance. In this manner have originated the very strongly marked dialects of Fuhkeen and a small part of Chekeang, of large portions of Kwangtung and Kwangse, as well as of Tungking and Cochinchina, and not improbably of the mountainous districts of Kweichow. In a still inferior measure, it extended to, and blended with, the original languages of Japan,

Corea, and Lewchew; in which places, as in Japan, it is so greatly altered, or, as in Corea, so equally mixed, as to have lost, in its spoken form, almost every perceptible resemblance to its native character.

Where such barbarous tribes were not found, or where, being less firmly established, they were more easily expelled, the language continued to maintain in a greater degree its original character, and was subjected chiefly to those changes alone which are the universal attendants of progressive improvement, or to those discrepancies which are the natural consequences of the separation of the several parts of an extensive empire. Revolutions, conquests, and divisions have been not less frequent in China than elsewhere, wherever the human heart is left free to the impulses of criminal ambition, revenge, and animosity. Nor have invasions been wanting to aid the effect of the separations thus occasioned, by the introduction of foreign terms and idioms. The dialects that have been chiefly affected in this way are those of Keangnan (or Keangsoo and Nganhwuy), Keangse, the chief part of Chekeang, and Iiookwang. But the northern provinces, where the language was first spoken, Shense, Shanse, Cheihle, and Honan, having been frequently subjected to invasions, are those in which the language has been chiefly affected in this way; while Keangnan, having, in consequence of such hostile inroads, been for a long period, the residence of the Chinese court, and the chief seat of learning, is now regarded as the place where the language is spoken in its greatest purity. Shantung, the birth-place of Confucius, shares with it this distinction.

Those provinces which have been populated at a more modern period, by colonization, have received the language without any great detraction from its purity. Such are the lately colonized districts of Sungara, and, in a measure, the provinces of Kansuh and Szechuen, together with some portions of Kwangtung and Kwangse. Yunnan is too little known for us to hazard even an opinion respecting it. With regard to many of the other provinces, which are at a distance from the coast, we are compelled also to speak with caution and diffidence; and such must continue to be the case, not only on this, but on many other subjects, which the Romish missionaries in China have but slightly touched upon, until the gates of this empire shall have been thrown open, to admit the free intercourse of foreigners with its own people.

General Character of some of the Dialects.

The characteristics of the general language of China (often but improperly called the *mandarin dialect*;) vary a little in different parts of the empire, according to the more lively or more phlegmatic character of the people who speak it. Of this we may convince ourselves even by the very slight intercourse which it is here permitted us to maintain with the better classes of people from other provinces: but we cannot venture to enter into details on the sub-

ject, until we have obtained a more intimate acquaintance with the various parts of the empire. The main characteristics of the language are, however, everywhere the same. The most prominent of these is the absence of all consonantal terminations, nasals alone excepted, and the frequent recurrence of short vowels at the end of words, which, in the Fuhkeen dialect, are commonly altered by the addition of one or other of the mute consonants *k*, *p*, *t*, and usually also in the Canton dialect; while in the northern provinces they are drawn out into their corresponding long vowels. From the nature of the language, it must necessarily want the smooth flow of words, and the beauty, of a polysyllabic language; but at the same time we cannot regard it as very rough in its structure, much less as harsh and dissonant. Neither can it be considered peculiarly a nasal language, though from the not unfrequent occurrence of *ng*, at the beginning of a word, it may often appear so to Europeans, who can hardly enunciate the sound in that position. It may be mentioned as a peculiar characteristic of the general language of China that its consonants are almost all such as require the use of breath alone, without the exertion of vocal organs. From the prevailing character and habits of the people, the language abounds in terms of politeness, formality, and servile adulation, while it is in an equal degree barren of all tender and endearing expressions.

In the dialects of the north, many guttural sounds are introduced which are foreign to Chinese, and the aspirates are softened down or corrupted. The short vowels are lengthened, so as to remove the native abruptness and vivacity of the central provinces. Of those dialects the peculiarities of which are strongly marked, that of Canton and the adjoining districts comes nearest to the general language; but it does not generally possess in common with the latter the liquid sound of *y* after a consonant; it is more guttural, and is also in other respects more rough and dissonant than the general language. The character of the people of this province and the natural tone of their voices, are such as to give them often the appearance of anger, even in their ordinary conversation. The dialect of Fuhkeen, which extends, with slight modifications, into the eastern districts of Kwangtung, is the most strongly marked of all the dialects of China. It is exceedingly nasal, and is very harsh and rough. It abounds, however, in the vocal consonant *b*, which is unknown in all the other dialects: in the northern districts of the province this consonant, however, becomes either *p* or *m*, the same as in the general language. But what is most remarkable in this dialect is the strong distinction between the reading of the written, and the speaking of the oral, languages. Thus, the character, one of the names of Fuhkeen, is in reading pronounced *Bin*; but in speaking the same name is pronounced *Ban*. This kind of double language may afford a subject of curious inquiry to the philologist: it exists likewise in Cochinchina; the language of which country bears a general resemblance, in other respects also, to the

Fukkeen; with however one conspicuous exception, the absence of the highly nasal character of the latter. The sound of *v*, which is hardly known in China, is common in Cochinchina and Tungking.

The Chinese language as spoken in Japan has undergone great changes; but we have not the necessary acquaintance with its variations to enable us to speak of them in detail. Much of the change wrought in it may probably be attributable to the adoption of an alphabet. It seems to be wholly devoid of the nasal sound *ng*, nor do the nasal *n* and *m* occur frequently. Consonantal terminations are com-

mon. It remains only to advert to the language of Corea, which present to us another curious anomaly. In that country, the Chinese language, without any great corruption, holds a mere equality with the native language of the country. For instance, *to sit* is in Chinese expressed by *tsu*; while in Korean it is expressed by *indfil cho*; *indfil* being the original native word, and *cho* a slight corruption of the Chinese.—With these brief and unconnected remarks we must leave this interesting subject to the further researches of philologists.

American Board of Commissioners for Foreign Missions.

CHOCTAWS.

Mrs. Wilson, wife of the Rev. Henry R. Wilson, was removed by death on the 18th of July, after being sick of a fever about two weeks. She had been among the Choctaws but a few months, but had become much attached to them, and had exhibited endowments and qualifications, connected with activity and zeal, which gave promise of great usefulness, if her life had been spared. Her confidence in Christ on the bed of death was strong and unwavering, and her end eminently peaceful.

The bereaved husband, under date of July 27th, furnishes the following particulars respecting her sickness.

Her disease was remittent fever, of a very obstinate and highly bilious character. I was permitted to be with her during the whole of her illness; though without any assistance; having to act as physician, cook, and nurse. The Lord dealt very tenderly with her during her sickness, permitting her to rest her soul with unshaken confidence on Christ, and not suffering a single cloud to obstruct her view of Him, until the hour of her release. Often when asked if she needed any thing, she would say, "No, nothing, I have Christ, what can I want beside?" Her hope was in the peace-speaking blood and atoning righteousness of the Lord Jesus Christ. "I know," said she, "I am a vile polluted sinner, but the blood of Jesus cleanseeth from all sin." When asked, a short time before her death, if she had still a hope in Christ, she replied, "Yes, I know in whom I have believed—I know that my Redeemer liveth, and though worms may destroy this body, yet in my flesh shall I see God." Have you peace in your mind? "Yes, as much as I can realize and more than I can express." "Oh how precious are the promises of God—how sure a foundation on which to build our hopes." She often requested me to read to her from the word of God. The twenty-third Psalm in particular gave her great delight. "Yea, though I walk through the valley of the shadow of death, yet will I

fear no evil, for *Thou* art with me, thy rod and thy staff they comfort me." On being asked, if she had her choice, whether she would rather live or die, she said, "If it were my Father's will to release me from sin and suffering I should rather"—she was going to say "die," but after a short pause, she said, "But oh! this poor people, what have I done for them? I came here for their salvation, but I have done nothing for them. If it were the Lord's will, I should like to live for them, but not my will but thine be done." On being asked, if she regretted having left her friends to come here and die among a people who knew not the Lord, she replied, "No, never—never—never."

On Saturday morning, the 18th instant, she began to sink very rapidly, and about ten o'clock, A. M., without a struggle, a groan, or even the distortion of a feature, she fell asleep in Jesus, to wake with him in glory. "Even so come Lord Jesus."

Mr. Wright, in noticing the decease of Mrs. Wilson, remarks—

But one thing appeared to cause regret at the thought of death, and that was, that she had been able to do no more, directly, for the spiritual good of the poor Choctaws. This she had much at heart. And to enable her to do this she had made considerable proficiency in acquiring the native language: but though unable to communicate instruction in it, she seldom suffered any female who came for medicine or any other purpose to go away, without endeavoring to impart to them some instruction respecting the Savior, through a female interpreter who was always at hand.

Perhaps few if any females have entered our Indian missions possessing in a higher degree more qualities of heart which inspire confidence and love in their fellow-laborers, and which fit for usefulness, than Mrs. Wilson did. Although she had been a member of the mission but a few months, she was greatly beloved. That one so eminently fitted for usefulness should be so soon removed, appears a dark dispensation; but it is right, for the Lord hath done it; and we desire to bow with much submission to his holy will.

SMYRNA.

Mr. Homan Hallock, connected with the printing establishment at Smyrna, is now on a visit to this country, with the consent of his mission and the approbation of the Prudential Committee. His object is to superintend the cutting of punches for two or three founts of type in the Armenian character, and the casting of the necessary amount of type. It was ascertained that the proper type could nowhere be procured in the Levant, and that the only way to obtain them was to prepare matrices expressly for the purpose. This could be done most advantageously and economically in the United States.

BROOSA.

Mr. and Mrs. Powers, whose embarkation was mentioned in the last volume, arrived at Smyrna on the 12th of January, after a voyage of sixty-three days. They reached Constantinople on the 19th, and Broosa on the 13th of February.

CONSTANTINOPLE.

Mr. Goodell has begun to revise the translation of the Old Testament, made by Bishop Carabet into Armeno-Turkish while at Malta. In due time it will no doubt be printed at the expense of the American Bible Society. The Armeno-Turkish New Testament commands a good price, and nearly all the copies have been issued.

SYRIA.

Mr. Thomson and Mr. Pease have explored the greater part of the island of Cyprus, and made their report to the Committee. In consequence of the lamented death of Dr. Dodge, mentioned at p. 281, Mr. Pease will remain, for the present at least, in Syria. He went out with a conditional appointment to Cyprus.

SOUTH AFRICA.

INTELLIGENCE has been received of the arrival of Messrs. Lindley, Wilson, and Venable at Griqua Town, which is about half way from Cape Town to Kurrechane, the place of their destination.

EMBARKATION OF MISSIONARIES.

On the 20th of July the Rev. James T. Dickinson, formerly pastor of a church in Norwich, Conn., Rev. William Arms, who, two years

ago, in company with Rev. Mr. Coan, visited Patagonia, under direction of the Board, and Mr. Alfred North, a printer, formerly residing in Utica, N. Y., embarked at Boston, on board the barque Rosabella, captain Ham-matt, bound for Batavia. Messrs. Arms and North were accompanied by their wives.—Messrs. Dickinson and North will proceed to Singapore; the former to prosecute the study of the Chinese language, preparatory to entering on missionary labors in some part of China; and the latter to take charge of the printing establishment at that place.—Mr. and Mrs. Arms are expected to go to Padang, on the southwest coast of Sumatra, with a view to laboring ultimately among the Niyas people, or the Battas, as the providence of God shall direct.

Donations,

FROM AUGUST 11TH, TO 31ST, INCLUSIVE.

<i>Southern Board of Foreign Missions,</i>	
James Adger, Charleston, S. C. Tr.	
For China, 500; for Ceylon, 500;	1,000 00
<i>Auburn and vic. N. Y., H. Ivison, Jr. Agent,</i>	
Auburn, So. of inquiry in theol.	
sem. 13.50; mon. con. in 1st	
preb. chh. 32.04; do. in 2d do.	
12.89;	58 43
Cincinnati and Solon,	34 13
East Groton,	17 78
Lincklaen, 1st cong. chh.	32 50
Pitcher,	16 43
Truxton,	23 40—183 67
<i>Children's co. Vt. Aux. So. W. I. Seymour, Tr.</i>	
Burlington, Mon. con.	40 59
Essex, Gent.	2 41
Westford, Chh.	12 00—53 00
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Byfield, Mon. con.	21 00
<i>Essex co. South, Ms. Aux. So. J. Adams, Tr.</i>	
Salem, Mon. con. in S. so.	9 22
<i>Grafton co. N. H., Aux. So. W. Green, Tr.</i>	
Campton, Gent. 20.00; la. 17.34;	37 33
Groton,	31
Hanover, Dartmouth coll. Mon.	
con 55.75; la. 35;	90 75
Hanover East, Gent. and la.	5 34
Haverhill, Mon. con.	33 40
Haverhill North, Mon. con. 2.51;	
gent. and la. 50c.	3 01
Hebron,	1 00
Piermont, Gent. and la.	13 00
Plymouth, Gent. and la. 30; mon.	
con. 50;	80 00
Wentworth, Gent. and la.	12 00—376 14
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, O. Day, to constitute	
Mrs. Osnin Day and Miss Ju-	
lia R. Day Honorary Members	
of the Board,	300 00
Oshornville, Windham, Rev. L.	
B. Van Dyck, 90; C. Comp. 5;	25 00—325 00
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
Agawam, Gent. 14.66; la. 11.48;	26 14
Blandford, Gent. 41.67; la. 31.65;	
Miss Watson's sch. 4.57;	67 80
Centre Lisle, N. Y. By A. Orton,	2 00
Longmeadow, Gent. 41.25; la.	
22.36;	64 61
Ludlow, Gent. 19.89; la. 16.51;	36 40
Monsen, Gent. 17.51; mon. con.	
70.20; for M. Her. 2.25;	80 26
South Hadley Canal,	15 00—308 00

<i>New York city and Brooklyn, Aux. So.</i>	
W. W. Chester, Tr.	140 00
<i>Norfolk co. Ms. Aux. So. Rev. E. Burgess, Tr.</i>	
Dedham, 2d chh. Mon. con.	
16,46; contrib. 53,13;	69 59
Dorchester, 2d chh. Gent. 182; la.	
68; juv. asso. for <i>Mary Cod-</i>	
<i>man</i> in Choc. na. 30;	260 00
Village chh. Gent. 53,35; la.	
52,10; mon. con. 10,80;	116 25
Milton, La. sew. circle,	40 00
Stoughton, Mon. con.	27 00
Walpole, Mon. con.	24 50—557 34
<i>South Middlesex confer. of chhs. Ms.</i>	
P. Johnson, Tr.	30 10
<i>Valley of the Mississippi, Aux. So. W. T.</i>	
Truman, Cincinnati, O. Tr.	
<i>Western Reserve Aux. so.</i>	
Ashtabula co. Andover, An	
aged friend, 10; Andover	
Centre, 2,50; Austinburg,	
Mon. con. 9,50; sub. 60,63;	
Morgan, 6; Rome, E. Crosby,	
90; Geauga co. Madison. Miss	
C. C. for China, 50c. chil. in	
her sch. 64c. Painesville, 98,25;	
Richmond, Mon. con. 6; a	
friend, 3; Portage co. Auro-	
ra, Sub. 25; Charlestown,	
4,95; Edinburg, Assn. 2;	
Freedom, 16,25; Ravenna,	
Mon. con. 6,81; Hudson, W.	
R. college, Mon. con. 46,94;	
Windham, 22,75; Trumbull	
co. Hartford, Mon. con. 8,69;	
Vernon, Sub. 25; Vienna, 4;	
Warren, Z. Fitch, 10;	
Youngstown, 18,52;	406 53
<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
Brooklyn, \$50 fr. la. asso. achn.	
in M. H. for Feb. constitutes	
Rev. GEORGE J. TILLOTSON an	
Honorary Member of the Board.	50 00
North Woodstock, Chh.	8 75—58 75
South Woodstock, Gent.	
<i>Total from the above sources,</i>	\$3,263 75

VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H. Mon. con. in cong. chh.</i>	
19; Miss L. McFerson, 10; Miss H.	
Weare, 5;	34 00
<i>Attica, N. Y. Presb. chh.</i>	7 50
<i>Banger, Me. Mon. con. in Theol. Sem.</i>	32 00
<i>Belcherstown, Ms. Contrib. at com. 20; la.</i>	
sew. so. of 1st cong. so. for bibles for	
China, 20;	40 00
<i>Boston, Ms. J. Field,</i>	20 00
<i>Braintree, Vt. A little girl, for Dwight,</i>	01
<i>Brookfield, Vt. Services of Rev. C. Wash-</i>	
<i>burn, for do.</i>	22 25
<i>Brookline, Ms. Kingsbury so. for Cher. miss.</i>	20 00
<i>Campo Belle, N. B., C. box, of H. and J. C.</i>	
<i>for hes. chil.</i>	75
<i>Canaan Centre, N. Y. Indiv. (which and</i>	
<i>prev. pay. constitute Rev. HUTCHINS</i>	
<i>TAYLOR an Honorary Member of the</i>	
<i>Board,)</i>	43 75
<i>Canton, N. Y. Mon. con.</i>	15 00
<i>Dryden, N. Y. Presb. chh. to constitute</i>	
<i>Rev. LUTHER CLARK an Honorary Member</i>	
<i>of the Board,</i>	50 00
<i>Fort Snelling, U. Miss. H. H. Sibley,</i>	25 00
<i>Georgia, Vt. La. asso. 18; two fem. friends,</i>	
<i>5; for Dwight,</i>	23 00
<i>Hartford, Ct. La. sew. so. for Nathan Strong</i>	
<i>in Ceylon,</i>	20 00
<i>Holiston, Ms. La. benev. read. so. for Choc.</i>	
<i>miss.</i>	8 00
<i>Lancaster, Pa. W. Kirkpatrick,</i>	20 00
<i>Lynnfield, Ms. Chh. contrib.</i>	12 00
<i>Madison, Me. Mon. con.</i>	10 00
<i>Madison, N. Y. La. cent so. 29; mon. con.</i>	
<i>21; to constitute Rev. FRANCIS JAMES an</i>	
<i>Honorary Member of the Board,</i>	50 00
<i>Manlius, N. Y. Mon. con. 42,19; sub. 137,50;</i>	179 69

<i>Marblehead, Ms. Mon. con.</i>	12 00
<i>Montpelier, Vt. Services of Rev. C. Wash-</i>	
<i>burn, 16; Miss R. H. B. 2; Miss C. C. 2;</i>	
<i>for Dwight,</i>	20 00
<i>Newark, N. J., E. Conger,</i>	50 00
<i>New Haven, Ct. Three friends, ann. contrib.</i>	
<i>for Grove Hall school in Ceylon,</i>	30 00
<i>New Lebanon, N. Y., R. Woodworth, U. S.</i>	
<i>pensioner,</i>	10 00
<i>New Orleans, La. Presb. chh. (Rev. J. Par-</i>	
<i>ker's,)</i>	429 41
<i>New Providence, N. J. Mrs. M. Riggs, (of</i>	
<i>which to constitute Rev. ELIAS RICE of</i>	
<i>Argos and Rev. THOMAS P. COCHRAN</i>	
<i>Honorary Members of the Board, 100;)</i>	150 00
<i>Northumberland, Pa. Fem. miss. so. 14,19;</i>	
<i>mon. con. in presb. chh. 10,81;</i>	25 00
<i>Onslow, N. S. La. miss. so. for miss. to</i>	
<i>India,</i>	14 00
<i>Parsippany, N. J. Road. and sew. so.</i>	16 00
<i>Portsmouth, N. H. United mon. con. in</i>	
<i>North and Pleasant-st. chhs.</i>	40 00
<i>Princeton, N. J., M. box, in Theol. Sem.</i>	1 18
<i>Providence, R. I. Asso. of Richmond-st. chh.</i>	6 00
<i>Randolph, Vt. Mrs. French,</i>	1 00
<i>Salem, Ms. Mon. con. in Howard-st. chh.</i>	36 28
<i>Sharon, Vt. Indiv. in 1st sch. dist. for west. miss.</i>	23 11
<i>Trenton, N. Y. Mrs. F. Storrs, dec'd,</i>	15 00
<i>Wells, Me. Mon. con. in 2d cong. so.</i>	22 25
<i>Westfield, Ms. Mon. con. to constitute Rev.</i>	
<i>EMERSON DAVIS an Honorary Member of</i>	
<i>the Board,</i>	50 00
<i>West Randolph, Vt. Contrib. for Dwight,</i>	10 67
<i>Wolcott, Vt. Two friends, for do.</i>	75

LEGACIES.

<i>South Salem, N. Y. Mary Gilbert, by Josiah</i>	
<i>Gilbert, Ex'r,</i>	400 00
<i>Amount of donations and legacies acknowledged in</i>	
<i>the preceding lists, \$5,258 85. Total from Au-</i>	
<i>gust 1st, to 31st, \$9,478 43.</i>	

DONATIONS IN CLOTHING, &c.

<i>Aurora, N. Y., A box, for Rev. H. R. Hois-</i>	
<i>ington, Ceylon.</i>	
<i>Dalton, Ms. A box, fr. la. benev. so.</i>	37 36
<i>Dedham, Ms. 600 yds cotton shirting, fr. Mr.</i>	
<i>Taft.</i>	
<i>East Goshen, Ct. Clothing, etc. fr. Mrs. C.</i>	
<i>Hale, dec'd, by G. Stanley, Ex'r,</i>	21 00
<i>Homer, N. Y., A box, fr. fem. benev. so.</i>	
<i>rec'd at Dwight,</i>	42 18
<i>Ipswich, Ms. A box, fr. circle of young la-</i>	
<i>dies in Rev. Mr. Kimball's par. for Rev.</i>	
<i>E. Spaulding, Sandw. Isl.</i>	35 00
<i>Newbury, 1st par. Ms. A small cask, fr. fem.</i>	
<i>read. so. for Brainerd.</i>	27 00
<i>New Marlboro, Ms. Clothing, fr. la. sew.</i>	
<i>so. for Dr. E. Butler, Brainerd,</i>	22 42
<i>Norfolk, Ct. Clothing, for do.</i>	20 35
<i>Pelham, N. H., A bundle, fr. fem. char. so.</i>	
<i>Running Waters, Cher. na. Calico, 8 yds. fr.</i>	
<i>Mr. Burk,</i>	4 00
<i>Seneca Falls, N. Y., A box, fr. ladies, for</i>	
<i>Sandw. Isl.</i>	
<i>Westfield, Ct. A box, fr. la. so.</i>	
<i>Unknown, via New York, A box, for Rev.</i>	
<i>R. Tinker, and a small box for Rev. E. O.</i>	
<i>Hall, Sandw. Isl.</i>	

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, to be used in publishing portions of
the Scriptures, school-books, tracts, &c. at Bombay,
and at the Sandwich Islands.
Writing paper, writing books, blank books, quills,
slates, &c. for all the missions and mission schools;
especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of
both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXI.

NOVEMBER, 1835.

No. 11.

American Board of Commissioners for Foreign Missions.

Nestorians.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT TABREEZ.

In the numbers of this work for February, April, and May, an account was given of the journey of Mr. Perkins from Constantinople to Tabreez, his visit to Oormiah, his reception by the Nestorians of that province, and of his temporary establishment of himself at Tabreez, with a Nestorian bishop and priest obtained from Oormiah, as his teachers. The following are portions of his journal of a later date.

April 1, 1835. Intelligence reached here of the capture of Shiraz by the king's forces under Sir Henry Bethune. A rebel prince had attempted to establish himself in that city as king of Persia. Nothing now remains to be done to leave Mohammed Shah in quiet possession of his throne. The Lord has been far more kind to us and to the country, in the event of this succession, than we had apprehended.

2. To-day our Nestorian bishop and priest started for Oormiah to visit their friends. They have studied nearly six months very well, and I was quite willing to give them a month of vacation, alike to gratify them and their friends, and for the benefit of my own health.

5. After our religious service I walked out by the side of the city wall, and observed about a dozen corpses starting off for Karbula, the hallowed cemetery, situated near Bagdad, many hundreds of miles distant from this place. They were in long boxes, slung up, two upon a horse, and hurried on as carelessly as though they had been boxes of merchan-

dize. All who are interred at Karbula are supposed to be entitled to exalted seats in paradise. The poor cannot secure the privilege, as a considerable sum of money is requisite to purchase it, in addition to the expenses of transportation.

11. Dined with a prince, Melek Kas-san Meerza. He speaks French well, and is very fond of Europeans. His table was spread in European style. He is a remarkable fine looking and amiable man. My heart rose in supplication to God, as I sat with him, that he might be delivered from the bondage of the false prophet, and made an heir of the glorious liberty of the sons of God.

15. Two Italian play-actors performed at the palace in celebration of the marriage of several young princes. The Persians are not, in general, well pleased with such entertainments. A German ventriloquist was here not long since, and all ascribed his performances to the direct agency of the devil, and treated him with abhorrence. This evening there was a very splendid display of fire-works at the palace, in which the Persians are very skilful. They learned the art from the English.

In riding around the city to-day with Mr. N., I noticed multitudes of boys with clubs in childish glee, representing the tragedy of Hassan and Hoesan, in anticipation of the approaching festival of Moharrem. Here the riddle was unfolded. I have often wondered how, from generation to generation, this annual festival returns with such thrilling interest to all classes of Persians, and with such power to perpetuate their hatred towards the Turks. But now I saw the germ taking deep root in the infant mind. Oh could the seed of the gospel be as

effectually sown on this prolific soil, what a harvest might we expect from the next generation in Persia.

29. Rode six miles to a beautiful garden east of Tabreez, called *Kallet Pushan*—or *Putting on the garment*. The prince of this province and most of the inhabitants of the city went out to celebrate the festivities of the day. On this occasion all governors of provinces put on publicly new garments, which they annually receive from the king. From this circumstance the festival and the places where it is celebrated receive their name, *Kallet Pushan*. The ride was pleasant, but the crowd was so great as to fill the atmosphere with clouds of dust. When I reached home I found that our Nestorian bishop had just arrived from visiting his friends in Oormiah. I was greatly delighted to witness his promptness in returning. Two days of his month still remained; and he stated to me that he had foregone the pleasure of visiting several of his villages for the sake of arriving at Tabreez in season, and demonstrating to me that *he is a man of his word*.

30. A little afternoon our Nestorian priest arrived. He resides forty miles beyond the bishop's village, and was therefore a day later. Thus both promptly returned, even before the time of their own proposing had expired. They brought me very friendly letters from all the bishops of the province, and represent both ecclesiastics and people as very anxious, and impatient even, that I should remove to Oormiah without delay. I wait here only for a missionary companion, but fear I shall, at last, be obliged to go alone. May the Lord prepare me to go in the fulness of the love and spirit of the gospel.

May 1. A *chupper* (courier) arrived from Teherran. Capt. Todd, a pious young English officer, sends for Persian New Testaments, and states that applications for the word of God on the part of Mohammedans there are frequent and pressing.

2. The festival of Moharreem commenced. My Turkish teacher requested permission to go to a mosque and weep for the death of their venerated imams. I asked him why he would weep; and he replied, that the moollahs say the angels descend and catch the tears of those who weep at this festival, and preserve them in bottles to be presented as passports for admittance into paradise. This festival continues ten days, and the story of the murder of the imams, or parts of it, are recited by the moollahs each day.

5. An old Nestorian from the bishop's village came into my study and sat an hour or two, and seemed greatly delighted in listening to us while we translated Christ's conversation with the woman of Samaria into his own dialect, which he had probably before never distinctly understood. Oh that he and his nation may all drink of that living water of which they now know so little.

A young meerza, who attends Mr. Haas' school, also called on me to-day. He spoke of the festival now passing in terms of disgust and ridicule. The bishop asked him if he did not go to the mosque to weep. "I never go but one half day in a year," he replied, "and then I go to *laugh*." This meerza is a very bright and amiable young man, thoroughly disgusted with the follies and abominations of Mohammedanism, and in the very state in which multitudes in Persia are turning with abhorrence from the religion of the prophet, ready to embrace any system which is offered,—and, while unsought for by the sympathies of christendom, are plunging into the infidel gulph of Soofeism.

9. Attended the celebration of the death of Hoessin, the great engine of perpetuating the division between the two Mohammedan sects, the Shiites and Sunnites. The Persians acknowledge Hoessin, and the Turks and Tartars acknowledge Omar, to have been the rightful successor of the Prophet. The struggle which took place when Hoessin was slain was to day represented, but in a most rude, untasteful manner. The persons representing women, for instance, were among the tallest men that could have been selected from the multitude; and under their gaudy tinsel dresses, were to be seen their brawny, bare feet, which they occasionally tried in vain to conceal. The whole representation was, in fact, a most consummate farce—a genuine specimen of Persian taste. But the festival seems fully to secure the object for which it was originally instituted. This object, though it wears a religious air, has ever been strictly political, viz. to inspire hatred towards the Turks. The multitude wept to-day profusely, during a considerable part of the recital. None were actually killed, which abates from the ordinary interest of the occasion.

14. In the morning suffered much from pain. Spent the afternoon with our ecclesiastics, forming paradigms of verbs in the Nestorian dialect, which I am now beginning to learn. I have found it an easy and delightful task to acquire

the ancient Syriac language, having had grammars and lexicons at hand; but for acquiring the modern dialect of that language, which is spoken by the Nestorians, I have but very imperfect helps. The language never was written, and it differs so much from the ancient, that the common people do not understand the latter. Scholars in America can form but very inadequate ideas of the difficulties in the way of reducing such a language to regular forms, with no other teachers than such as know almost as little of the common rules of grammar, as they know of Egyptian hieroglyphics. The bishop often talks about the *tenses of nouns*. The priest is better instructed, and well he may be, for he often reminds me that he has spent fifteen years studying the ancient Syriac. They are, however, both very docile young men, and are often surprised to find that I know more of the *forms* of their ancient language, than they themselves know.

16. This afternoon I walked several miles to the summit of a lofty mountain, east of Tabreez. The view of the plain, city, villages, and distant lake, from the mountain top, is very delightful. On the pinnacle of the mountain is an ancient mosque, much resorted to by the Mohammedans for religious purposes, containing the tombs of two venerated imams. The inside of the mosque is hung with tawdry ornaments. Several tablets are also deposited there, inscribed with accounts of marvellous cures and other miracles, attributed to departed moollahs. An old man, nearly blind, keeps the building. With all their magic power, the hallowed ashes of these imams have not yet been able, or, at least, willing, the old man said, to cure his eyes.

18. The bishop and priest have just commenced studying geography, and the effect is already very perceptible and highly beneficial in exciting inquiry on various subjects. They seem to be waking up from the dreams of infancy. This evening the priest, as they rose to leave my room, inquired what the sky consisted of. I told him that neither I nor any body else had ever been there to examine it. "How then," he shrewdly replied, "could you tell us the other day the size of the sun?" I told him it had been measured by the aid of large optical instruments. He seemed highly entertained and quite satisfied with my account of the process; and merely added, that in one of their books it is written that the sky is formed of ice.

The priest proves to be an excellent scholar, for a rude Nestorian. The bishop is less studious, though he learns easily, and is very amiable. I cannot but hope that both are destined by Providence to be heralds of the living gospel to their perishing fellow-men. I would earnestly commend them to the prayers of American Christians, that the Spirit of the Lord may prepare them to preach the unsearchable riches of Christ.

LETTER FROM A NESTORIAN BISHOP
AND PRIEST, TO THE REV. H. G. O.
DWIGHT.

THE following letter was written by the Nestorian teachers of Mr. Perkins, who are so frequently mentioned in the foregoing article. Mr. Dwight became acquainted with the bishop when he visited the Nestorians of Persia, in company with Mr. Smith, in 1831. Mr. Perkins mentions that "the letter was written by the bishop and priest, entirely of their own accord, in their own language. They then requested me to assist them in making a translation of it into English, that Mr. Dwight might be able to read it, and from this translation they transcribed a copy, in their own handwriting in English, and sent both the original and this copy to Mr. Dwight.

"In the name of God:—

"The mercy of God, the love of Christ, and that peace which he gave his disciples after his resurrection, be with you, as the salutation of Calapha, Mar Yohanna, bishop, and of the priest Abraham.

"May your love for us and your desire for the salvation of our people be reciprocated by us. We pray for you, thou blessed of the Lord, who art built on the firm foundation of apostles and prophets, and truly justified by Christ, you who walk in that way which God has appointed from eternity. May God strengthen you to stand fast in that path, and may Christ save you from every pollution of sin. May he keep you from all the snares of the devil, and shield you against all his temptations. May he save you from all offenders, and grant you an answer to all your holy desires, and the highest happiness.

"May the Almighty exalt your family, your sons and daughters, as the king of Egypt exalted Joseph; yea, may he grant that you become approved and beloved of all men who see and know you.

"But especially, may the Almighty bless you with that blessing which he granted to the disciple Ananias, at Damascus, on the converted Paul;—i. e. may he give you success, that many who are spiritually blind may receive their sight at your hand.

"To this end, may the almighty God bless you with the blessing of Jacob and his sons. May he be your God, as he was the God of Abraham, Isaac, and Jacob; and may the Holy Ghost come upon you, as he came upon the disciples at the first *fast* of pentecost.

"We desire much to see you; but we are too far distant from each other. In the spirit of love, however, we remember and see you always. Christ says in the gospel, 'Where two or three are gathered together in my name, there am I in their midst.' May the Lord dwell with us by his love, that we may so love and discern one another.

"If you esteem us, and if you please, send us also a letter, that we may know how you are and how you do. We are at present at the city of Tabreez, with Mr. Perkins; and if you would like to know what we do here, the answer may be, that we study *English*, and Mr. Perkins studies *Syriac*. If you would like to know more particularly how Mr. Perkins treats us, we would assure you that we love him, as God loved the patriarchs, and Christ the apostles. May the Almighty shield him and his dear family from every evil. Our fathers and mothers and brothers and sisters approve of our living with Mr. Perkins; and our nation is very glad that Mr. Perkins has come here to instruct us and to teach us the way of salvation. We all regard him as a gift from heaven, and we pray for you, your people, and your king.

"They that have understanding look to the future world, but fools think only of the present. 'A word is enough for the wise.' Amen.

"May you be blessed and joyful, as Abraham was joyful for his son restored, and the disciples for the resurrection of Christ. May your name be known in many countries, as the disciples, after receiving the Holy Ghost, went forth into all the world.

"With these wishes, receive our salutation in Christ, now and forever, Amen.

"Written at Tabreez, on the
5th day of the month Ishwat
(16th of Feb.), and in the
year 2,146, (Alexandrian era.)

(Signed) MAR YOHANNA, Bishop,
KOSHA ABRAHAM, Priest.

Asia Minor.

EXTRACTS FROM THE JOURNAL OF MR. JOHNSTON, AT TREBIZOND.

TREBIZOND, the station occupied by Mr. Johnston, is situated on the southeast shore of the Black Sea, and contains about 15,000 Moslems, Greeks, Armenians, and Armenian papists. Mr. Johnston thus describes his approach to the place.

On Friday, the 15th of November, about 10 o'clock at night, we anchored opposite Platana, eight miles from Trebizond, after a very pleasant passage of six days from Constantinople. About 11 o'clock next morning we landed, and proceeded with horses to Trebizond. The appearance of the country around Platana is very cheerful, compared with the naked wastes in the vicinity of the great capital. The country is mountainous, though the elevations are not very great in the immediate view. From the anchorage (for there is no harbor) the scene before you presents beautiful fields laid out in squares, ascending from the sea quite to the top of the mountains. In one you see yellow wheat-stubble, indicating that a fruitful harvest has just been gathered. In another green corn just cut and put together in shocks. And in a third the rich brown soil has recently been turned up with the plough, to prepare it for the reception of seed for another crop. The higher parts are occupied with brushwood; and dispersed through the vallies which descend to the shore, are beautiful groves of fruit-trees, olives, figs, apples, pears, etc. The humble dwellings of the natives are mostly assembled in groups, but many appear to be separated and surrounded by their own gardens, and nearly concealed among the trees. With all it possesses more of a rural aspect than any thing I have seen in Turkey. Further back, the mountains rise higher, and some of them are covered with forests of large trees, the first I have seen since leaving America, and the higher points are capped with snow. The appearance of the people, however, is a perfect contrast of all that is desirable in human life. Their dress is in the coarsest style of the primitive Turkish costume, the odd varieties of which, in all its parts from head to foot, elude all possibility of description. It was market day when we arrived, and all the village and neighborhood seemed to be collected at

the bazar, a large square in which the various articles were exhibited for sale. Most of the Turks bore guns, swung at their sides by means of a strap over the shoulder. Such is the fashion here. In travelling the road from Platana to Trebizond, which follows the shore all the way, we met a number of people, women as well as men, on foot. It was amusing to see the curiosity of the women to get a sight of us, while their modesty, or the custom of the country, required them to conceal their own faces. Some would turn their backs and give us a side glance as we passed. Others would pull their screens over their faces, though you could generally see one eye peeping out. The road was exceedingly rough, and one of our company, a Georgian, wishing to show his horsemanship, frequently put his animal to the stretch, and once, both came violently to the ground. No bones were broken, as it happened, but the poor animal was unable to rise again without assistance. The wind blew strong against us from the sea during the whole of our ride, which occasioned me a severe head-ache by the time we reached Trebizond.

We came directly to the English consul's, who received us very hospitably and manifests a disposition to do all in his power to assist me. This gentleman has quite a comfortable establishment here, in European style. His buildings he has put up himself. The European society of this place consists of the English consul and two other gentlemen connected with him; the French consul and family; and the Sardinian consul, who has no family. The English consul is seldom without the company of travellers.

16. Sabbath. This day I have had to myself for reading, meditation, and prayer. Read in the prophet Hosea, and thought how appropriately the language addressed by him to the Jews might be applied to the present inhabitants of this country. "The Lord hath a controversy with the inhabitants of the land, because *there is no truth*, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Therefore shall the land mourn and every one that dwelleth therein shall languish." I endeavored to realize my own responsibility in some measure, and to commend the work I have taken in hand to the grace of God. The Armenian bishop, who has recently come from Constantinople, called at the consul's. He is a man of some intelli-

gence. In the evening I had a conversation with an intelligent Greek, who is a native of Athens, and speaks French. He gives a painful description of the ignorance and low state of morals among the Greeks of this place.

After noticing some interesting interviews had with the Armenian bishop, and the difficulties he encountered in obtaining a house, Mr. Johnson proceeds—

Jan. 20, 1835. A vessel arrived from Constantinople, bringing an Armenian passenger, a young man, and an acquaintance of the man who came with me. He is a fugitive from Constantinople, and is endeavoring to make his way into Georgia to put himself under the protection of the Russians. The occasion of his flight is this. It is a law of the Turkish empire, that if any christian subject shall express a desire or intention to become a Mussulman, they take him and make a Mussulman of him by force, no matter what may have been the circumstances under which this desire was uttered, nor how much he may repent of it afterwards. This young man, once, in a fit of rage, perhaps to be revenged on some of his friends who had treated him badly as he supposed, declared that he would become a Mussulman. He was placed in the house of a Turkish effendi to be his servant for a time, and the day was appointed for his circumcision. But before the day came round, he found an opportunity to make his escape. Such instances are not rare in Turkey. This law holds in respect to children, even as young as seven years of age. And parents say they are often restrained from correcting their children when they need it, lest they should be provoked to make this unfortunate resolution.

Mr. Johnston having accomplished the object of his first visit to Trebizond, and made the requisite preparations for residing there with his family, as far as they could be made at that time, returned to Constantinople, from which place he writes as follows—

May 11. After my return from Trebizond, having first conferred freely with the brethren here in regard to my difficulties at Trebizond, and the conditional contract which I had made for a fourth house, (for this last contract was only to be binding, in case I could procure a firman to secure to me the possession of the house,) I stated the case to our

charge d'affaires at Constantinople, and requested him to procure for me, if possible, such a firman, as would insure me protection at Trebizond.

Our dragoman said, that in affairs of this kind, a letter from the vizier should be applied for, instead of a firman, and accordingly he was instructed by the charge d'affaires to make application for a vizierial letter. He applied and it was granted without difficulty. The letter is addressed to the pasha of Trebizond, the fact is mentioned that I have taken such a house, with a view of residing there, and that the people of the place had opposed me in my attempt to settle among them and given me trouble. This opposition is declared to be contrary to the treaty of friendship between the United States and this government, and as there is no American consul at that port, his excellency is enjoined to see that I am not molested, and also to protect all Americans who may be there, till an American consul shall be appointed.

Information has since been received of the arrival of Mr. Johnston and his family at Trebizond.

Syria and the Holy Land.

JOURNAL OF MESSRS. THOMSON AND PEASE ON A TOUR ROUND THE ISLAND OF CYPRUS.

It has been stated heretofore that Mr. Pease was expected to commence a missionary station on the island of Cyprus, which would naturally be connected with the mission in Syria, to the coast of which Cyprus is adjacent. Mr. Thomson did not join Mr. Pease on the tour till the 18th of January.

Remarks on the Northern part of the Island.

Nov. 22, 1834. Yesterday morning we were in sight of Cyprus. Contrary winds obliged us to beat all day, without making much progress. This morning we were sorry to find our vessel on the north, instead of the south side of the island, and every thing made ready for casting anchor. We are in a fine little bay, protected on the west by cape St. Epiphany, the northwest point of Cyprus. The soil is altogether more fertile than any I have seen since leaving America. Fine rich land rises gradually from the shore, till it reaches a range of low mountains in the country. The appearance of this valley forcibly reminds me of the valley of the Mohawk, near Utica, apparently in a good state of culti-

vation. Some of the fields are covered with a beautiful verdure, while others are undergoing the operation of ploughing. The whole country, especially the mountains, is sprinkled with trees. The shores of Europe, Asia, Africa, and the islands of the Archipelago have generally appeared to be very barren. It is therefore a great relief to the mind and eye to behold such a change.

Although a considerable portion of the soil is in a state of cultivation, there is no village in sight. A large monastery is in the distance, and in front of us is a house in ruins. There was once a city here by the name of Arsinoe. The ruins are yet to be seen. Broken stones and pottery are scattered over the ground in all directions. It is not a little mortifying to human pride, to reflect that the handy-work of the potter retains its original form in a far better state of preservation than the highest efforts of the greatest genius. Incredible as this at first appeared to me, such is the fact. The country in this vicinity bears marks of a better state of cultivation at a former period. Many hedges are now neglected and almost destroyed. The land has once been cultivated in terraces, and the ditches which carried the water to each terrace, are still to be seen. Here, for the first time I saw the celebrated carob tree, the fruit of which the prodigal son is supposed to have eaten during the famine. The tree is an evergreen. The leaves are of a deep, rich, green color, and are united to the stem in the same manner with the leaves of the locust. The fruit is a large, dark red-colored pod, from four to six inches in length, and filled with a sweet, yellow pulp. The seeds are red and very hard. The tree when seen at a distance, resembles the apple-tree in its shape and size.

The village of Lefca is about an hour from the anchorage. Its inhabitants are chiefly Turks. The houses are built of unburnt bricks, made of mud and chopped straw. The roofs are covered with reeds, upon which a mortar, made of the same materials, is laid about eight inches thick. The whole wears a cheerless appearance. Lefca is somewhat celebrated for oranges and lemons. The earth has been cracked by the great heat of the summer; and although the rainy season has commenced, these fissures have not been closed. The heat of the season is tempered by a daily breeze which begins to blow from the northwest about eleven or twelve o'clock, and continues till sunset.

27. To-day we discovered the object of our visit to this port. In the morning long lines of asses came to the shore laden with beans. The owners accompanied their property on board, and each measured before the owner and custom-house officers the contents of his own sacks. When he had filled the measure, he shook the beans down by rapidly turning it round, and then heaped on as much as would remain. This afforded a striking illustration of Luke vi, 38.

The men whom we saw were healthy and swarthy, but very slow and clumsy in their motions. Although they were usually quite ignorant, they were very inquisitive, and appeared to be highly pleased with any addition to their stock of knowledge. I never saw, any where, a race of men whose teeth were so white, regular, and sound. Many of our visitors were old men, whose hair was grey, and whose limbs began to refuse to do their office, yet, I believe, in every case there was the same beauty. Whether their teeth were "white with milk," I cannot tell; but think that the general soundness of those important members was occasioned by their abstinence from hot drinks.

Dec. 7. Our third Sabbath at anchor. We had an excellent opportunity to test the clearness of the atmosphere. For several days the weather has been very stormy. This morning the clouds cleared away and gave us a distinct view of the mountains of Asia Minor. Behind the range which lines the shore, arose another and a higher range which was white with snow and glistening in the sun. The captain informed me that they are eighty miles distant, which is considerably below the truth; although they did not appear to be more than fifteen or twenty.

8. After having taken in an almost entire cargo of beans, flax, etc., the captain at length sailed this morning. It was the most joyful news I had heard in more than two weeks. For seventeen days we have been almost constantly promised that we should sail "to-morrow," or "in two or three days," and as constantly disappointed.

Situation of Larnaca—Population.

11. We have at length arrived at Larnaca. This is the fifth time we have cast anchor since we left Smyrna. We have been thirty-four days in making a voyage of seven hundred miles. We were happy to find Mr. Demetrius Pierides, a young Greek gentleman who

formerly taught a pay school, which he has now transferred into other hands. He had the kindness to aid me in making arrangements for landing, and was otherwise of special assistance. He is the only resident on the island who speaks the English language, which he does with remarkable accuracy.

On account of the lateness of the season, the impossibility of obtaining a passage at present, and Mrs. Pease's need of rest, I concluded to remain in Larnaca till I should hear from Beyroot; and in the mean time engage in the study of the Greek language.

13. The village of Larnaca is situated about a mile from the sea-shore. It derives its name from the Greek word *larnax*, signifying a place for burial. It probably occupies the site of the cemetery of ancient Citium. The Scala, or Marina, is the port of Larnaca, and is defended by an old castle. It stretches along the sea-shore about a mile in length and a quarter of a mile in width. The streets are crooked, narrow, and excessively filthy. They are not paved. The people make mortar in them when they wish to repair their houses. The consequence is, that even in winter, the stench arising from the mud and stagnant water is so great as to be almost suffocating. The marshes in its vicinity render it very unhealthy in the summer. An attempt has been made to drain them, but has failed of accomplishing any thing on account of the miserable manner in which it has been done. Until the country is more extensively cultivated, it cannot be uniformly healthy. In the winter I do not know that it is more liable to disease than any other place in the Levant.

The governor of the island, who is represented to be a very pious Mohammedan, (according to their notions of piety) is engaged in building a large mosque in the Scala. The stones are brought on asses from the ruins of Salamis, a distance of twenty-four miles, notwithstanding the mountain of the Cross, about ten or fifteen miles distant, would furnish abundance of excellent lime-stone. This mosque is the only house in the Scala which deserves notice on account of architectural proportions. It is built in a very neat manner. It also deserves notice as being the only mosque which we have heard of as being erected on the island. A Greek church stands near called the church of St. Lazarus. It is said that Lazarus, after his resurrection, became bishop of this diocese. Formerly the church was the property

of the papists. Larnaca has three Greek churches. These four are supplied by twenty-one priests, who chant, read the services, and teach a few children to read, but spend the most of their time in indolence. The Latins have a chapel at the Sardinian consul's, and a church in Larnaca. The Turks also have two mosques there, besides the one in the Scala.

There is one Lancasterian school in the Scala, which has twenty-seven scholars, several of whom are females. Arrangements are made for the establishment of a free school on the same system in Larnaca, and for the education of a young man for a teacher. The desire for schools is great.

Larnaca is a place of considerable trade. During the winter the number of vessels in port has varied from six to sixteen; and in the summer there are often thirty. Those vessels which bring pilgrims to Jerusalem, from Greece, Turkey, Asia Minor, and the islands of the Archipelago, stop here for provisions. Also those which carry on commerce between Europe and Beyroot, Tripoli, Scanderoon and Tarsus, either put in for a part of their cargo or for provisions. The bread is very white and good, and is the best in the Levant. The place is gradually improving, and will doubtless continue to prosper in proportion to the growth and prosperity of Syria.

The population of the two towns is about five thousand. It consists chiefly of Greeks, Turks, and Franks. Great Britain, France, Sweden, Denmark, Naples, Sardinia, and the United States have consuls residing here.

The atmosphere is somewhat tempered by a regular wind which springs up usually in the forenoon and continues to blow during the day. In the warm months this is peculiarly grateful to the system. To avoid the effects of the heat, those who are able occupy summer houses, where their families spend the time from May or June till the close of the hot months. Their residences are so near that they can attend to their business in Larnaca during the day, and retire to the country during the night.

A Greek Ceremony—Turkish Burial—Ancient Ruins.

To-day is the first day of December, according to the method of reckoning time still retained in the Greek church, although it is the 13th according to the new style. During a call which I made on some Greek friends, a priest entered

with a small copper pail in his hands containing water, and with a little green sprig proceeded to sprinkle the floors of the different rooms, and each member of the family. At the same time he offered a brazen crucifix to each person to kiss. The oldest daughter brought the cross to her brother, and on his refusing to kiss it, she playfully pressed it to his lips and gave it back to the priest. The brother blushed and endeavored to turn my attention to another subject. Shortly before he had told me that neither he nor his family believed in the utility of the custom, but consented to submit to it rather than excite popular prejudice. He spoke not only his own feelings but the feelings of many others.

Jan 6. Two graves have been dug in the burying-ground under my window, in digging which the bones of former tenants have been disturbed. The grave-diggers, in the one case, deposited the bones in the same grave with the person recently deceased, and in the other, dug a hole into another grave near and put them in. Upon the decease of an individual I have been informed that the Turks put a stone into one hand to knock for admission into paradise, and a piece of money into the other to pay the porter. They then wrap the corpse in white clothes, and place it in an open box, which is carried on men's shoulders to the grave. In their way thither they sometimes chant a low, mournful dirge, and at others, engage in loud laughter and conversation. On arriving at the grave the upper cloth which covers the corpse is removed, and the body, having been taken from the box, is deposited in the grave by two men who stand in it, the one at the head and the other at the foot. Rough boards are then placed diagonally over the corpse, from the top of the grave to the bottom on the opposite side. An old mat is thrown over them, and the grave is filled. Afterwards a pitcher of water is emptied upon the tumulus. While they were filling up one of the graves, I was surprised to hear a shrill cry from a Mohammedan woman, who rushed into the yard from the opposite side. She laid her hand on the head of the grave, beat her breasts, and made a piteful lamentation. She seemed to be expostulating with the deceased for leaving her behind. After the grave was entirely covered, almost all sat down, a-la-Turk, while one of their number performed the concluding service in the monotonous tone of the country. All then stroked their beards, arose, and departed. One of their num-

ber rudely forced the woman from the grave. As she was leaving the yard, she would stop, look back, beat her bosom, and utter a most heart-rending cry. I know not whether she was hired to perform the part of mourner or not; if she was, she enacted it so naturally as to produce a painfully solemn sensation in my mind. Such is a Turkish burial, and so poorly is it done that the graves soon fall in, the dogs sometimes dig into them, and at best, the odor arising from the cemetery is very unpleasant.

For several mornings after the burial which I have mentioned, the poor Mohammedan woman has been to the grave and filled the air with her lamentations. She usually commenced as soon as it was light, and continued to wail bitterly for half an hour or more.

18. About one third of Larnaca and a small part of the Scala, together with the intermediate ground, are completely covered with the ruins of an ancient town. It was probably ancient Citium. In length these ruins are about one mile and a half, and a little more than half a mile in width. The foundations of the walls of the town are still visible, together with the ditch. The ground is covered with broken pottery, marble, occasionally a marble capital or granite pillar. Beneath the surface are many underground passages, which appear to have been arches of buildings, the stones of which are fast crumbling to dust. The inhabitants dig through the superincumbent mass of earth to procure stones for building. This town was evidently built, at least partly, of mud bricks. Although there are evidences in the ruins of a more refined and luxurious state of society than exists at present, there were probably very few houses entirely built of stone. In rambling among them I found pieces of alabaster vases, and an Egyptian female idol, made of burnt clay.

Ride to Nicoria—Notice of the Convent.

23. Having received letters of introduction from our consuls at Beyroot and Larnaca to the governor, archbishop, and an Armenian merchant in Nicoria, we set out this morning on our journey for the purpose of exploring the island. The sky was cloudless, the air warm and refreshing, and while we were passing over the hills the breezes were truly grateful. These hills form a part of the southern range of mountains which passes through the island from northeast to southwest. At the east end they are

quite low and easy of ascent. The rocks are chiefly calcareous limestone, the strata of which form angles with the horizon of from twenty to thirty degrees. Some flint and poor jasper are also scattered over the surface of the ground. The hills and plains are almost completely covered with thyme, wild sage, and low thorn bushes. They grow about eighteen inches in height, and so closely together, as to form a safe retreat for the game, which is exceedingly abundant. For want of wood the people make use of the bushes to heat their ovens and kindle their fires. The whole country was richly variegated by the appearance of the beautiful flowers which modestly reared their heads on cultivated and uncultivated fields. The anemony of various colors was very frequent. The number of quails, pheasants, sparrows, and rooks was truly surprising.

About mid-day we arrived at Atheane. While our beasts were resting, we visited the church of St. Maria, a substantial stone building, where we saw the pictures of Mary and our Savior in gold. In the court were nineteen boys and girls learning to read various primary books published at Venice. At Piroi we crossed a small stream over an excellent stone bridge. The country here appeared more fertile than it did during the former part of the day. In different directions were small villages, which were adorned with fine palm and olive trees. After having ascended a hill we found a large number of petrified oyster shells, at least fifteen miles from the sea.

As we ascended our last hill, the palms and minarets, the walls and bastions of Nicoria gradually rose upon our view, situated near the centre of a fine plain. This plain is about twenty miles wide and seventy long. Villages are scattered over it in every direction, in almost every one of which is at least one substantial stone church, with an arched stone roof. The land around each village is already green. Wheat is the principal product, and grows luxuriantly.

After crossing the plain, passing through a neglected Turkish burying-ground, and by a gallows, we entered the Famagousta gate, and were led at once to the Archbishop's residence. We sent our letters to the prelate and were invited into a receiving room, where we were served with the usual refreshments of the country. In a land where no tavern is to be found, the appearance of a convent is truly grateful to the traveller, however much he may be

distressed by a knowledge of the moral character of its inmates, and the useless manner in which they spend their lives. Monasteries are the only taverns; and the inmates, instead of devoting themselves to the high duties of their office, perform those of servants. It is a matter of grief to see them knitting stockings, serving at table, and lighting pipes. Still it is better that they should do this than nothing. Indeed it is almost the only business for which they are at present fitted. It is possible that monasteries may have grown into inns from a desire, sometimes, to obey the injunction of the apostle, to be hospitable, and also from the very situation of the people. Convents were rich and able to be hospitable, when the people were very poor. Now the archbishop receives no compensation from the traveller as a reward for his hospitality. It is expected, however, that the servants will receive as much as the entertainment is worth, by way of *bokgheesh*, or present.

In this monastery there are forty inmates, of whom fifteen are priests, three are deacons, and the rest are subalterns. Quite a number of them are young men of promising talents, and have need only of a good education and pious hearts, to become useful to their countrymen. This monastery is supported by fees received at births, burials, marriages, and baptisms, and from neighboring convents and villages. Its annual revenue is 70,000 or 80,000 piasters, or about \$4,000.

The library of the convent contains about 700 or 800 volumes, in the ancient and modern Greek, Latin, French, and Italian languages. Many of these, however, are copies of the same work. It contained Chrysostom, Cyril, Eusebius, and some of the Greek classic authors. We saw several copies of the church service set to music, both in manuscript and printed.

The archbishop has recently established a school for the study of the ancient Greek, which is taught by a young man who received his education at Constantinople. Here several of the young monks are taught to write and declaim in that language. We observed that one of their class-books is Demosthenes. There is a second class of large boys who are taught by one of the priests. The whole number in both classes is forty.

Schools—Interview with the Archbishop —With the Governor.

In a wing of the same building, which is admirably adapted for the accommo-

dation of schools, is one taught according to the Lancasterian plan, by a young priest who was educated in Greece. There were about sixty scholars. The teacher examined them in the catechism and Alphabetarion, much to their credit and our satisfaction. We were especially pleased with the promptness and accuracy of two girls and one small boy. The books and apparatus are from the Malta presses. As there was a great deficiency of slates and books, we gave the teacher five dollars, that he might purchase a supply. It gratified us that there were no pictures of the trinity and the saints upon the walls.

We were repeatedly assured, both by our friends at Larnaca and at this place, that the archbishop was truly desirous to benefit his people by the establishment of schools. During our stay he sought a conversation on the subject. He wishes, he says, to establish them throughout the island, and desires our books and apparatus. He says there ought now to be three schools in Nicotia, two each in Larnaca and Farmagousta, and one each in Carpassi, Madonna di Cico, Cerenea, Paphos and Limisoli—total, twelve. The villages in the neighborhood of these places, he thinks, for the present, can send to them. He expresses his approbation of a central high school for the education of teachers. He says, You see what I am doing at present, and that I am not able to do any more. He not only gave us permission, but earnestly requested us to do all we can for Cyprus. We have no reason to doubt the sincerity of these declarations.

On account of the *ramadan* the governor gives no audience in the day-time to persons having business with him. Immediately upon our arrival in the city, we sent to him our letters of introduction, with a request that he would appoint us a convenient time to call upon him. He replied that he would see us at eight o'clock in the evening. We accordingly went to the palace, an old Venetian castle, at the appointed hour. After various preliminaries were adjusted, we were introduced into his presence. He was an old man, very corpulent, and dressed with much elegance and taste. At his feet, on the floor, lay our letters; at his right hand a Turk, and at his left two Greek dragomans sat on the floor, ready to discharge the several duties of their office. He conversed with great freedom and good humor for about an hour, gave us permission to visit the mosque of St. Sophia, and offered us a travelling firman to facilitate our pro-

gress through the island. As a mark of peculiar condescension and politeness, he sent us by the hands of a dragoman an elegant gold snuff-box, opened by his own hand. When a very young man, he was brought here, a servant to a rich Turk. After the decease of his master he married the widow, became wealthy and purchased the government of the island, which he has held several years. The sultan makes the appointment annually. Besides the revenues which he derives from the government of the island, he also receives his share of the profits in a mercantile establishment in Larnaca.

The palace of the governor is somewhat celebrated, as being the scene of a most shocking transaction. In 1821, on the breaking out of the Greek revolution, he ordered the arms of the people to be taken from them, lest they should imitate the example of their brethren in Greece. He then sent information to the archbishop, bishop, and primates of the island, that he had received an important firman from Constantinople which he wished to read to them on an appointed day, in which he said the sultan had forgiven the people for all past offences. As soon as they entered the palace they were seized and pinioned by the soldiery. When one of the victims manifested fear, the archbishop told the soldiers to kill that man first, that he might not disgrace his country. The archbishop is said to have displayed great fortitude, knelt down, prayed, encouraged his countrymen, and then bared his neck to the sword of the executioner. About two hundred of the prominent men of the island were thus inhumanly slaughtered. There had been no insurrection, nor any plan for one; nor has there been any since, of any consequence. Even at the present day, the poor widows who were made such by this barbarous and cruel transaction, never revert to it without emotion and tears. The remains of the archbishop and his three bishops repose under one slab in the court of the Church of Annunciation in Nicoria. The Greeks hold the men in so great veneration, that they intend to pull down that end of the church, inclose the tomb within it, and erect the altar over the sacred dust.

Mosque of St. Sophia—Convent—Churches—View of the Country.

Accompanied by a dragoman of the governor, we visited the mosque of St. Sophia. It was built several centuries since for a christian church. It is two

hundred feet long, one hundred wide, and sixty high to the arches. These arches are of solid mason-work, and are supported by double rows of immense columns. The style of architecture is pure gothic, of which it is an admirable specimen. Happy would the people have been, had its projectors and builders possessed as strong a desire for the cultivation of their minds and hearts, as they did for the embellishment of their city. One of the towers does not appear to have been finished. It has received no other alteration since it fell into the hands of the Turks, than the addition of two lofty minarets at the west end. In this church the Turkish conqueror of Nicoria offered up public thanks to God immediately after he had taken the city from the Venetians in 1570. Three or four other Catholic churches have been converted into mosques by the Mohammedans. The whole number of mosques is ten. There are also ten christian churches; one catholic, one Armenian, and the rest Greek.

The catholic monastery of the holy cross was built in 1785, is small but very neat. The pictures of the virgin, St. Francis, etc., were procured from Spain, and are executed in a masterly style. I have seen none to be compared to them in the east. The superior was habited in the coarse dress of the order of St. Francis, and girt about with a rope, half an inch in diameter. His countenance was pale and emaciated. He had recently recovered from an attack of the plague, which he had suffered at Jerusalem, during the rebellion there. He appeared to be very good natured, showed us the garden, sacristy, baptistry, and church. The whole was far superior in neatness and elegance to any convent we have seen here. This convent, like many in Syria, has received considerable money from Spain. What effect will be produced on their prosperity by the recent changes in that country, time must develop.

The view of the country from the ramparts of the city was truly fine. The villages, the palm-trees shooting far above them towards heaven, the wheat-fields already covered with green, interspersed with others which are preparing for the seed, the small streams wending over the plain and glistening in the sun, the aqueducts bringing water to the city from various quarters, the occasional ingress and egress of men and animals through the gates, all threw a charm over the view. To the east, the plain stretched off towards Famagousta, till

trees and fields and villages all melted into the blue distance. To the west it was gradually broken into low hills. On the south was the Mount of the Cross, and to the southwest appeared Trodos (formerly Olympus), whose top was whitened with snow. On the north rose the rugged and precipitous rocks of the northern range, different peaks of which bear the names of St. Basil, Buffavento, and Pentedactylos. This enchanting spot might be rendered a complete earthly paradise, were there sufficient motive to induce the peasants to cultivate the soil. The only natural advantage which is deficient is rivers—noble rivers—not brooks. The want of water is felt on various accounts; yet this deficiency might be partly supplied by sinking wells.

The walls are well built, of hewn stone, which is probably brought from the neighboring mountains. They are defended by eleven bastions and three gates. Formerly the city was nine miles in circumference, but in 1567 the Venetians reduced its size to about three, having destroyed every vestige of the old walls, as well as churches and private buildings. In one part of the city the streets are tolerably wide, long, and straight. Many of the houses upon them are built of hewn stone. Generally, however, the dwellings throughout the city are made with unburnt bricks, and even many stone walls, which have been partially destroyed, are repaired with the same materials. The streets, with a few exceptions, are not paved, and are rendered very muddy by the water which is wasted at the fountains. The whole city exhibits the extremes of former splendor and present poverty. The finest stone churches and palaces are surrounded with heaps of ruins and mud houses. There is no public enterprise, and very little among private individuals for their sole benefit. Yet we think that Nicoria is slowly improving. On the ramparts are many large cannon, some of which have the image of the lion of St. Mark upon them.

When we looked upon these walls, bastions, and cannon, we could not but regard the whole as the effect of the misdirected energies of man. Once they might have been of some use as a means of defence, but now they are of no service. Even ages ago, had the money and minds which these works cost, been devoted to the establishment of schools, colleges, and the diffusion of knowledge and religion, the intelligence and virtue of the people would have been

a far more safe and permanent defence than all the walls which could be built. Instead of being ignorant, vicious, and oppressed, this poor people might have enjoyed the blessings of freedom, knowledge, and virtue, and had a prospect of transmitting a rich legacy to their posterity. It is a remarkable fact, without, we believe, a single exception, that no nation has ever been conquered and kept in subjection by a foreign or domestic tyrant, until it had forfeited the blessings of freedom by ignorance, and, above all, by vice.

Nicoria is very warm in the summer: situated between two ranges of mountains, it is deprived of the benefit of the northerly wind, while it suffers from the heat of the sun and the winds of the deserts. Still, as there are no marshes in its immediate vicinity, it is less liable to fevers than Larnaca or Famagousta.

The population is about 15,000. The archbishop told us that there are not more than 300 taxable Greeks, or 1,500 persons, including men, women, and children. We believe that he made this statement to mislead us, from a fear that we might make such use of the true information, as to cause the government to lay a greater amount of taxes on the people. He said that a large number of men had fled to different parts of Greece, and that the proportion of women is greater than that of men. When, however, he conversed with us about schools, he estimated the Greek population at one half. On the Sabbath nearly all the shops were closed. This indicated that the shopkeepers are chiefly Christians. No Franks reside permanently in the city.

Villages and Face of the Country between Nicoria and Cerenea.

26. Highly gratified with the success of our visit to Nicoria, (further particulars of which will be found in another place) we set out for the region of Cerenea. Our direction was northwesterly. The day was almost cloudless; the ground was dry and greatly needed rain to bring forward vegetation. Large flocks of sheep and goats were feeding in all directions over the plain. The sheep are about the size of those raised in America, but have coarser wool, and broad, flat tails. The land, as it generally is elsewhere, is in common. This is chiefly the property of those who are liable to be called upon as soldiers.

In the afternoon we began to pass over the hills in the vicinity of the

northern range of mountains. The land was very much broken up. The rocks lay in strata which formed angles of seventy or eighty degrees with the horizon. In some places they projected slightly above the earth in straight lines for a considerable distance. Some sloped to the north, and others to the south. They varied from three inches to several feet in thickness and were from one to six or eight rods apart. Between these strata the earth is tolerably fertile, and free from rocks. When seen from the top of a hill, they appeared like straight stone fences, dividing the ground into long and narrow lots. We never had greater evidence of a convulsion of nature at some remote period than we had here. The limestone rocks which we passed on Friday formed angles of only twenty-five or thirty degrees; these were seventy or eighty; and the limestone rocks, which rise precipitously from the bosom of these hills and shoot their ragged peaks into mountains on the north, all give as clear a demonstration of a derangement of their original position, as it is possible for them to give. In the great plain which we were now leaving, were other hills, rising as solitary as the pyramids of Egypt. Their tops were covered with horizontal layers of the same rocks, while the sides appeared as though the neighboring plain had settled from fifty to two hundred feet, and sometimes even more.

An hour before sunset, we arrived at the convent of St. Panteleemon. This monastery is quite rich, being possessed of a large amount of valuable lands in the vicinity. It is dedicated to a saint, who was a physician. We were informed that now, when the country people are possessed of devils, they are brought here to be cured by the prayers of the priests. The ignorance and superstition of the monks are not less manifest here than elsewhere. "Who are you?" said the archimandrite, "you go into the church, and neither cross yourselves, nor kiss the picture of St. Michael, St. Mary, nor any body else. Are you Turks, or what are you?"

This convent has six monks and twelve deacons. It has no library, though it formerly possessed one, which was destroyed by the Turks. It is the seat of the bishop of Cerenea, who was absent on a visit.

The archimandrite informed us that the bishopric of Cerenea contains 3,500 taxable persons. The Greek population, therefore, amounts to about 17,500.

There are no schools, no books, and but few who can read.

The soil was quite good. Here they cultivate mulberry trees. Formerly the native products were gold, copper, iron, and asbestos. Sand and limestone are common. The productions of the soil are generally those which we shall enumerate as the exports from the island. The land is not in so good a state of cultivation as it has been. The aqueducts which were once used to irrigate the soil, are almost all in ruins. Fevers prevail, to some extent, but not so much as at Larnaca.

Near this convent there are five Arab villages, whose inhabitants are Maronites. The whole population amounts to about 600 or 800. They speak a corrupted form of the Arabic. One of their churches which we visited was very old. It had a few poor pictures and copies of the Testament in the Arabic and Syriac languages. They were originally from Syria and at present receive their priests from Mount Lebanon. They have two now, a third having recently died. The village which we visited is about fifteen minutes from the convent, and its name is Carpasia.

27. Our route for one hour and twenty minutes, till we reached the sea, was nearly due north. Having thus passed by the abrupt termination of the northern range of mountains, we turned northeast. The village of St. Basil is beautifully situated on the side of the mountain whose name it bears. In it is the monastery of Mount Sinai, which is independent of the bishop, paying no taxes to him, and receiving a portion of its support from Mount Sinai. We proceeded one hour and twenty minutes farther, through most beautiful groves of the carob tree. In passing through the fields we saw a singular violation of the Mosaic law. A man was ploughing with a cow and an ass yoked together.

Here we began to ascend the mountain for the purpose of visiting the village of Lapithos. It is the largest which we have seen. It is situated on the side of the mountain, and is delightfully imbedded in groves of orange, lemon, fig, almond, and lombardy-poplar trees. About one thousand feet above the level of the sea springs forth a fountain of water, which is carried down the mountain in aqueducts, and turns several mills. In the mean time it irrigates the gardens in the village, and also the fields on the plains below. A passage has been hewn horizontally in to the side of the moun-

tain for fifteen or twenty feet, at the end of which the fountain constantly gushes forth. After having passed over parts of the arid plain of Messarea, and remembering that in summer it must be exceedingly parched with heat, we easily entered into the feelings of the eastern poets, who have sung of shady groves, by the side of bubbling fountains. Lapithos is, in a measure, protected from the hot winds of the south, by the perpendicular rocks which rise 1,000 feet above it, and also has the benefit of the winds from Caramania. It is situated in a fertile and populous region, which is very well cultivated. The prospect is extensive and delightful. There are five hundred taxable Greeks, besides two hundred in the neighboring villages, which are dependent on it. It contains five churches, five priests, and two mosques. Beyond it, on the northeast, lies the district of Carpassi, which is also fertile and populous. According to our best information, there are not less than 25,000 Greeks on this side of the mountain.

Here, for the first time, we saw the eyelids of the females colored black. The composition is put on the edges of the lids, and sometimes stretches from the outer corners of the eyes towards the temples half an inch. Infants are treated in the same manner. It did not, in our estimation, add to the beauty of the female, but, when she frowned, rendered her truly frightful.

In our route near the sea-shore, we passed the convent of Acheiropoietos, which is situated near an ancient ruin. The monks say they have a likeness of our Savior produced by the bloody sweat which a woman wiped from his face in the garden of Gethsemane! We had no time to spend in looking at this marvelous miracle.

[To be continued.]

LETTER FROM MR. THOMSON, DATED
BEYROOT, APRIL 3, 1835.

Call for the Establishment of a Mission in Cyprus.

THE following letter was written soon after Messrs. Thomson and Pease completed the tour, an account of which is given in the foregoing article.

The following letter was to have been a joint communication from Mr. Pease and myself, but as he was called to make visit to Jerusalem before it could be

drawn up, he requested me to do it alone. The journal which is forwarded by this same opportunity, will also supply the place of a joint letter. The particular object of this communication is to prefer a very earnest request, that at least three additional missionaries be sent to Cyprus, and to present some of the reasons why we think that number necessary—And

1. The field is large and entirely destitute. From the best statistics which we could gather, and we had access to the highest authorities on the island, there must be at least 70,000 Greek Christians on this small territory. For this large number of professing Christians nothing has as yet been done. They have had no missionary from any quarter, have had no schools, are destitute of books, and hence the people are extremely ignorant. Very few indeed can read, and of those few the greater part learned merely to chant the ancient Greek without understanding it, and have been so taught, that they are unable to read in any other book, except the one which they have learned. It is easy to see that in such a community the ignorance must be extreme, and such we found to be the fact.

2. The field is not only large, but it is also accessible. It is white to the harvest. Every where we were heartily welcomed; our object approved; and in very many instances we were entreated to commence our labors immediately. No one was more pleased than the archbishop himself. We spent three days with him at Nicoria, and were treated with the greatest frankness and respect. He often sought opportunities to converse with us on the subject of schools and the distribution of the Bible and good books. For the education of his people he appears to be sincerely anxious, although he is ignorant himself. He has a fine Lancasterian school in a part of his convent, which he exhibited to us with great pleasure, as also a grammar school for ancient Greek, held in a part of the same building. It gave me great satisfaction to notice that our books and cards were freely used, and in neither of these schools did we observe pictures of saints, or books of prayers to the virgin, etc. We were altogether pleased with the spirit manifested by the old man, and from the testimony of both Franks and natives, in different parts of the island, are disposed to consider his professions of anxiety for the welfare of his people sincere. Before we left him,

he of his own accord gave us the names of the most important places in which he desired us to open large schools immediately; and he also appreciated the necessity of a central school for teachers, and readily offered to do all in his power to promote and support it. When we consider the fact that he is independent of all foreign control, so far as respects the government and instruction of his people, and that so far as we could see, the same spirit actuated the other ecclesiastics on the island, we think we can safely say that this field is altogether accessible.

3. We think that Cyprus cannot be occupied at all to advantage without establishing two stations, and we cannot think of a less number than three missionaries to support two stations.

The grand difficulty is found in the sickness of the climate. It is an ascertained fact that Europeans cannot dwell in safety at Larnaca, Lemisol, or Nicoria more than seven, or at the utmost, eight months of the year. Most Europeans say that six months is all that can be passed safely in any of the towns of importance on the island. To meet this difficulty only two plans occur to our minds as practicable. One is—that the station should be at Larnaca, and the warm months should be spent on Mount Lebanon. This plan has been suggested both by the friends in Cyprus and those of Beyroot; but it is liable to great objections. The main one is that nearly half the missionary's life would be lost, or nearly so, for there are no people who speak Greek in Syria, and of course the missionary would find little to do during half the year. The other plan is to find some village, situated on the mountains, where a permanent station can be maintained, and at which the mission family of Larnaca would find a safe retreat for the summer, and where the missionary could be fully employed in his proper work. But to find such a place in Cyprus is very difficult. This was the grand object which I had in view during my whole tour, and yet we were not able to find one altogether suitable. The most favorable situation we saw or could hear of is Lapithos, a large village on the northwest shore of the island. It is protected from the hot south winds by the northern range of mountains, which lie immediately behind it, and upon whose northern declivity it is built. In and around Lapithos is a population of about 15,000; and within a day's ride there are not less than 25,000 or 30,000, all of whom might be visited and schools

superintended amongst them by the mission at Lapithos. With regard to the health of this place we are not able to speak with great confidence. The testimony of the natives generally is in its favor; and its location is charming. Beginning at the base of the mountain, it extends up its steep declivity about a thousand feet, at which height the perpendicular precipice of the mountain commence, and greatly shelters it from the hot south winds. The whole coast of Caramania is in full view, from whose snow-capt mountains cool and refreshing breezes are wafted across the narrow channel that separates Cyprus from the main land. A magnificent fountain also bursts out from these perpendicular precipices, and foaming and roaring down through the whole village, finds its way to the sea through the narrow but fertile plain below. This fountain besides turning a number of mills in its descent, is distributed through their gardens, and tumbling from terrace to terrace, forms a great many noisy cascades, which must greatly alleviate the intense heat of a Cyprus summer.

Lapithos is about two days ride from Larnaca, and if three missionaries should be sent out, two might occupy this place and one maintain the station at Larnaca. It would be better for one family to reside at Larnaca than at Lapithos. In Larnaca there is a good deal of European society; more comforts are also to be found there than in any other part of the island, and better medical assistance. In Lapithos there will be no society but the mission-family, and the groceries, clothes, and remittances of money must all come from Larnaca.

Thus I have endeavored to lay before you as briefly as I could the views we entertain in reference to Cyprus. You will be able to form your own opinions as to its comparative claims far better than we can, and to your decision we shall ever yield a ready acquiescence, and do whatever in us lies to further and promote any plans which you may adopt for the benefit of poor Cyprus.

As you will learn from Mr. Pease himself, we have been compelled to change his destination from Cyprus to Syria in consequence of the death of Dr. Dodge. It is highly probable that he will go to Jerusalem.

May the Lord of the harvest multiply laborers an hundred fold, and send many of them to this desolate region, to strengthen the feeble knees, and encourage and animate the hearts of the few that are now toiling in the field. The

present, so far as we can see, is a most favorable season to sow the good word of God in all these countries, and it behoves us to embrace and improve to the utmost every moment of peace and quiet.

LETTER FROM MR. WHITING, DATED
FEBRUARY 3, 1835.

Sickness and Decease of Doct. Dodge.

THE decease of Doct. Dodge, at Jerusalem, about five months after the removal of Mrs. Thomson from the same station, was noticed at page 281. The following extract gives some account of the circumstances attending this afflictive event.

He died on Wednesday morning last, the 28th of January. The circumstances were, briefly, as follows. On Saturday, January 3d, he returned from Beyroot, whither he had been called to visit Mrs. Bird, then seriously ill; and on his arrival, his health appeared to have suffered from exposure and fatigue on the journey. He, however, felt tolerably well for four or five days, when indications of an approaching fever appeared. He took medicine, but kept about a few days longer. On Sabbath, January 11th, he attended meeting with us, and preached, much to the edification of all of us, but to the manifest injury of his own health. Our prayer-meeting that evening was at his house. He joined in the exercises with unusual interest, speaking for some time with much animation, though evidently with pain to himself. His face was flushed with fever and it was plain to us all that he was ill. The next day he kept his bed, and had considerable fever, pain in the head, etc. On Tuesday he thought it best to lose a little blood, which partially relieved the pain in his head, but left him much prostrated. His fever increased. On Wednesday we became much alarmed. His disease had now become violent, and was fast wasting his strength; and he felt that he was no longer competent to prescribe for himself. We knew not what to do, but our eyes were lifted up to the Lord for help. Very providentially and graciously medical aid was brought to us at a moment when we little expected it. On Wednesday evening our countryman, Dr. Nutt, arrived at Jerusalem. The next morning, as soon as I heard of his arrival, I called upon him and requested him to visit Doct. D., which he very kindly did, and continued

to do daily, (except when absent from the city) twice a day, until his death. Doct. N. said he saw nothing specially alarming in the case, but hoped that the disease would soon yield to the influence of calomel, which he commenced giving immediately. But in this hope he was disappointed. The fever continued with undiminished power for ten or twelve days, and then assumed the form of typhus. At this crisis, the violence of the fever abated, and the patient seemed somewhat relieved. Though greatly reduced, there were some symptoms which encouraged us to hope, for several days, that he was better, and would be restored. But his strength and flesh continued to fail; and on Wednesday morning, January 28th, (as already mentioned) just at the dawn of day, his spirit took its flight.

His disease had, from the first, determined strongly to the head. Five or six days after he was taken down, he became delirious and continued so until his death. Previous to this, however, he had expressed an entire and happy confidence in God, and a perfect willingness to refer the end of his illness wholly to him. He was not afraid to die. On the contrary he expressed a desire to depart and be with Christ.

Thus it has pleased God again to lay his holy hand upon us, and to take from our mission one of its most beloved and most valued members. Our departed brother had endeared himself exceedingly to us all. His example and conversation were highly honorable to the gospel and edifying to all who knew him. He possessed rare qualifications for usefulness as a missionary—a clear and well disciplined mind, a sound judgment, very enlightened views of the whole subject of education, and a happy talent for engaging the attention, and communicating instruction to the young. His medical knowledge, moreover, gave him pre-eminent advantages. His love to the missionary work, his faith in God's promises, his enterprising zeal, and his christian humility, were certainly uncommon. His opinion on all practical questions, in relation to the missionary work, was highly valued, though always modestly given. And on the subject of personal, experimental religion, his conversation and his sermons were truly refreshing. I believe there is no one of our missionary brethren in Syria, who did not feel—certainly I did myself—that it was a happiness to be intimately associated with him. I had looked forward with fond anticipation, to years of happy

co-operation with him in the work of the gospel at this station.

For several months preceding his last sickness, and more especially since we removed to this city, it was apparent that he was making rapid advances in holiness. His prayers, his sermons, his conversation, and his whole deportment were unusually spiritual and heavenly. He spent more time than usual in private devotion. The day of monthly concert for prayer, which it was our practice to observe as a day of fasting also, was always a precious day to him. Particularly so was the first Monday of the year, the day devoted to prayer and fasting by the churches in America. This was the last monthly concert that he attended. It was chiefly his earnest desire to be with us on that day, and his unwillingness to spend it on the road, that impelled him forward so rapidly, perhaps imprudently, in the latter part of his journey home. By a great effort he was just able to reach Jerusalem on Saturday evening, January 3d, before the gates were shut. He had the gratification of observing the day with us, as he had desired; but that effort was too much for him. It was, as we believe, during the last two or three days of the journey, that the seeds of that disease were sown which destroyed his invaluable life.

It is natural to regret that his health was so exposed on that journey, and to wish that he had been more careful and taken proper rest and medicine immediately after his arrival at home. The weather was, at that time, remarkably cold and wet; and one day, soon after he reached home, he spent several hours in a cold uncomfortable room, arranging his medicines, and putting up medicine for some sick persons at Ramla, whom he had seen on his return from Beyroot. But let us not look too much at these second causes. When I think of the incalculable loss which our mission, and especially this infant branch of it, has sustained; when I look at these perishing souls, who are no longer to have the benefit of his prayers, his instructions, his holy example, and his medical services; or at his bereaved partner and orphan child; or think of my own personal loss; my mind finds little repose until I look beyond means, and resolve it all into the holy will of God. His work was done; and it was the will of Christ that his dear servant should be with him, where he is, and behold his glory. Even so, Lord Jesus, for so it seemed good in thy sight. Here is a resting place for the afflicted soul. Here, blessed be

God, we have found consolation in our sorrow. And here all who knew and loved our departed friend, will find consolation.

Doct. Dodge was a native of New Castle, in the State of Maine, and received his preparatory and professional education, principally, both in medicine and theology, in Brunswick, in the same State. He embarked at Boston on the 30th of October, 1832, and arrived at Beyroot in Syria in the following February. This was his place of residence and the principal scene of his labors till within a few months of his death, when, in consequence of the decease of Mrs. Thomson at Jerusalem, himself and wife, in company with Mr. and Mrs. Whiting, removed to that place. After a few months labor in that city of sacred recollections, he was called to his rest, and his body now sleeps on Mount Zion, by the side of Dr. Dalton and Mrs. Thomson.

Constantinople.

LETTER FROM MR. GOODELL, DATED
MARCH 3d, 1835.

Meetings conducted in the Turkish Language.

THE following article will probably convey to the reader some notion of the simplicity of language and manner which a missionary must adopt, and of the interest with which he must invest his instructions, when attempting to convey the first rudiments of christian knowledge to minds wholly uninformed on the subject.

I have frequently informed you of our weekly Turkish meetings, but I believe I have never given you any very particular account of them. They are always opened with prayer in Turkish, and almost always by myself. Those who bow the knee with us on these occasions, "are chosen and called and faithful;" and they represent five different nations, one of which is the Osmanly. We read a chapter in Turkish, each one a verse in turn, and any one who pleases making a remark, or asking a question. We are reading the New Testament in course, and I always make previous preparation, both for the devotional part, and also for expounding the whole chapter. To give a particular account of this exercise would be like giving an exposition of the whole New Testament; but I will, if re-

quested, endeavor from time to time to furnish an example of my general manner. For the present the following must suffice.

In the 8th chapter of Mark, from the 22d to the 26th verse, is an account of a blind man being brought to Christ in order to be cured, and of the latter taking him out of town for the purpose. My remarks on this portion of Scripture were, in substance, as follows:—

We are not told why our Lord did not perform the miracle in Bethsaida, where he then was, and where he had already done many wonderful works; but as he afterwards charged the man not to go back into the town, nor tell it to any person living there, it seems most likely it was done in order to avoid a great collection of people, and thus exasperating still more the pharisees, who already had designs upon his life. "Woe unto thee, Bethsaida!"

But look at the condescension of our Lord in leading the blind man out of town *himself*. A physician in such cases would be likely to say to the friends of the patient, Take him into such a room, or such a place: but our Lord, instead of ordering others to do it, condescendingly takes the hand of the blind man into his own, and leads him out *himself*. Did ever poor blind man have such a leader before. Had I been there, I certainly would have followed after, if for no other purpose, yet to learn how to lead a poor blind man. What a subject for a painter! The streets in Palestine are universally bad; very narrow and filthy and crowded; sometimes partly supplied with stepping stones; sometimes half obstructed by donkeys, porters, heaps of rubbish, and proud pharisees. How carefully and gently does our Savior lead him along, watching his every step; now taking him a little this way, now that, to avoid every animal, stone, stick, or other obstruction! And the blind man, perhaps, anxiously asking his kind leader where he was going to take him; whether his friends were following them; whether he could for certain open his eyes; whether it would hurt him much; and so on. And our blessed Lord, in his own tender, gracious manner, soothing the fears and anxieties of his patient, saying, "Son, be of good cheer, Be not afraid, only believe; all things are possible to him that reposeth confidence in me."

They have passed the last house in that unbelieving, impenitent city. They are now without the walls of Bethsaida,

far away from the huzzas of inconsiderate friends, and the murmurings of scribes and pharisees. They stop in the open fields. The heart of the poor man palpitates with hope and fear. He perhaps begins to tell how much he has suffered, and how thankful he should be, could he again behold the light of day. He has been assured that the Lord had cured diseases of various kinds, but can he open the eyes of the blind?

The Lord gently puts his hands upon his eyes, and in a moment asks him if he could see any thing. There was a partial restoration. He had some glimmerings of light. And, in consequence, his faith is strengthened. His confidence in the goodness and power of his hitherto unseen friend and guide is greatly increased. His bosom already begins to swell with emotions of gratitude and love; and he commits himself more entirely and unreservedly, and with more hope and trust, to his care and management.

Another touch from the hands of his Lord, and his sight is fully restored. He looks up into the face of his benefactor with feelings which cannot be uttered. He looks abroad upon the works of creation, the sky and water, the hills and vales, the trees and grass and flowers; and again does he turn to the pleasant countenance of his benefactor; his own eye meets the placid eye of Infinite Kindness; he tries and tries in vain to express the ten thousandth part of what he feels; and the eye that had been moistened by the Savior's touch, is now melted in tears.

We too are blind; Christ is the only physician; faith will lead us to him; and whosoever cometh to him shall no longer walk in darkness, but shall have the light of life. He will open our eyes. He will enlighten our understandings. He will show us his glory. He will guide us into all truth. If we commit ourselves to his guidance, we shall never fall. If we permit him to take our hand into his own and to lead us, we shall never stumble. If we turn whenever we feel his spirit gently pulling us, we shall never take one wrong step. Dark and blind as we are in ourselves, we shall walk surely; and we shall certainly be brought forth to the light of eternal day.

This exercise is always interesting to my own feelings, and apparently so to those of all the others; and at times it is deeply affecting.

Translation of the Scriptures and other Books—Greek Schools.

Under the same date as the foregoing, Mr. Goodell writes—

Kyrios Panayotes is now engaged in revising for the press bishop Dionysius' translation of the Scriptures in Armeno-Turkish. We conform the Old Testament to the original Hebrew, and the New Testament to the Ancient Greek. The first (Malta) edition of the New Testament is, notwithstanding its defects, nearly all sold off, and at a higher price than any other Testament in the Oriental languages, except the Turkish. The Old Testament in Armeno-Turkish has never yet been published. Mr. Barker, the British and Foreign Bible Society's agent at Smyrna, thinks that we had better put the whole Bible to press as soon as we can get it ready, and before any other edition of the Armenian Scriptures shall be published, in order to prepare the way for conforming also the *Armenian* Scriptures to the original standard. I would recommend that the edition be small, say 2,500 copies; and that the expense be defrayed by the American Bible Society. It is a field entirely open for them.

For the purpose of rendering the Scriptures and other books printed in Armeno-Turkish more acceptable to Armenians, Mr. Hallock, who has the immediate charge of the press of the Board at Smyrna, has recently arrived in this country to superintend the preparation of new founts of Armenian type, which, it is hoped, may be completed in the course of the year. The type used in the edition of the New Testament referred to above, and issued from the press of the Board, while at Malta, in 1831, and in printing tracts and other works for the mission, does not please the people, and nothing but their strong desire for the Scriptures and other books would induce them to submit to the use of it. It is, however, the only type which can be purchased for the mission. The type, with the form and appearance of which the Armenians are most pleased, is cast at a foundry owned by a papal monastery at Venice; but as the monks there wish to engross the whole of the Armenian printing, they will not sell founts to others, and least of all, to protestant missionaries.

Mr. Goodell states in the same letter that Mr. Leves, connected with the British and

Foreign Bible Society is going forward with his Greco-Turkish translation of the Bible at Syra.

Kurios Panayotes, a Greek young man who has been for sometime in the employ of Mr. Goodell, has recently translated into the Turkish language a very full geography of the Turkish empire, prepared by Mr. Dwight. This, it is hoped, will be introduced into the schools of the sultan, of which there are now eight on the Lancasterian system.

The high-school, which has been commenced by the missionaries at Constantinople, embraced in March about twenty Armenians, and about half as many Greeks, from twelve to thirty years of age. The number of pupils having arrived at the limits prescribed, several applications for admission have been refused. The school has four instructors, of which Mr. Paspatis, a Greek young man educated in this country at the expense of the Board, is the principal. The branches taught are the English, Italian, Ancient Greek, and Turkish languages, together with penmanship, arithmetic, geography, and philosophy.

The opposition of the new Greek patriarch and the priests under his control to the schools patronised by the missionaries, and to the circulation of their books, seems to have had little effect on the people. He has been written and spoken against freely, and even insulted, by the people of his own church, while the schools have gone on much as before. The people have taken the attitude nearly of defiance, and seem to be constantly rising in influence and independence; while the power of the patriarch and his priests over their minds has been greatly diminished during the last three or four years. The patriarch sent his priest to Pera to preach a sermon against the Greek girls' school, which he did in a most furious and threatening manner. Not a single pupil was frightened away for a single day, and the school went on as prosperously as ever. Two new Greek schools for boys, on the Lancasterian plan, have since been put into operation in the interior.

Mr. Goodell expresses the opinion that a mission to the Greeks in Constantinople should be commenced without delay; and that the opening is most promising.

China.

LETTER FROM MR. WILLIAMS, DATED
DEC. 20, 1834.

*General Labors of the Mission—Printing
for China and other Countries—
Chinese Language.*

Mr. Williams has charge of the mission-press at Canton, and had been connected with the mission about a year, at the date of the letter.

The work to which I have come has been gradually more and more developed; the bearings that one part of it has upon another have begun to be more distinct, and the necessity of having the whole move on harmoniously more obvious. The missionary enterprise in this part of the world should move in unison; and if it is begun so, it will be more likely to continue to go on harmoniously. The openings that Providence is offering to the prosecution of our labors are encouraging. Those who come to this field should be willing to do any thing and to do it in any place, no matter how laborious or retired. China is coming into remembrance among the nations, and great things will be done for her soon; but let not this be an inducement for any one to enter the service of the Lord in this portion of the globe. The departments of labor will soon be as various as the wants of the people are manifold. Some will be needed as translators and some as explorers, while the quiet retired pastor will find abundant employment as the stations become more known which we can occupy. The interior of China will present hundreds of spots, where the teacher of truth can seat himself down among the people and become one of them, and spend his life there. The day we hope is not far distant, when the people from the borders of the Poyang lakes in Honan, from Yunnan and the northern provinces, will raise their cry for helpers and instructors. But a great preparatory work is to be done before we shall be ready for such a call, and many must be learning how to teach those who call, before we should be able to send them instructors.

After noticing the work done at the mission-press, which consists wholly of printing in the English language, there being no types or plates for printing in the Chinese language

which can be used with the common press, Mr. Williams proceeds—

The printing of Chinese books has been done by means of natives, employed by us directly, or through the agency of Leang Afa and others. This part of our work has met lately with some hindrance, and for a time was wholly stopped. It at all times demands much caution; for the books must be secretly conveyed out of the port, and must be made with caution. The ships at Lintin, have materially aided us in receiving the books, and in forwarding them to their different destinations. We only see a few copies of the books compared to what we have printed. Leang Afa was prosecuting his work successfully, to human appearance, when the troubles with the English began, but suspicion lighted upon him and he was forced to fly. However, we are now able to get books made.

The suspicions of this despotic government may be some hindrance to the use of Chinese metallic types to much extent. The Chinese who should be employed would suffer, if the attention of the government were directed to the fact; and we could not proceed with any other compositors. Natives are continually coming into the office, and ask questions enough concerning the art, and they would soon take notice of the types. If they should be disposed to inform against us, I do not know as the government would dare to hazard the act of coming into the hong and seizing property, but they might do it easily enough. On this topic we shall communicate our views more fully at some other time, but these are some of the thoughts we have had.

It has been mentioned heretofore [page 310 of the last volume] that a printing establishment and a type and stereotype foundry, similar to that which is suggested by Mr. Williams in the next paragraph, has been purchased for the Board at Singapore. A printer, who possesses also the knowledge requisite for conducting the several branches of the business connected with the establishment, has recently been sent to that station.

Various considerations, as well as the printing of the several languages of the Archipelago, suggest the expediency of forming a printing establishment somewhat adequate to the wants of the numerous countries around us. Singa-

pore appears to be the location most favorable in respect to security and access. There we can reach the adjacent countries in a few days sail, and are well protected from any seizure. A stereotype foundry, with an accomplished type cutter, and a printing-office for Chinese, Siamese, Bugis, and Malay, would be an engine which, with the blessing of God, would disseminate moral light to many a benighted land. A bindery and paper-mill would be subservient to the great object. Such an establishment at Singapore would be practicable, if means and men can be obtained, which we are led to hope is the case. But for the Chinese language, we must not depend to a great extent on operations conducted at such a distance from the country. Formosa or Amoy would be more central, or even Macao or Canton are to be preferred. Only one foundry would be necessary, while the presses can be located in Bankok, Sumatra, Borneo, Cochinchina, and China, and all have with little delay access to Singapore. Even missionaries in Ceylon, Java, and India, may avail themselves of the foundry, and thus be saved the necessity of sending to the United States. All the materials required in prosecuting the business can be procured in these regions, and all that remains for us to do is to consult wisely, and in full faith that God will bless us. But the signs of the times seem to be as favorable and encouraging as we could desire, to begin soon to build on a large foundation and to proceed steadily.

The progress I have made in the language is small, owing in part to my numerous avocations. The spoken language of Canton can be acquired, in some degree, as is the case with any language, by hearing it spoken, and speaking it among the people. The common people, however, do not speak in the language of books, but use a more vulgar diction. There is the same difference with regard to the characters used by the common people; and when we have learned twenty characters, we may find on using them, that not more than one half are known to a servant or coolie. But such probably is the case with all living languages, and I do not suppose it is more true of the Chinese than of the English language. Idioms and provincialisms are the most difficult to learn, and I fancy that here the Chinese exceeds other languages. A word may be spoken rightly in sound, but the place of it in the sentence may be such, that the hearer may think you are mean-

ing another word of the same sound; and the sentences of the spoken dialect usually end with a closing drawl of the voice, which confuses one who endeavors to catch the sound. Besides this, in learning to read we find a difficulty which one would not, till trial, suppose to exist. Perhaps we can read all the characters on a page, and gather no definite idea of what the writer was aiming at. But these are only incentives to working harder and overcoming all such difficulties.

Under an earlier date, Mr. Williams gives the following account of a young man formerly under the patronage of the Board at the school established by it in Cornwall, Connecticut, for the education of youth from heathen lands.

Among the class of natives, called outside shop-men, that is those who are not connected with the hong merchants, we have met with one who was formerly a Chinese pupil in the Cornwall school, in Connecticut. He can talk English with considerable freedom, and is employed to some extent in teaching English to the servants in the factories, and has three scholars in our hong. He has been in business here a length of time, how long I do not know, and was found in the capital by a man at Whampoa. We have had some conversation with him on religion, but he appears desirous to avoid the imputation of singularity, and yet to keep his conscience quiet by abstaining from prostration to idols. He is, however, averse to direct conversation, and endeavors to go away as soon as he is questioned closely. He has a verse of the hymn, "When I can read my title clear," etc., written on his fan, and is often showing it; but when asked if he can read his title clear, he replies that his title is different from ours. He supplies us with printing paper, and his case is interesting. May the Lord turn his heart to a knowledge of the truth. His name is Henry Martyn Alan.

Southeastern Africa.

EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

THE embarkation and destination of Mr. Champion and his associates were mentioned at p. 32; and their arrival at Cape Town, together with the Caffre war and the progress of the division of the mission destined to the

Zoolahs of the interior towards their field of labor, at pp. 232, 281, 358, and 390. Mr. Champion, when the last intelligence was received, was still detained at Cape Town on account of the unsettled state of the Caffre country, through which he must pass to reach the Maritime Zoolahs, to whom he is destined.

Arrival at Cape Town—Reception—Appearance of the Place.

February 5, 1835. While sitting at dinner to-day the cry "Land, ho!" was heard in merry mood from a dozen sailors' voices on deck. Our party were soon dispersed, and mounted on the shrouds in order to gain a first view of the country on which our thoughts and prayers had long terminated. At first the outline was indistinct, like that of a hazy cloud, stretching along the horizon directly ahead of our vessel. Soon, however, it rose up to view so as to be visible to all on deck, a huge mass of mountains bearing away to the south, with Table Mountain, known by its level summit, leading the van. They were distant perhaps fifty miles. Then all collected together, and with eyes towards the land of the ill-fated African, whose dusky mountain ranges a kind providence had at last allowed us to see, we sung,

"O'er the gloomy hills of darkness,
Look my soul, be still, and gaze," etc.

It was a moment of sweet reflection. It was Africa we saw—we could not doubt it. Our souls leaped for joy. Long wished for, prayed for Africa, may we prove a blessing to thy sons and daughters.

6. We are safely at rest once more on terra firma. What shall we render to the Lord for his mercies? We cannot refrain from continually speaking his praise. This morning early we entered the harbor and anchored. The scenery around us was most imposing. Table Mountain stood out directly before us like the battlements of some huge fortress, with its table-cloth of fog overhanging the summit for a distance of two miles. Directly beneath it, lay Cape Town, a snug and neat town of flat-roofed houses, with its three spires and here and there a clump of trees. Every house was of a white color, and the streets crossed at right angles. To our right was a conical peak with its steps of bare rock to the very top, named the Lion's Head. From some points of view

the figure resembled very much the king of beasts himself.

After breakfast, rendered doubly sweet by a profusion of ripe grapes, apples, and peaches, four of the missionaries, with the captain and Mr. S., started for the shore. The vessel is a mile and a half from the town. A man fell in with us on our way, who informed us that all Caffreland had burst upon the colony and destroyed the fruits of many years labor. We passed on to Dr. Phillip's. He received us at his door with open arms. An hour was spent in a deeply interesting conversation with Dr. and Mrs. Phillip. We heard of wide fields opening before us. We saw the kindness of our British friends. Soon we had the happiness of an introduction to the Rev. Mr. Wright of Griqua Town, who has remained for the special purpose of accompanying our brethren on their way. Meanwhile capt. Evans returned, and brought on shore the ladies. The afternoon passed rapidly away in the society of our missionary friends.—Some of us have again been on board. The sailors seem loth to part. In one of them, to say no more, we saw some favorable indications. To-night we are secure within the thick walls, and free among the spacious apartments of a Dutch house.

7. To-day we have endeavored to fix on some plan for the future. It is thought very important that we acquire a knowledge of the Caffre language before entering Dingaan's country. We cannot do this unless we are in Caffreland, there being no means here. We cannot well enter Caffreland at present, because of the war. There is a prospect of its being soon terminated. The Dutch, it is said, is a very important language in travelling through the colony, and absolutely necessary upon the frontiers and at the stations, it being there, except the Caffre, the only spoken language. We can easily acquire it here. Thus we can be busying ourselves, and meanwhile we can look around for the indications of Providence relative to our future course.

After noticing some preliminary matters to which the brethren were obliged to attend immediately after their arrival, Mr. Champion proceeds—

15. Preached this morning to a motley congregation at the wharf. An awning had been spread, and the cheering emblem of the Bethel Flag was floating

over it. This is considered as a substitute for service on board the vessels in the harbor, which is very often found impracticable, on account of the strong southeast wind. Some honest looking tars were there; some coolies, with conical hats; some Mosambique slaves; some respectable and pious gentlemen from town, who went down to countenance the meeting, and aid in singing; some gentlemen and ladies walking out for pleasure stood afar off. Now a boat would pass us, its men cursing and swearing at the saints, and the attention of my hearers would be diverted; next the report of a cannon would be heard. But it will not have been in vain. Some were quite attentive. May God own his word.

26. We were conversing with Dr. Philip about the healthiness of the climate of South Africa, and mentioning the fears expressed by some of our friends previous to our departure. He laughed heartily and said, "Tell your friends missionaries never die here." Dr. Phillip has been here sixteen years, and during that time only one death has occurred among the thirty missionaries connected with the London Missionary Society, some of whom are now advanced in years. This is a constant place of resort for invalids from India.

10. Yesterday was a most delightful Sabbath. In the morning I preached for Dr. Phillip, and in the afternoon on the common. This is a station for outdoor preaching, occupied by the Wesleyans. The common may be a hundred rods long and thirty wide. It is surrounded by several rows of fir, and has a large building, called the Commercial Building, near the centre. I spoke to my hearers of the judgment day. Some listened, some mocked, some passed and repassed. I stood in the midst of my audience, the children and women being nearest me, and the tall soldiers or coolies completing the outer edge of the circle. The Sabbath afternoon is the usual time for walking with many. Thus some of the sons and daughters of pleasure were my hearers. The thick branches of evergreens were over my head; in full sight were the frowning cliffs of Table Mountain, and the spires of the churches, which in all probability, most of my hearers had never visited. At the close of the service it was interesting to see the people rush forward after some tracts, so as almost to overwhelm the tract distributors.

Stellenbosh, Tulbagh, and intervening Country.

14. At Stellenbosh, twenty-five miles southeast from Cape Town, and the largest village in the vicinity. This is my first ride in Africa. We crossed what are styled the Cape Flats, being the perfectly level ground which lies between Table and False Bays, so level with the water's edge that a canal might easily be constructed between the two bays. Nothing but sand met our eyes for a part of the distance. It is often blown in heaps by the violent southeast wind, so as almost to cover up houses. In some places our wagon-wheels were in as far as the hubs. Much of the road-side, or between roads, for parallel roads were in every part, was covered with low bushes, called heath, and on this our drivers chose to take us, to our no small annoyance, almost the whole distance. We saw but two or three houses between the two towns. It cost us eight hours of toil, and the sun was shining in his strength for the last five hours.

When we were far out in the flats, and far from any hill, or tree, or rock, or habitation, one of the company happened, to observe a black, a Mosambique, lying among the bushes, his tinder-box beside him, and other preparations for kindling a fire, but life had departed, probably the night before. Poor man! without any helper near, he died probably as ignorant of God, as the heathen of the interior of this continent. We named the fact at a Dutchman's house where we stopped, but it excited no attention.

At last we ascended a hill, and on descending were at once in Stellenbosh, a delightful village, with its streets arched over by fine oaks, and a cool stream of water here and there winding its way along the valley, in which it is situated. The steep and rugged mountains, in the shape of those of Switzerland, tower above it on two sides. This evening the moon is rising between the peaks of two mountains, and with the stars has shed over these shady walks a serenity which prepares one eminently for the Sabbath of rest.

15. I had come to preach at the request of a dear saint, Mrs. R., and this I have done to-day to forty-five or fifty. The English here are very few. This village is one of the stations of the Rhenish Missionary Society, which began its efforts in behalf of the slave popula-

tion in the colony about five years ago. There is here a neat chapel and an attendance of 200 or 300. The missionaries preach also in the farm-houses around the village. Here are two missionaries, Luikhoff and Kulpman. This society has also a station at Tulbagh, Zahn, missionary;—one named Wuppenthal, one missionary and two assistants, Leopold, Schroeder, and Hasell;—one named Ebenezer, two missionaries, Knab and Hahn;—one at the village of Worcester, one missionary, Perlinden;—in all, five stations and ten missionaries.

16. Tulbagh, perhaps fifty miles north from Stellenbosh. This morning at three o'clock, in company with two missionary brethren, a Caffre before us with a led horse, and the moon shining bright, I left Stellenbosh on horseback for this place. Horses are not used as in America. Gallop, gallop, unceasingly, is the order of the day. Soon the delightful Stellenbosh was behind us with all its lofty peaks. I never shall forget the scenery and feelings of the ride. To me all was new. We had now some hills and vallies to pass over. Soon we came in sight of a long range of mountains, (the Drakenstein) stretching from south to north and painted upon the eastern sky. The outline of them was singularly grand and irregular. Steeples and cones, and towers and tabular summits met our view. At last the sun came up, as if his resting-place had been near the pass called French Hoch Pass. Not long after this we were at a village called the Paarl. This is situated upon a street running along the foot of a mountain called Paarlberg, which is parallel with the range before mentioned. On either side of the street stand the neatly thatched and whitewashed Dutch houses, each with a stoop in front, and a row of sturdy trees prefacing the whole; while to the right is seen the Berg river, winding its way northward along an extensive valley, five or eight miles in width, which now opens to the traveller's eye; and beyond the river the lofty peaks of Drakenstein rise to the clouds. The Rev. Mr. Elliot, missionary of the London Society, stationed here, we found in his school. The Dutch lessons were hung up in different parts of the room. The slaves (apprentices rather, for now the colony is free from the evil of slavery, in name) we were told were eager for instruction. Nothing but Dutch is spoken here. We were hospitably treated both by Mr. E. and a pious Dutch friend on whom we called. In two hours we left Paarl. The sun was very powerful

as we entered the valley of the Berg River. And what was the Berg River?—a mere brook, two feet deep and a few yards wide. But in winter it is a mighty torrent, perhaps a mile or two in width, and flowing with such violence as to cut off all communication with the opposite country. We neared the great mountain range upon our right. The nearer we approached the more distant did they seem. Dragenstein (Dragon's Rocks) was a place where, it might seem, by the aid of a little imagination, that the dragon had his hold. The mountains here are totally different from any in America. They are entirely naked. Not a tree nor scarcely a bush is upon their sides, and their summits are nothing usually but the naked sandstone cliffs. We passed in sight of the village called Wagenmaker's vlij (Wagonmaker's Valley), ten or twelve miles from the Paarl. This is the station of a brother of the French Missionary Society, which began its efforts in South Africa in 1829 or 1830. Dr. Bisseux has met with encouragement, though very many masters of slaves in this country, in fact the Dutch to a very great extent, oppose the efforts of missionaries for the colored race. Already has a neat chapel been built for him, and a few have been baptised, as the nucleus of a flock of Christ. There is another French missionary station, with two missionaries, not far from Lattakoo. Another, the Calcedon station, Mr. Pelissier missionary, is upon the Caledon River, a southern branch of the great Orange River. Another, the fourth, is upon the western side of the range of mountains separating the Caffre from the Betjouana country, said to be about 150 miles from the Zoolah chief, Dingaan. The station is called Moriah. It is among the Bassouts, the people whose chief took with him a thousand head of cattle, in order to purchase a missionary, as related by Dr. Phillip. These stations are, as a general thing, flourishing. At Moriah are three missionaries, Arbousset, Casalis, and Goseleir. We travelled on our horses, dripping with sweat, for three or four hours, when it was thought best to rest. My companions were acquainted with the customs of this land. One of them was a missionary at Stellenbosh, the other was returning to his station at Wuppenthal, yet two or three days' journey distant. They turned into the first house which came in view. There are few regular inns in the country. The farmer came to the door. He was a wine-boor (or farmer,) living upon the

products of his vineyard. He expects you will doff your hat and gloves and shake hands. Without this he takes great offence. After this any politeness is out of the question. "Come in," is the word, and when entered, "Sit," is all the invitation you have to a seat, and sometimes you have not even that. In fact, the farmer expects that you will make his house your home while you stay; if it be for a night he cares not, and to offer to pay him aught but a trifle for horsefeed, he would account an insult. The house into which we were ushered was not so spacious as many in the country, and yet better than not a few. The floor was the earth besmeared with manure in order to drive away insects. A table was on either hand, as is usual, at one of which sat the farmer's wife, with the teapot beside her, filled with water, to supply the wants of her family. Four or five chairs completed the list of articles of furniture visible. At the end of this hall of a room was the cupboard, and in it was displayed to the best advantage all the different pieces of crockery that they possessed. To the right and left of this room were doors leading to the bed-room, pantry, kitchen, etc. Above was nothing to conceal the dark thatch of reeds and the round rafters from view. On these are tied ears of Indian corn, quinces, and various stores for the winter. The walls of the house are built usually of unburnt brick, and plastered with lime, which being white-washed, present from the distance generally a fine appearance, as the house perhaps looks out from a clump of trees. But on a nearer approach, all these pleasant notions vanish. The inquisitive people soon found out our names, ages, business, where from, where bound, etc., as they always will, and the boor brought out his peaches, pears, etc., to regale us. It so happened that we had fallen upon a hearty friend of missionaries, a thing of which there are fifty chances to one that it will not occur to a stranger travelling in the country. He wished us to stop and hold a service, and he would send to his neighbors five or six miles distant, who would be glad to come, but we could not do it.

We stopped at another house to feed our horses. The boor, according to the fashion of this country, had laid down to take a nap after dinner. A colored tailor was in employ making goat-skin or sheep-skin garments for the household. All the family soon paraded themselves by their mother's side, to see the strangers, having first put on their best.

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Travellers are so few that when they arrive it excites great curiosity. Who are you? where from? where to? how old? etc., are always the first questions. The boor was soon out to see us, and with his hat on his head, and a bunch of peacock's feathers in his hand to drive away the numerous flies, he exhausted his usual topics of corn, cattle, horses, etc. Religion had no place in his heart, though he had doubtless a huge family Bible with brass clasps, in the German character, and full of pictures, which may have descended from his ancestor who came over from Holland.

The greater part of the afternoon we saw not a house, not a tree, no water, and but two or three human beings. It seemed not very unlike riding in a vast plain of whortleberry bushes, or sweet-ferns in America. Just as the sun was sitting we approached the mountain range, where it seemed very much to descend. On getting round the corner of a high hill, we were at the entrance of the Tulbagh, or Roodezand kloof, an almost level pass, (level, if compared with the mountain's height,) directly through this high chain of mountains. We left at once the vast desert country, and were hemmed in by high, and in some places perpendicular and frightful masses of rocks, now hanging over our heads, and now appearing as if directly across our road. As we wound our way among them, at one time immediately over the murmuring stream which seemed to have forced the way for us through the hills, at another descending into some frightful nook of huge rocks, the den once of many beasts of prey no doubt, far, far below the lofty summits just now gilded by the setting sun, we seemed to be the veriest pigmies, in comparison with the majestic works around us, and could not help exclaiming, "Lord, what is man, that thou art mindful of him!" We reached this at about seven o'clock, and are cordially welcomed by our christian friends.

[To be continued.]

Pawnees.

EXTRACTS FROM THE JOURNAL OF MR. DUNBAR.

[Continued from p. 381.]

Weather—Waiting for the Dead—Religious Festival.

March 9, 1835. Yesterday had a fine fall of rain, the first we have had this

season, and last night had a thunderstorm. As this was the first time it had thundered this season, they said Te-rah-wah had spoken. They intend holding a religious festival in a few days, and offering some sacrifices to him. To-day we again moved. After four hours travel we encamped in a sparse grove of cottonwood on the bank of the Platte.

20. This is beautiful weather. It seems like May, it is so warm. The grass is already beginning to start, and the spring birds sing finely. The sand banks of the Platte are covered with multitudes of wild-geese, ducks, and other water fowl, that quack and croak with all their wonted hoarseness. On a fine spring day, since coming to this place, when all seemed joyous, the men walking to and fro through the village, the women engaged in their various kinds of work, and the children sporting gleefully; suddenly a doleful howling was set up in one part of our camp, and soon responded to from every quarter. On inquiring I learned that a man of some note had suddenly fallen dead while sitting in his lodge. Every countenance was solemn. That gladness which one moment before was depicted on every face was now gone, and sorrow marked each savage form. I went to the place, and as soon as I could for the crowd, entered the lodge, thinking probably the man had only fainted, or the like, and that something might yet be done to restore him; but the dwelling was so much crowded, I could not get near enough even to see the unhappy man, and I soon retired. His wife, children, and relatives appeared to be inconsolable, and gave vent to their grief in the most frantic manner.

The religious festival was held after coming to this place. I did not attend, but saw some of the ceremonies performed out doors. Early in the morning the old men, (who are the ministers of their religion,) assembled in several lodges, in different parts of the village, and I saw multitudes of buffalo tongues and hearts (the heart and tongue are cut and dried in the same piece), carried to these lodges by those who wished either to procure the favor of men, or conciliate their deity, or both. About noon I saw the big pipe brought out and ceremoniously emptied four times towards different points of the compass, at a little distance from the lodge, and on opposite sides of it. A small quantity of the smoking material was brought out at four different times and deposited on the emptying of the pipe. Next were brought out four painted rods about a yard long, to one end of which was attached a piece of human scalp, about the size of a sixpenny bit. These rods were stuck in the ground on the four sides of the tent, where the other things had been placed. Lastly were brought out four hearts and tongues, and four little bundles of faggots on which to burn them. These were brought out at four successive times, and burned near the several rods. At these

different times two persons came out, one bearing the sacred pipe and the burnt offerings I have mentioned, the other the materials to consume it. The latter persons remained without till the whole tongue and heart were burned. The rods I have named I saw standing for several days, and the human hair suspended from them waving in the wind. This hair they told me was that of their enemies, the Shiemes, whom they killed in battle.

31. The weather remarkably warm for the season. To-day travelled to the village in four hours. We had been absent from the village five months and five days; had made thirty-three encampments; and travelled three hundred miles. I have mentioned all our journeyings and stopping-places, not because there is anything especially interesting in them, but to give a correct idea what a wandering life these Indians lead. Such a winter's tour they have made every year since they were born. In making this tour they endure many hardships, particularly the women (who have all that is hard to do,) and children. The men have done just nothing since I have been with them, so far as labor is concerned. To kill the buffalo is mere sport for them.

Labors of the Women—Attachment to their Mode of Life—Dress.

April 2. The women are now busily employed in making robes of the skins of the buffalo that were killed last winter, or in preparing timber to build new dwellings. As there is no wood near the village, they cut their timber some miles above it, on an island of the Platte, and bring it down by water. Two, three, or four of the large timbers they use in building are tied together, and a cord attached to them, by which they are drawn down the stream. I have seen no small number of women, boys, and girls, since the spring opened, wading in the water, and dragging these timbers after them. When they commenced bringing them down, the water was nearly as cold as ice. If their women were not very hardy the Pawnees would soon be without wives and daughters.

Notwithstanding all the hardships attendant on this mode of life, the Pawnees love it, and will never, I fear, entirely abandon it, till they are compelled to do so, either by force or a prospect of starvation. The men gain their subsistence with so little personal effort, and so love their ease, that they never will, voluntarily, adopt a mode of life that will render them dependent on their personal exertion for a livelihood. Their being satisfied with the wandering mode of life may arise from their not knowing of any other, all the tribes around them living in the same manner. When I have told them how the white men lived, they have said it was good, but have never manifested any anxiety to change

their present mode of life for that of the white man.

Happily for them, the Pawnees have had less intercourse with the whites than almost any other tribe on this side the mountains. When I first came to the village, I was gazed at not a little. My fur cap and boots excited special attention. The men would take my cap and examine it, then put it on their heads and tell me it was good. The women would look with surprise at my boots, and as soon as they dare, feel of them, and desire me to take them off, that they might see how it was done, and examine them. The other parts of my dress did not attract so much attention. Their only curiosity respecting them was to know how they were put on and taken off. When I had told them how the white women dressed, the females have expressed much surprise—very few if any of them have seen a white woman.

The dress of the Pawnees, like that of other Indians, is very simple, consisting of very few garments. That of the men consists of a pair of buckskin leggins, girdle, cloth about the loins, and buffalo robe. That of the women consists of a pair of leggins, extending from the knees downward, a garment tied about the waist with a girdle, and extending below the knee, another worn about the chest, suspended by narrow pieces passing over the shoulders, and extending below the waist, and the buffalo robe. The neck, shoulders, and arms are uncovered, except with the robe. The garments of the females are made of cloth, if the wearer can afford it; if not, of the skins of the buffalo, wrought soft and pliable. Both the males and females wear a blanket in warm weather instead of the robe, if they have the means to procure one. The males are suffered to arrive at six, eight, or even ten years of age, before the cloth about the loins is put on them. The females wear some sort of a garment from an early age.

Moral Character—Music—Religious Observances.

5. Polygamy is practised by the Pawnees. The first chief of the Grand band has four wives. The second chief of this band has two. Among the Loups it is usual for one man to marry all the sisters of the family, if he chooses. Whether this practice obtains among the other bands I am unable now to say.

Of the moral character of this people I cannot now speak so definitely as I could wish. The first and second commandments I do not know that they outwardly violate. I have not a sufficient knowledge of their language to judge of their observance of the third. The fourth is wholly disregarded; the fifth violated; the sixth sometimes broken; the seventh very rarely, if ever, kept; the eighth disregarded; the ninth and tenth are not known. The Pawnees, as a

people, are not addicted to drunkenness. Perhaps the only reason, why they are not, is their remote situation, and the difficulty of obtaining the means. They are much given to gambling, and play away almost any thing they have. They acquire all the vices of the whites that live among them.

The Pawnees are very fond of music, and spend much of their time in singing. Their hymns and songs are very brief, consisting of a very few words, which they repeat. Their singing (which is to all intents and purposes sufficiently devoid of melody without any accompaniments) is accompanied with two instruments (of any thing but) music. One of them is a gourd, which being emptied of its natural contents, a handful of small shot are put in their place, and the aperture closed. This is shaken in time to their singing. The other is a sort of drum, made by straining a piece of buckskin over the end of a powder-cask. The character of their singing may be judged of by the company it keeps. They have another instrument, which is not of their own invention. It is a piece of cane, cut in imitation of a flute. Its sound (not music) is not unlike that I have sometimes heard little boys make in my native land with the stem of a pumpkin leaf.

Through the favor and influence of the old chief, with whom I have lived, I have been permitted to witness many of their religious ceremonies and observances. They have many religious festivals. These feasts are often, if not always, gluttonous feasts. For instance, a young man devotes a buffalo he has killed to Te-rah-wah. This is often done, and when done, the entire animal is carried to the lodge of some person, to whom this business belongs, who invites about a dozen of the old men to come and feast with him, and assist in performing the ceremonies usual on such occasions. I was present at one of these festivals. Twelve old men attended. They commenced operations just at sunset. The bundle of sacred things, which is always suspended from the poles of the tent, directly opposite its entrance, was taken down and its contents arranged in due order. Among them were a buffalo robe, the skins of several fur animals, as the beaver, otter, etc., the rods of arrows taken from their enemies, the skull of a wild-cat, two ears of corn, etc. Various ceremonies were performed over these by different persons, directed by the master of the feast, such as puffing smoke on them, stroking them with the hand, etc. Some speeches were now made, and one of their prayers offered. The whole animal was cut in pieces and cooked, with the exception of the heart and tongue; which were burned without the tent. Now came the most desirable part of the services, as was manifest from the smiles that lighted up the countenances of all present—I mean eating their delicious buffalo meat. The flesh of the animal

when cooked, was divided into as many equal shares as there were persons present. I had a portion with the rest. When we had feasted, the sacred things were again put in the bundle and suspended in their accustomed place. The old fellows now retired apparently well satisfied with their stuffing.

The day after we came back to the village a great festival was held, as is customary, after coming in from their winter tour. This festival was held in as many as ten lodges in different parts of the village. Both old and young men attend this feast. The design of it is to procure a good and healthful season, good crops, and prosperity in all their undertakings. Early in the morning I observed the buffalo tongues and hearts passing through the village in various directions. About eight I was invited to one of the lodges, where I found twelve men, forty tongues and hearts, and one large piece of buffalo meat beside. The bundle of sacred things was already taken down, opened, and its contents arranged. Among them were the buffalo robe, the furs, ears of corn, and arrow rods, as before; also several bundles of scalps, and the stuffed skins of a number of sacred birds. The cranium of an old bull was also set out in its proper place. Some red paint was now prepared with tallow by one of the men, and handed to the master of the feast, who painted his face, breast, arms, and legs. He then divided the paint, and gave one half to the person next on his right, and the other to the one next on his left. These persons imitated his example, then passed the plate to those next to them, and so on till all were painted. The skull of the old bull must next be painted. The person who officiated in this senseless service, stood behind the skull and passed his right hand besmeared with paint three times from the nose backwards over the central part of the bone, then each hand once from the angle of the mouth on either side to the tip of the horn. Five rods were now whittled and painted. To these rods pieces of scalps were attached, in the manner I have mentioned above. Four of these were successively taken out and set up—one to the east, one to the west, another to the north, and another to the south of the lodge. The other was set up within the lodge, directly in front of the bull's skull. Next was to be performed the ceremony of smoking the sacred pipe. The smoke was puffed upward, downward, toward the four points of the compass, on the sacred things, on the bull's pate, etc. Four of the last buffalo tongues and hearts were now taken out and burned, after the manner I have already described. During these various services, several speeches were made by different individuals present. A sort of prayer was also offered, as is usual at feasts, before eating. Two large kettles full of boiled corn were brought in soon after I arrived. The contents of these were des-

patched at different times before noon, though it prodigiously tried the receptive capacity of the old fellows. The bull's head did not fail to get a liberal offering of the boiled corn, which was carefully placed before it. Though it was utterly senseless to place this for the dry bone to eat, yet it was wiser, perhaps, than to place it before these stupid creatures, who had already eaten too much. When the corn had been put out of the way, the buffalo tongues, hearts, and meat were cut up and cooked. Of these we had three large kettles full. When all was cooked, the whole was divided into thirteen equal shares and placed before the persons present. I had for my portion more meat than I would eat in a week, and I sent it home to the family with whom I lived. After feasting thus gluttonously, the sacred things were again ceremoniously packed up, and put up in their appropriate place. It was now three in the afternoon, and we separated. I left the place perfectly disgusted with this senseless round of ceremonies. When shall these dark minds be enlightened by the bright beams of the gospel light, and serve God in sincerity and truth?

The old men frequently spend whole nights, commencing at sunset, in singing and feasting. They sing on these occasions as loud as they can, shaking their gourds and beating their drums at the same time. They do this to bring the buffalo, to make cold or warm weather, to prevent sickness, etc.

I have not yet discovered that their religious duties extend any farther, than they are accompanied by some sensual gratification, such as eating, smoking, singing, and the like. Were it not for these things, I think their religious services would be very few, unless when excited by fear, or something of that nature.

They say Te-rah-wah is every where, and this is the only correct idea they have of the Deity to my knowledge. In the winter, when it was cold, they said he was bad, and when it was pleasant, they said he was good. When it thunders they say he speaks. They seem to think he is changeable like themselves, sometimes angry, and sometimes pleased. It is very evident, they have more of fear than of love in view of him, though they tell me they love him very much. They, like all others in a state of heathenism, are exceedingly superstitious. There are impostors among them, who perform many feats of legerdemain, which the mass of the people as firmly believe to be realities, as they do that they are living beings. These impostors exert a great and pernicious influence over the people.

Their minds are dark as midnight, with respect to eternal realities. Not a ray of hope shines through the dark passage of the grave, and shows to them a blessed immortality beyond. Of Jesus, and the blessings that flow to dying sinners through the

atonement he has made, they have not heard. That dear name on which our hopes of heaven depend has not intelligibly been declared to them.

I have now been with the Pawnees, excluded from civilized and christian society, more than six months. This time I have passed much more pleasantly than I had anticipated before going to live with them. By this people I have been treated with uniform kindness and respect. With respect to my host and his family, I am constrained to acknowledge that, in my opinion, they have been desirous to do every thing in their power to render my condition comfortable, since I have been with them. I think the Pawnees are a good class of Indians; but I will not say too much for them, till I have proved them farther. True I have witnessed many of the abominations of the heathen and my heart has often been pained in view of their degradation, and cruel superstitions, yet have I been cheerful. Melancholy, that withering blast, has not been permitted to bear down my spirits. I have cheerfully trusted in the Lord—committed my ways to him, and tried to go forward in what I considered to be the path of duty. He that said, "Lo I am with you alway, even unto the end of the world," has been with me in my lonely

situation. He has given me health, caused the savages to feed me in the wilderness, and abundantly supplied all my wants. Great is the goodness of the Lord. The promises of God are sure, not one of them shall ever fail.

In all my intercourse with this people, my object has been;—(1.) To acquire a knowledge of their language, in order (2.) To communicate religious instruction. (3.) To learn the habits, customs, manners, etc., of these Indians. I know you may say my second should stand first, but I could not talk till after I had learned to speak. I have now made some little progress in the acquisition of the language. It is a mere beginning, however. I can converse with them some on common subjects. The Pawnee, I consider as a difficult tongue to acquire.

I am aware, that the course pursued by Mr. Ellis and myself, in going to live and wander with the Pawnees, is one that has in very few instances, if any, been adopted by the missionaries of our Board. In so doing we have acted conscientiously.

We would acknowledge our obligations to the agent for the kindness shown us, and the assistance granted us in the prosecution of our work thus far.

Miscellaneous.

DIFFICULTIES TO BE ENCOUNTERED IN CONVERTING THE HINDOOS TO CHRISTIANITY.

THE following article sets the difficulties which must be encountered in converting the Hindoos to Christianity in a very clear and strong light. All who know the actual state of intellect, science, and morals in India, and reflect on the character and propensities of mankind, especially when educated under the debasing and perverting influences of idolatry, will readily admit that the representation here given may probably be correct. In how arduous and perplexing a work, then, are the friends of missions and the missionaries whom they send abroad engaged!—not merely to make proclamation of the gospel to nations of intelligent and candid men, who are ready to believe and obey; but the high walls which sinful passions, credulity, superstition, pride, and science falsely so called, have erected, must be scaled or dug through. The friends of Christ every where should feel the importance of entering on this enterprise with promptness and with means multiplied many fold; they should prosecute it with patient diligence; and they must persevere with a cour-

age and firmness of purpose which shall never fail, however vast the work may be, or however formidable obstacles may stand in the way, or however protracted the labor which may be required to accomplish it. With what steadiness of faith, too, should they look to almighty God to effect this change in heathen nations, to which all human power and wisdom are inadequate. How should they sympathise with missionaries in the field, and pray fervently and continually that their faith may not fail, nor they be disheartened and overwhelmed by the greatness of the labors and discouragements which encompass them.

The article is taken from a speech of Rev. Alexander Duff, delivered before the General Assembly of the Church of Scotland in May last, of which church he was, for a number of years, a missionary in Calcutta, where he prosecuted the course of labors here recommended with eminent success. Ill health has compelled him to return for a time to his native land.

SIR,—I regret that the multitude of cases brought before this Assembly is such that more time cannot be devoted to the important subject now before us. No case can be found to

possess greater magnitude in the light of heaven than that which regards the conversion of one hundred and thirty millions of idolaters. It is my object, however, as briefly as possible, to take advantage of the time allowed in order to represent the case with regard to the difficulties in our way, and the mode-resorted to in overcoming these difficulties. Did time permit, one might draw a picture of India that were enough to rend the heart of adamant. But as the great thing now is to ascertain the mode of meeting the difficulties, I shall start at once into the subject. I shall therefore suppose that the great object is to make known the gospel of Christ among the people, and that one goes forth to India filled with inextinguishable zeal, and resolved as directly as possible to make the proclamation; that he has landed in that part of the country which I know best, and shall chiefly refer to, Bengal—that he directs his attention to the native language, and in a few years having mastered it, goes forth to make known his proclamation. I have thus introduced the subject that thus we may know the nature and kind of the difficulties that present themselves, without which we fight in the dark in meeting them. Time will not permit a full exposition of the subject; I shall therefore only refer to the leading facts. One of the principal difficulties which presents itself is this, that this people at once come forward and ask a missionary for his authority. The mass of the people indeed are miserably ignorant—as ignorant and brutish as the stocks and stones around them—but go where you may, the more learned part are interspersed throughout the community, so that you can address no audience without having some of those among them. They are the leaders of the people, who bow down before them as before gods, and these you must meet in order to impress the mass, and if you cannot meet these, your authority goes for nought. These say, "We have a religion of our own, we are satisfied with it, and you have one of your own." They will acknowledge that yours is the best for you, but we do not want it. But if we assert then that ours is better than theirs, they ask, "What is your authority, where is your commission? Ours is from God—yours is from God; who is to judge between us?" This stops your mouth, and what are you to do? At home we have evidences that prove irresistible in showing our authority—evidences which at home are found to be irrefragable in proving even to the infidel his absurdity in rejecting it.

You bring forth these evidences, the historical for instance—how will these tell on a people who know nothing of our histories? "We have histories of our own," they will say, "going back for four millions of years, you are children of yesterday." Take the argument from miracles—when understood aright, it is invincible. They say, however, that they have more stupendous miracles than we, and if magnitude alone be considered, they say true. But miracles form a part of their theology, and they know not how to bring them forward to attest a doctrine. You take the

evidence from prophecy, and where is the impression? The country where they were uttered, the people to whom, the circumstances in which they are fulfilled, they know nothing about, and the argument falls powerless upon them. Take the internal evidence—you are still farther from your purpose, they cannot understand what you mean by internal evidence. This drives a man to a feeling of helplessness; and if he is a man of sense without wild enthusiasm, he will exclaim, "Oh that I had the power to establish my authority, and get a hearing from these people!" Hence the necessity of communicating general knowledge to the mind of that man. We know when our Savior went forth, and was asked, "Where is your authority?" he said, "bring hither the maimed and the sick, and the lame, and the blind." He could say to the lame, "Walk," and to the blind, "receive your sight." "There is a test of my authority." We cannot work miracles; you cannot convey the power of working miracles; but it is not impossible for us to convey that knowledge which enables us to comprehend the evidence from miracles. Will you refuse us the power of communicating that knowledge? Will you hold it detrimental to Christianity to do so? You go on again. Perhaps, instead of asking your authority, they begin to argue, and you find their modes and principles of arguing are totally different from yours. You find yourselves in the middle ages of Europe, and the old scholastic distinctions are brought back to your recollections; and if you enter their fastnesses of argument, you might as well be contending with the angelic and irrefragable doctors of olden times. You have no common ground—you are driven again to extremities, and to exclaim, "Oh that I had the power of communicating the elemental principles of knowledge, that from them I might rise to higher results!"

Perhaps they go on a different tack:—"We have not only religion, but systems of learning, and we do not want anything of yours; we have astronomy, and law, and geography beyond what you possess;" and hence, these men look down on us with a proud and disdainful complacency. And if you look to the mere magnitude of the thing, they have stupendous systems of learning. Even their very geography is a stupendous system. If you take the globe, and suppose an island surrounded by an hundred thousand miles of ocean, and that, by three continents with alternate oceans, till they reach five times the distance between the earth and the sun—oceans of sugar-cane juice, and wine and milk, and what not—compared with our puny geography, is not this a stupendous system? It is only about two years ago that, in one of their newspapers, the editor began to give literary and scientific, as well as political intelligence; but he gave their own, not ours, and at the end of the article he says, "Look and judge between them and us;"—and the climax was, that the whole system of European learning was a single drop somehow surreptitiously drawn from the great ocean of

Hindoo literature. You are thus tossed about; but now a gleam of hope strikes in, when you find what reverence they pay to these systems of learning, and discover that they are all with them sacred, as sacred as their theology. And I do crave the special attention of the Assembly to this peculiarity; for it is this that has given a zest and power to the communication of knowledge which it would not otherwise possess. All their systems, geography, astronomy, metaphysics, and law—the whole of them are conceived in their shasters, their books of divine authority. They all claim the same divine origin—the same infallibility. So that, if you could prove to them the falsehood of any of those systems, you would thereby shake their confidence in the whole.

Diffusion of General Knowledge, an Efficient Means of Overthrowing Hindoo Theology.

Let it then be understood, and forever remembered, that in India all these systems are strictly theological, so that, if you can demolish their geography, it is not the demolition of a physical error, and the substitution of a physical truth; but, in their apprehension, it is the demolition of a theological error, and the substitution of a theological truth; and this gives a sanctity to all learning, which it has not in any other part of the world. I crave your special attention to this peculiarity, that if you only give useful knowledge, you are thereby demolishing what with them is regarded as sacred, so that the education thereby given is strictly a religious education, all education being regarded as religious or theological; and, therefore, if you could communicate but general knowledge, you would succeed in demolishing and upsetting the whole, so that, by the time you had conveyed an extensive range of useful knowledge, you would have wrought the effect of throwing down the hideous fabric of their systems, and dashing them to atoms—you would not leave a shred behind. It is this that gives to the mere dissemination of human knowledge, in this case, such awful importance, and makes it such an engine in breaking down these idolatries and superstitions.

Importance of Native Preachers.

But in attempting to preach the gospel directly, other circumstances occur, which force upon the mind of the proclaimer the necessity of resorting to other modes. He soon finds that the greater his zeal is, the worse for himself. He cannot stand that burning sun as the natives can do, nor the exposure at all times and seasons to that climate which they do; soon his own activities are dreadfully impaired, when he goes forth on the morning or evening, and if he should want a number of hearers, he must seek for them; it is not the great, the powerful, the wealthy, that he can in this way address. They will not, in general, come to you. Where there is a thoroughfare, you must take the shade of a tree, or of a bungalow, and there address yourself

to the passing crowd, if you want to get a hearing from them. Consider the disadvantage under which a European labors. He knows not who they are to whom he speaks: they come, they look, and away they go. Another party succeeds another, and, from the beginning to the end of the discourse, there may be a succession of a dozen such parties; and what kind of fragmentary knowledge is thus communicated? Could you follow them to their homes, resorting to farther explanations, you would teach them something; but this the European cannot do. Thus is the conviction forced upon him, that if the gospel is to be proclaimed with power at all, it must be by natives themselves. And if he is not utterly blind, he will soon find that what he reckons perfect knowledge of the language is not so reckoned by them. We may master the language in books, speak it, nay, understand it grammatically as well as the natives, but still there is something overlooked. I appeal to an English audience, if a Frenchman were to come over to-morrow, and, after a year or a year and a half's study, were to preach to you, I appeal to you if, even in a civilized country, there would not be many peculiarities of idiom, and oddities of pronunciation that the audience would carry home, dwell upon, and circulate; and I appeal to our brethren from the Highlands, whether, if an Englishman were to study for a similar period the Gaelic, and were to preach in it to you, how you would look and stare. The people would say, "He may be an excellent man, but he is a bad Gaelic scholar." Oh! there is that in the tones of a foreigner's voice which falls cold and heavy on the heart of a native; whereas there is something in the tones of a countrymen which comes home and touches the heart, and causes it to vibrate. These all stand in the way of European agency, when going forth directly to proclaim the gospel in India, and it forces upon us again the necessity for having recourse to native agents. They can stand that sun, and bear exposure to that climate; they can locate themselves among the natives as we never can; and having the thousand advantages besides of knowing the feelings, the sentiments, the habits, the modes of thought, can strike in with arguments and with imagery that we know not of. It is thus that a man going forth with the full intention of doing nothing, but exclusively preaching the gospel, finds himself, in such a country as India, compelled, if he would not lose his labor, to think of other means of accomplishing the same end and work.

Infidelity—the Fruit of Education without Religion.

Now, as to the modes of overcoming these difficulties, I have stated, that the giving of useful knowledge will demolish the ancient superstitions of India; and it is cheering to think that the grand experiment on this subject has been made in the metropolis of India. There was founded about eighteen years ago a Hindoo college for educating youth for

science, apart from religion. This was a means of ascertaining the power of European knowledge in demolishing Hindoo superstitions. The result was, that for the last ten years, class after class has issued forth from this institution, who, by the course of study pursued, were alive to the absurdities of their own systems, viewing them as a mass of imposture, the brahmins themselves as deceivers, (to which class many of them belonged.) But no morals or religion being taught there, young men went about in a state of mind utterly blank, as regards moral and religious obligation, being infidels and sceptics of the most perfect kind, believing nothing, believing not even in the existence of a Deity, and glorying in their infidelity. To this class of persons much attention was directed some years ago: and I refer to their case as illustrative of the mode of accomplishing our great end. These were a class of persons of whom I knew nothing at first, but got acquainted with them by degrees, going to the college myself, meeting with them in agency houses, as clerks or copyists; and having found that they raved and raged against all religion, and scoffed at Christianity, I represented to them the irrationality of scoffing at what they did not know; but I found that such was their contempt for a missionary, that they thought him fit for nothing but to stand at the corners of the streets and speak to the lowest castes of the people, the pariahs and such like. They had the most profound contempt for such a missionary, and would not give him a hearing for a long time. It was in reference to these young men that the lectures were given, of which the Assembly has heard before. Few would listen to any thing of Christianity. They insisted that I should prove to them the being of a God. They said, what do you mean by Christianity? You say it is a revelation from God. A revelation from God! That means, in our estimation, a revelation from nothing. Prove that there is a something from whom this revelation could come, and then we will hear the substance of that revelation. And I mention this to contrast it with the case of the North American Indians. From their case has been drawn the theory of missions. When the existence of God was attempted to be proved to them, they in substance answered, "Fool! do you think we do not believe it?" Such a procedure was in consequence given up. On this theory they seemed to have acted in India. Well, should we say to the young men now mentioned, "Gentlemen, I cannot tell you any thing of the being of God, and came among you to preach Christ, and if you will not listen to me I have done with you;" the natives would at once retire, and say, we have done with you. But does not common sense say, "Meet these men on their own ground, and displace the obstacles that prevent you from getting a hearing?"

Accordingly, the being of a God was first entered upon. And what is called the demonstrative argument, from design, did not tell so as would be expected. Having found the metaphysical cast of mind of the

Hindoos they became masters of Reid, and Stewart, and Brown, and Locke, in such a way as I do not remember young men mastering them in our universities, I resorted to a mixed mode of stating the metaphysical argument, and after that statement all doubts vanished, and the young men declared, "We believe there is a great First Cause, the intelligent author of all things." Proceeding to the evidences for revealed religion, these young men had studied our histories, our first principles of knowledge, and could comprehend a historical argument—the argument from miracles, or from prophecy. They said, "We will not hear aught of Christianity till you show us your authority." To these we could show our authority, and make them to understand it. And as an exemplification of their quickness of mind, I shall only state, that, on the subject of miracles, these young men, night after night, brought forward the old and exploded arguments of Hume, and night after night, on the banks of the Ganges, had I to combat the arguments of that great but misguided man.

When they said, we now believe in your authority, and we came to the announcement of the message, to the grand objects of expounding the great doctrines of Christianity; it was then, as might have been expected, that the first impression began to be made. It was when unfolding the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became touched, and when unfolding the inexpressible love of the Redeemer to our apostate world, that another heart became affected, yea, melted under the power of the truth. It was when the message was announced that conversion did take place, and I must add, that in the case of some of these individuals, there was manifested an exemplification of the power of Christianity, such as I have seldom seen at home.

Power of the Gospel over the Idolater.

The third one that was baptised, and now conducts an institution far up the country, was a peculiar case from the trying circumstances attending his separation from his friends. Ah! could any of you have been present, you would have seen what Christianity could do even for a poor brutish idolater. It was about nine in the evening, and if any one here has been in that country, he will know what it was, when I say that it was in the full effulgence of an Indian moon, whose brightness almost rivals the noon-day glory of the sun in this northern clime. Two or three of us went along with this individual to witness a sight never before, and perhaps not soon again to be seen by Europeans. It was most trying; the brother of this young man came up to him, and looking him wistfully in the face, began first to implore him by the most endearing terms as a brother, that he would not bring this shame and disgrace on his family (which was a most respectable one.) He appealed to him by the sympathies and tenderness of a brother; but that young man listened, and simply in substance said, "that he had found

out what error was, and what truth was, and he was resolved to cling to the truth." Then the brother finding this argument had failed, asserting what might be called the authority of the elder brother, endeavored to show what power he had over him, if he would bring this disgrace upon them; but the young man adhered to the same simple declaration, "I have found out error, and I have found out truth, I have resolved to cling to the truth." He also held out allurements and bribes. There was nothing, no indulgence whatever, he would not allow him, in the bosom of the family—indulgences prohibited and regarded as abhorrent in the Hindoo system—if he would only stop short of the last and awful step of baptism—the sealing of his conversion. He still adhered to his declaration. It was now, when every argument had failed, his aged mother, who had all the while been present, though we knew it not, at that crisis, raised a howl of agony, a yell of horror, which it is impossible for imagination to conceive. The young man was much affected, and shed tears. He held up his hand to heaven and simply said, "I cannot stay;" and it was the last time he ever saw his brethren or his mother. I could not help feeling that divine grace is sovereign. If it be said that the Hindoo character is avaricious, divine grace is more powerful still, and has conquered it: if it is feeble as the shifting quicksands, divine grace can give it consistency and strength—can make the man who is weak powerful—the feeble Hindoo a moral hero. What signal testimony do such cases bear to the power of the glorious gospel!

Objects of the Schools of the Scotch Missionaries.

Our object has been, while we communicate the knowledge which can destroy, to give also that knowledge which can build up. In this manner your institution was founded; and the system of instruction pursued in it is here termed the interrogatory, the explanatory, or intellectual system, introduced with such modifications and varieties as the different circumstances demand; and the introduction of this system did, as much as any thing else, raise it up into popularity with the Europeans and natives in Calcutta.

This gave an enthusiasm to the boys, which called forth the attention of the parent and the European community; so that, day after day, we had visitors to witness our operations; and as the result of our determination to communicate christian knowledge from the beginning, we now find, that after five years, the whole of the young men have become as perfect unbelievers in their own system as the young men of the Hindoo college, already referred to; and they have become, at the same time, as perfect believers in Christianity, so far as the understanding or head is concerned—aye, and in some cases there is a working of a higher order, and it is now probable, that under God's blessing, several of these will come forth as candidates for baptism, and for

something more; and it is cheering to think, that, from the last accounts, one of the most talented young men in the first class, a brahmin of the highest caste, has voluntarily offered himself as a candidate for baptism, and for the work of the christian missionary. This is the natural tendency and working of your institution. It was to meet the difficulties in the way, by placing the communication of knowledge in the hands of natives, and raising up adequate instruments for doing that which we never can accomplish. We say, then, who can lay any thing to the charge of this proceeding? Are the millions of India to be brought under the power of christian truth?—And is it not worse than chimerical, for fifty or sixty foreign agents to come forth to preach the gospel to one hundred and thirty millions of human beings? If, then, it is to be preached at all, it must be through a supply of qualified native agents.

With regard to the medium of teaching, it is English; and some think it is our motive to eradicate the native languages of India. No such thing was ever dreamed of; it is the delusion of ignorant or thoughtless minds. It is employed merely as a medium to impart every branch of useful knowledge, literary, scientific, and sacred; to raise up a class of men who shall spread a healthful influence on society on every side; and we declare, that, at present, the native languages of India are not adequate for the conveyance of this higher knowledge,—that we have no terms, no books; and that if we would give higher knowledge to a certain number, we must do it in English—the language which in India now holds the same place which the Latin and Greek did in this country at the period of the reformation. Our reformers all gained their knowledge, not in the vernacular tongue, but in that language which conveyed all other knowledge. And English in India must be the medium of all knowledge to those who receive the higher range. It is the channel of contribution to the reservoir of those minds which are to be cultivated, so as to disseminate knowledge, whereas the native languages will form the channels or ducts of distribution—and I simply appeal to men to consider the history of the world, and to say if it is not a rational process. The English language is the lever, which, as an instrument, is to move all Hindostan.

Demand for English Teachers and Books.

And there is a crisis now approaching which must be attended to; for, if the communication of useful knowledge will demolish the Hindoo systems if you once spread the English language, you supplant all the Hindoo systems. View the crisis that is approaching; the language universal in India is the Persian as the language of government business, whose attainment will not enlighten the mind, and there is now a disposition to abolish it. It is already abolished in the political department of government. This has begun to work. Henceforward, instead of a Persian, many of these

men in the native courts will send for an English secretary, and hence for an English schoolmaster. The consequence has been, that in several of the palaces of the rajahs there is an English school. Owing to this substitution of English for Persian, a sensation has been produced. The present governor has given intensity to this sensation. He has, instead of sending presents of oriental ornaments to the different princes, resolved, with a wisdom peculiar to himself as governor, to substitute something more profitable, such as globes, telescopes, microscopes, barometers, and spelling-books with large pictures in them—often accompanying them with a note saying, that knowing that such a person was aware of the great difference between the learning of the East and West, that he wished he would, by comparison, ascertain those differences and make him acquainted with them: and the consequence is, that from the Burman empire to the farthest west, there has been a demand for English books and teachers. Within the last two years, even in the court of Delhi, the favorite son of the present representative of the great Mogul is himself studying English. The young rajah of Bhurtpore does the same; and in Ratah, the seat of one of the military Rajpoot tribes, in the very palace, there is a school in which many of the children of the chieftains are learning the English language. Beyond the borders of Hindostan the same interest is excited. More than one of the most powerful Khans have sent for English books and teachers. Juhbar Khan, the brother of Dost Mohammed Khan, the powerful ruler of Kabul, has sent his son, a promising youth of fourteen, to Ludhianah in Northern India, to be instructed in English. Government agents in Limalah in the Himmlayah, and in Nepaul, &c., have sent for English books, &c., for the sons of chieftains that wish to learn English. Numerous such cases might be specified, did time permit. This shows a growing desire of the English, and if they will substitute it in the judicial, as well as in the political department, all the people of influence and ambition will rush to the study of English, and once let these men become thorough English scholars, what will they be?

The Fruits of Knowledge without Religion—Men Wanted.

There is a dreadful crisis. Give them knowledge without religion, and you shall have a nation of infidels, so that, instead of having to contend with idolaters, you will have to contend with the wildest forms of European infidelity. If this is the crisis, knowing the horrible effects, and looking to the history of Europe, and looking to the atrocities beyond savage life which accompanied it, we cannot think of such a crisis without horror. And if government will not come forward to teach religion, it rests with us to do it, and it is in our power now, at the commencement of the crisis, of the transition state, if now faithful to our trust, to come forth

and meet it; only send us more agents and means, we shall, in a very few years, raise up a race of natives who shall be the most powerful combatants in the strife—men who will go forth far and wide and arrest the career of infidelity. This crisis approaching creates a new demand for increased resources, in men, and in contributions, for we have the horrors impending over our heads; now give us the means and we will turn the whole into the channels of Christianity. And on you rests the responsibility of allowing them to roll into the channels of infidelity. Increased exertions are demanded on behalf of India. And how are these to be made? We want men, and where are these men to come forth? but oh! it is cheerless to think of the lack of agents. When we speak of India, they talk of weakness of constitution, the horrors of the climate, and the opposition of friends; but look at what our countrymen can do. The love of fame, the fleeting perishable thing, can call a man to penetrate the frozen regions of the north, or carry him across the burning sands of Africa. Is it to be declared then of the descendants of those men whose blood, profusely shed at many a stake, and on many a scaffold, in many a lonely dell, and in many a solitary moor, still loudly testifies to the number and extent of the sacrifices they were ready to make for the cause of God, that the love of fame is more powerful than the love of Christ? They talk also of the horrors of an Indian clime; but only point out a lucrative situation in India, and there is a rush to it from all quarters of our country; no word is then heard of the venomous influence of the sun. No word of a weak constitution, all rush to the gilded prize. Shall it be declared that the love of money is stronger than the love of Christ? This should create shame in our bosoms, and raise a holier flame throughout the breadth and length of our land, and call forth new laborers in the cause.

PROMULGATION OF THE GOSPEL IN CHINA.

THE following article is taken from the Chinese Repository. The writer probably possessed the best facilities for obtaining information, and forming correct opinions on the subject treated of.

Obstacles to the Promulgation of the Gospel.

The present article is designed to present a practical view of the prominent points both of difficulty and facility, relative to the dissemination of the gospel in China. In this propagation of divine truth, be it always remembered, no resort whatever is to be had to fraud or force; they being both and equally opposed to the spirit of the religion to be inculcated. For that is a plain direction of the holy Scriptures which has singled out as worthy of condemnation the principle, "let us do evil that good may come;" thereby stamping with reprobation all resort to guile and "pious fraud."

Equally evident is it from an avowal of the great Christian missionary, that force is to find no place among the sanctioned means of diffusing the revealed religion: "the weapons of our warfare are not carnal, but through God are efficacious for the demolition of the strong holds" of wickedness. With these authoritative exceptions, therefore, no human means are left for the extension of the gospel, but argument and persuasion—"light and love;"—to the use of these weapons and to the divine blessing on them we look for the introduction and establishment of the gospel in China.

In enumerating the obstacles and encouragements to the christian enterprise in this empire, it is our object to present them such as they are actually existent, such as meet the present laborer, and must be contemplated by the expectant missionary in his work. If the difficulties seem to preponderate, and share most attention, we may remember that little thanks are due to any christian or human efforts that there is any encouragement. But all who love the religion of Christ are bound to give praise to almighty God, that any avenue is left for approaching this great people, rather than to despond because the doors have not opened of their own accord, and while as yet there was none to enter.

The first obstacle meets us, in the hostile attitude of the government towards all foreigners entering the dominions of China. Around this sacred nation is drawn a line equally definite and guarded, which no foreigner must pass, and no native exceed, on penalty of death. This odious feature of the Chinese constitution carries back our thoughts to those dark ages of the world, when men acknowledged no duties or friendship to men beyond their own clan; when brute force was the only known law; and when merely to find the adherent of one tribe within the asserted limits of another, was deemed a sufficient cause of death. In this age arose the Chinese monarchy; and as it arose, its characteristic lines were stereotyped, and put beyond the reach of change and improvement. Other tribes then unknown, or far more barbarous, have since seen the light of the world, and walking therein, have advanced to their present various grades of refinement, while this first and greatest of nations still retains its primitive aspect of savage defiance.

With regard to natives, the restriction of the law was once publicly relaxed, and its violation is now so constant, that thousands of the poorer classes annually emigrate to other countries and to islands, where they can procure subsistence, if not wealth. The only apparent use of this restrictive law therefore, except so far as the emigration of Chinese females is concerned, is to serve as a pretext for wringing from them a portion of their hard earnings in foreign lands, in the shape of bribes and extortion paid to the imperial officers for their connivance. But with regard to foreigners, the original wakefulness which created the law still guards it with unabated rigor. For the officer of any district where an intruder may enter, or his superior, or both,

are held responsible for their negligence, to the extent of loss of station or life. At Canton, the only authorized port of entrance to foreigners, nearly as few privileges are allowed them as can consist with life. They may not walk into the city, or into the country, or take free exercise on the river, without the risk of personal injury, or of bringing suffering on others, who are held responsible for them. So effectual then is this obstacle, that where its operation admits of no relaxation, no foreign teacher of Christianity can enter the land to communicate oral or written instruction to the imprisoned people. The few Romish missionaries who are annually carried into the interior of the country escape detection by concealment in boats, by frequently changing their mode of conveyance, and by other well concerted arrangements of their followers till they arrive at their destination.

Another obstacle exists in the laws enacted against the propagation of any new religion in general, and against Christianity in particular. To understand this fully, it is necessary to revert to a fundamental principle of this government, that the emperor, as head of his great family, is the high priest of the nation. Traces of the patriarchal, or rather of the theocratic form, are discernable in the government. As Shangti, the supreme ruler, held dominion over heaven, so Hwangti, the emperor, presided over earth. As the son of heaven, he is the only medium of communication with the power of heaven. Hence only the emperor and his officers, who as his deputies receive authority emanating from him, may offer homage to the court of heaven. Accordingly we find in history, that the emperors, as heaven's viceregents on earth, have always arrogated the exclusive right of rendering homage to heaven; and that it is a capital crime for a family or an individual to offer sacrifice to the supreme ruler.

The history of the three prominent religious sects in China, the Confucian, Taou, and Buddhist sects, confirms us in the opinion that all the vassals of the emperor are held accountable to him for both their belief and practice. The law expects every subject to continue in that class in which he was born or enrolled. Each of these religious orders, but chiefly the latter, has suffered bloody proscriptions for presumptuous adherence to its own rites and rules against the will of the emperor. But each is now tolerated, and recognized by laws and statutes; which, however, compel the votaries of each and all other sects to conform implicitly to the forms of the theocratic government, leaving them otherwise as tolerated religions. Abating this inevitable conformity, doubtless it may be true that the government holds a loose hand over private religious sentiments, so far as any man transgresses no rules, and exposes not himself to them who are ever seeking occasions to gratify their cupidity. But to assert that all religions are free or tolerated in China, is greatly to mistake the genius of the government, and the record of facts. If there be any country, where, above all others, every

thing human and divine, every relation, whether political or social, public or private, ceremonial or sumptuary, is cognizable by law, that country must be China.

Christianity, as taught by the compliant Jesuits, though once tolerated, is now no longer so. Once its prospects were fair of being at least enrolled among the tolerated deviations from the theocratic government; but from jealousy of foreign influence at court, or of the Roman see, or from some other cause apparently not connected with the true merits of Christianity, it has long been a proscribed religion in China. The establishment of the Jesuits in Peking has entirely dwindled away, foreign teachers are prohibited, the churches demolished or sequestered, and most of the congregations dispersed and lost.

The two obstacles enumerated, present the difficulty of introducing the gospel into China at all; the third is an impediment to the reception of it when made known. We allude to the existing system of national education. The influence of the uniform and extended system of education is directly opposed to the renewing and transforming reception of the principles of revealed religion. This influence is everywhere met, and if we mistake not, is palpably manifest in the Chinese character, whether seen in its native soil, or transplanted to the islands of the Indian Archipelago. Much of the superior intelligence, enterprise, and industry of the Chinese seems to have originated in this common source. But with these good results are connected the evils of an education thoroughly "without God," and of a most bigoted adherence to their own venerated customs and opinions. The cause is adequate to this result, and the result is un-failing. Schools of some sort and grade are known throughout the length and breadth of the empire. In them all, from the first rudiments onward, the same books are used, consisting of the maxims and instructions of their revered sages. True, much of the doctrine thus committed to memory by all Chinese youth who learn any thing, is happily clothed in the ancient style of the classics, which renders it but partially intelligible without a commentary; yet enough is understood and inculcated to leave in the mind an enduring impression. Every child learns the praises of Confucius, and never in after life allows himself to suspect that that great lawgiver was anything less than the "only perfect one," whose conduct was spotless, and doctrine indisputable. Along with some really good maxims of filial and paternal, social, and political duty, he imbibes the material and atheistical tenets of Chinese philosophy. The consequence of this course is, that in subsequent life the same outlines of character are retained in the followers of Confucius, Laoutsze, and Budha. Thus are the springs of moral life poisoned everywhere, and there grows from them a deadly apathy towards all serious religion.

Another obstacle of a quite different kind is found in the language of the country. This difficulty is of a complex nature, arising partly

from the impediments purposely thrown by the government in the way of the foreign learner, and partly from the essential difficulty of its acquisition. As to the former, no Chinese may teach his language to a foreigner on penalty of exposure to be denounced and punished as a traitor to his country. In times of tranquillity it is true, that the restriction can generally be evaded with impunity; but on the first approach of disturbances, these teachers always flee in terror from the foreigners, as happened during the late collisions. As all extra-commercial intercourse of foreigners and Chinese is by law constructive treason, hence it comes that visits for other than the lawful purpose are suspicious, and are neither invited or returned to any extent by native gentlemen. Conversation with well informed and literary men is therefore out of the question; for the danger and disgrace of familiar intercourse with a foreigner are too great to allow the gratification of the natural feelings of curiosity or hospitality. Neither will a teacher of any talents or reputation endanger himself by intercourse with the barbarians, unless impelled by necessitous circumstances. To this we may add the illegality of a foreigner purchasing or possessing Chinese books of any sort.

But the real difficulty of mastering this strange language is not to be overcome by the removal of any governmental impediments. Two opinions have prevailed on this subject; one, that the attainment of the language was next to impossible; and the other more modern, that its acquisition is as facile as the Latin or Greek. While we subscribe to neither of these extremes, we confess ourselves inclined more towards the former than the latter opinion. For it is certain that talented, industrious, and persevering scholars have devoted many years to the study of it, while perhaps few or none of them have, unaided, composed works, which competent and impartial native judges will pronounce pure and elegant Chinese. If any foreigners were ever masters of the language, doubtless some of the early Romish missionaries were; for they could command the best teachers, and libraries, and intercourse to any extent with literary men. Yet we know that some of their compositions, which have been praised as pure Chinese, had the advantage of a faithful revision by first rate native scholars. But with all these incomparable advantages, they have left but imperfect means to assist subsequent learners in the same pursuit. The works of the late Dr. Morrison, susceptible as they are of improvement, are yet the chief aid of English scholars in acquiring the Chinese language. The opinion of that scholar on this subject is recorded in his preface to the Grammar of the Chinese language, which was printed in 1815: "To know something of the Chinese language is a very easy thing; to know as much of it as will answer many useful and important purposes is not extremely difficult; but to be master of the Chinese language—a point to which the writer has yet to look forward—he considers extremely difficult. However, the difficulty is not insuperable. * * * The student, therefore,

should not undertake Chinese under the idea that it is a very easy thing to acquire; nor should he be discouraged from attempting it, under an impression that the difficulty of acquiring it is next to insurmountable." To the truth of this opinion we can most fully subscribe.

[To be continued.]

A view of the facilities and encouragements for disseminating the gospel in China will be given in the next number. It should, however, be remembered that most of the foregoing remarks relate almost exclusively to the Chinese empire, properly so called; and that there are

millions of people speaking and reading the Chinese language, who inhabit other countries, and in the way of access to whom none of these obstacles lie; and millions more who belong to the Chinese empire, but who spend large portions of their time in going from place to place for purposes of trade; and who can, not only be approached themselves, but can be made messengers to carry the books and instructions which they receive when abroad, to their friends and countrymen in the heart of the Chinese empire.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE Twenty-sixth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the First Presbyterian Church of Baltimore, Maryland, on the 9th, 10th, and 11th of September, 1835.

*Corporate Members Present.**

CALVIN CHAPIN, D. D.
HENRY DAVIS, D. D.
SAMUEL MILLER, D. D.
STEPHEN VAN RENSSELAER, Lh. D.
JEREMIAH DAY, D. D., LL. D.
LEONARD WOODS, D. D.
JOSHUA BATES, D. D.
SAMUEL HUBBARD, LL. D.
WARREN FAY, D. D.
DAVID PORTER, D. D.
ELEAZAR LORD, Esq.
THOMAS MCAULEY, D. D., LL. D.
SAMUEL AGNEW, M^d. D.
WILLIAM NEIL, D. D.
JOSEPH NOURSE, Esq.
BENJAMIN M. PALMER, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
JOHN McDOWELL, D. D.
CORNELIUS C. CUTLER, D. D.
His Excellency PETER D. VROOM,
ORRIN DAY, Esq.

* A year ago, the Prudential Committee adopted as a rule applicable to the names of the corporate members of the Board, the members of the Prudential Committee, the Secretaries, and other officers, that the names should be arranged, in the printed documents of the Board, according to the order of election into the Board, or of induction into office. This rule is followed in the list of corporate members of the Board above, and on the preceding pages, and in the list of officers; and will be the rule of arrangement hereafter. The names of Honorary Members are to be arranged alphabetically.

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
THOMAS P. ATKINSON, M. D.
Rev. WILLIAM S. PLUMER,
Rev. SYLVESTER HOLMES.

Honorary Members Present.

The following were present, belonging to the State of Maryland:

Rev. ROBERT J. BRECKENRIDGE, Rev. FREDERICK HALL, Rev. JAMES G. HAMNER, and Rev. GEORGE W. MUSGRAVE, of Baltimore; and Rev. P. F. PHELPS, of Frederickton.

From the District of Columbia:

Rev. J. J. GRAFF, of Alexandria; Rev. MASON NOBLE and Rev. REUBEN POST, of Washington.

From the State of Virginia:

Rev. WILLIAM J. ARMSTRONG and Rev. A. CONVERSE, of Richmond; Rev. JOHN A. GREYTER, of Genito, Powhatan County; Rev. WILLIAM C. MATTHEWS, of Martinsburg; Rev. A. D. POLLOCK, Culpepper Court House; and Rev. J. E. WOODBRIDGE, of Berkeley County.

From the State of South Carolina:

Rev. JOHN F. LANNEAU, of Charleston.

From the State of Ohio:

Rev. ARTEMAS BULLARD, of Cincinnati.

From the State of Delaware:

Rev. JOHN HOLMES AGNEW, of Newark.

From the State of Pennsylvania:

Rev. ROBERT CATHCART, D. D., of York; WILLIAM KIRKPATRICK, Esq. of Lancaster; Rev. JAMES PATTERSON, and JOHN STILLE, Esq., of Philadelphia.

From the State of New Jersey:

Rev. ANSEL D. EDDY, of Newark; and
Rev. DAVID MAGIE, of Elizabethtown.

From the State of New York:

Rev. CHAUNCEY EDDY, of Utica; and Rev.
CORTLANDT VAN RENSSELAER, of Albany.

From the State of Massachusetts:

Rev. NEHEMIAH ADAMS, of Boston; Rev.
JOSHUA N. DANFORTH, of Lee; and Rev.
CHARLES B. KITTREDGE, of Groton.

From Missions of the Board:

Rev. DAVID ABEEL, from the China mission; Mr. HOMAN HALLOCK, from the mission in Asia Minor; Mr. SAMUEL RUGGLES, from the Sandwich Islands mission; and Rev. MIRON WINSLOW, from the Tamul mission.

The whole number of Corporate Members present was twenty-seven, and of Honorary Members thirty-two;—in all, fifty-nine members.

The President of the Board not being present, the Vice President, General Van Rensselaer, took the chair.

The Minutes of the last annual meeting were read by the Recording Secretary.

The Rev. Chauncey Eddy was appointed Assistant Recording Secretary.

Committees Appointed.

Messrs. Plumer, Magie, and Anderson, were appointed a committee to make arrangements for the public religious exercises to be attended during the sessions of the Board.

The following committees were appointed on the several parts of the Annual Report, viz.

On that relating to the Home Department, together with the Summary and Conclusion—Dr. Miller, Doct. Agnew, and Mr. Eddy.

On that relating to missions in Africa, Europe, and Western and Central Asia—Drs. McDowell and Palmer, and Mr. Bullard.

On that relating to missions in Southern and Eastern Asia—Drs. Cuyler and Cathcart, and Mr. Armstrong.

On that relating to missions in Oceanica—Mr. Holmes, Doct. Atkinson, and Mr. Musgrave.

On that relating to missions among the Southwestern Indians—Drs. Porter and Neill, and Mr. Hamner.

On that relating to missions among the Northwestern Indians—Messrs. Plumer, Breckenridge, and Kirkpatrick.

Drs. Woods, Miller, Porter, Day, and Mc Dowell, and Messrs. Plumer and Hill, were appointed a committee, to take into consideration the vacancies which God in his holy providence had occasioned, the past year, among the Secretaries of the Board, and in the Prudential Committee; and to make such suggestions as they should think proper concerning the arrangements to be made in those departments of trust and labor, and to nominate persons to fill the vacancies.

Also, to consider the expediency of electing new members of the Board, and to make such nominations as they should judge proper.

The petition of Irad Congar and wife of New Jersey, relative to a certain piece or parcel of land, was referred to Messrs. Hubbard, Agnew, and Orrin Day.

Dr. Fay, and Messrs. Greene and Magie, were appointed a committee to consider and report upon a place for the next annual meeting of the Board, and to nominate the first and second preachers for that occasion.

A communication having been made to the Board by the Prudential Committee, on the subject of the claims of returned missionaries and assistant missionaries, it was referred to Messrs. Lord and Atkinson, Drs. Day and Davis, and Messrs. Anderson, Breckenridge, and Winslow, to report such emendations and additions to the regulations of the Board on that subject, as they should deem best fitted to promote the interests of the missionary cause.

Reports of Committees.

The Report of the Treasurer, as approved by the Auditors, was made, accepted, and approved.

The Annual Report of the Prudential Committee was read by the Secretaries, with omissions, and was finished at the close of the first day. It was then placed in the hands of committees previously appointed for its examination, which severally reported in favor of its adoption. The Report was then accepted, approved, and ordered to be printed; together with the Treasurer's Report, and such other matter as the Prudential Committee should think proper to append to these documents.

The committee to whom was referred the petition of Irad Congar and wife, recommended that the same be referred to the Prudential Committee of the Board, to act thereon as they shall judge best, which recommendation was accepted and adopted.

The committee to whom was referred that part of the Report of the Prudential Committee which related to the Home Department, reported the following minute as expressive of the sense of the Board of the character and services of the late lamented Secretary for that department.

For more than two years, the Rev. Dr. Wisner filled the office of Secretary for the domestic department, with a degree of judgment, zeal, energy, and indefatigable perseverance, which greatly endeared him, not only to his colleagues, but generally to those friends of the Redeemer's kingdom who had an opportunity of witnessing his services. In the midst of these services, when every successive month seemed to disclose an enlargement of his views and an increase in the warmth and decision of his sanctified zeal in the cause of missions, and the growing success of his wise plans, he was unexpectedly, by a severe and rapid illness, removed from his earthly labors on the 9th day of February last, and translated, we doubt not, to the joys and glories of a better world.

The Board desire here to record their deep sense of the eminent talents, the fervent piety, the large views, and the persevering diligence of their departed brother and fellow-laborer, and also to express their grateful recollection of his faithful and important services. The dispensation of Providence, which has terminated his labors on earth, is indeed mysterious, but the Board desire to bow before it with humble and adoring submission, and to feel, with deep solemnity, the impressive call which this new bereavement makes on every surviving member of the Board, to greatly increased diligence, self-denial, and labor in that glorious cause, to which their lamented brother was zealously, and as they believe, with so much benefit to the kingdom of Christ devoted.

This report was accepted and adopted.

The committee, to whom was referred so much of the Report of the Prudential Committee as relates to the Northwestern Indians, reported that they found nothing calling for correction or amendment in the report submitted, or in the policy of the Committee. Nevertheless, the committee desired to bring the whole weight of influence in the Board to bear upon the question of very enlarged operations among these people scattered and peeled. None of the aboriginal inhabitants of

this continent call so loudly for our exertions, whether we consider the relations of the several tribes to the white population, or to each other.

The committee on the vacancies, which have occurred the past year among the Secretaries of the Board and in the Prudential Committee, made the following report—

1st. That the vacancy which has occurred among the Secretaries, be filled by the election of a Secretary for the Home Correspondence, and they nominate the Rev. William J. Armstrong, of Richmond, Va. as candidate for that office.

2d. That neither of the three co-ordinate Secretaries belong to the Committee, and that the names of the Secretaries be arranged according to the order in which they were introduced into office.

3d. That the vacancy now existing in the Prudential Committee, be filled; and they nominate Daniel Noyes, Esq., of Boston, as a proper person to be elected as a member of said Committee.

4th. The committee nominate the Rev. William J. Armstrong and Daniel Noyes, Esq. as proper persons to be elected corporate members of the Board; and Sir John Campbell, British Ambassador at the Court of Persia, who has shown great kindness to our missionaries in that part of the world, as a proper person to be elected a corresponding member of the Board.

5th. The committee nominate Charles Scudder, Esq., of Boston, as one of the Auditors in the place of Daniel Noyes, Esq.

6th. The committee think it not advisable that any change, except those above mentioned, should be made in the Prudential Committee, or officers of the Board.

7th. The committee recommend that Rule 3d, of Section III, first paragraph, be so altered as to read thus;—

The Prudential Committee shall consist of such a number of members, as the Board from time to time shall judge necessary; and three of the members shall constitute a quorum for the transaction of business; provided that a regular notice of the meeting shall have been given to each member of the Committee. It is expected that the Secretaries and Treasurer of the Board will attend the meetings of the Committee, and aid in its deliberations.

The foregoing report and recommendations were accepted and adopted.

The committee appointed to recommend the place of the next annual meeting of this Board, and nominate the preachers for the occasion, recommended that the next annual meeting of the Board be at Hartford, Conn.; and nominated the Rev. Dr. Codman to be the first preacher, and Rev. Dr. John McDowell the second preacher.—They also recommended, that Henry Hudson, Esq., Rev. Dr. Hawes, Rev. Messrs. Bushnell, Vanarsdalen, and Fitch, and James R. Woodbridge, Esq., be appointed a committee to make the necessary arrangements for the meeting—which report was adopted.

The Committee to whom the communication from the Prudential Committee on the claims of returned missionaries and assistant missionaries was referred, submitted as their report the following,* viz.

Rules and regulations in place of and in addition to 7th and 8th in Section V:

7. When missionaries or assistant missionaries return home, their connection with the Board shall cease as soon as there is no longer a reasonable probability of their returning to their missionary labor.

8. When superannuated or disabled missionaries or assistant missionaries, or the widows of missionaries or assistant missionaries, return to this country, with the approbation of the Prudential Committee, it shall be the duty of the Committee to make such grants towards their support, as the circumstances of each case shall require, and as shall best comport with the missionary character

and the interests of the missionary cause;—it being understood,—

(1.) That no pensions, or annuities, are to be settled on any person, and that no grant is to be made, except in extraordinary cases, for any other than the current year.

(2.) That, except in extraordinary cases, after the lapse of a year from their return no grant is to be made to returned missionaries or assistant missionaries, who are neither superannuated, nor disabled by sickness, and yet are not expected to resume their missionary labors.

(3.) That missionaries and assistant missionaries, who return on account of sickness, and recover their health, and remain in this country, are no longer to be regarded as having claims upon the Board for pecuniary assistance.

(4.) That missionaries and assistant missionaries, who return on account of sickness, and partially recover their health, so as to attend to the ordinary business of life for a number of years, are not to be regarded, when they again lose their health, as having the same claims upon the Board, as they had when they first arrived.

9. The grants made to returned missionaries and assistant missionaries shall, in all ordinary cases, be charged to the missions to which they last belonged as a part of the expenses of said missions.

Which report, after discussion, was accepted and adopted.

Resolutions.

Resolved, That the Secretaries present the thanks of this Board to Dr. Miller for his sermon delivered last evening, and request him to furnish a copy to the Prudential Committee for publication.

Resolved, That it is expedient that Rule 1st, Section IV, of the by-laws be amended as follows, to correspond with a resolution adopted at the last annual meeting of the Board, viz.

1. The annual meeting of the Board shall be holden in the month of September, and shall commence on the second Wednesday of the month, at 10 o'clock in the morning, and continue from day to day until the business of the meeting has been transacted. The place of meeting shall be fixed by vote at the annual meeting next preceding. Five members shall form a quorum for adjourning or

* The object of the regulations reported by this committee, is neither to increase, nor diminish the claims of returned missionaries and assistant missionaries, but chiefly to *define them*. The *seventh* regulation states what has in fact been the general usage in respect to those who have left the service of the Board. A dismission has generally been asked by the missionary, and voted by the Prudential Committee. A usage, so evidently proper, when missionaries cease to be directed by the Committee and no longer have a reasonable prospect of again entering the service of the Board, is now prescribed as a duty in all cases.

Let it should be thought that a dissolution of the connection with the Board as missionaries, involves of course a destruction of all claims on the Board for pecuniary assistance, regulation *eight* recognises certain claims as existing notwithstanding this dissolution, and defines them as specifically, perhaps, as can be done with the present amount of experience on this subject.

The approbation of the Prudential Committee, required in the regulation, may be either before, or after, the return of the missionaries. To obtain it afterwards, it will be necessary that the mission, to which the returning missionary belongs, shall have formally consented to his return.

For Regulations respecting the returned children of missionaries, see Minutes of the Twenty-fifth Annual Meeting.

dissolving the meeting, and nine to transact business.

Resolved, That the first sentence in Rule 3d, Section IV, be stricken out.

Resolved, That the Board will make arrangements in respect to its business so as to accommodate the Baltimore Female Mite Society with the use of the house where the Board holds its sessions, at four o'clock on Friday afternoon.

Resolved, That the thanks of this Board be presented to the Trustees of the First Presbyterian Church in the city of Baltimore, for the use of their place of public worship and of their Session-room, during these annual sessions.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have received, while engaged in performing the sacred and responsible duties of the present sessions.

Resolved, That the thanks of this Board be presented to the choir of singers for their services in connection with the public religious exercises attended by the Board during these sessions.

On motion of Mr. Holmes it was

Resolved, That this Board has entire confidence in the christian character, prudence, and fidelity of their mission in the Sandwich Islands—the unfounded reports occasionally circulated notwithstanding; and that the success which has attended this mission, in the conversion of the heathen, and the great good done to seamen from christian lands, calls for gratitude to God, and commends this mission to the hearts and the special prayers of all the friends of Christ.

The following resolutions, after numerous and animated addresses, were adopted; viz.

Resolved, That the thanks of this Board by presented to the American Bible Society, the Philadelphia Bible Society, the Philadelphia Female Bible Society, and the Connecticut Bible Society; also to the American Tract Society at New York, the American Tract Society at Boston, and the American Sunday-school Union, for the liberal aid which they have furnished for introducing the sacred Scriptures, religious tracts, and juvenile christian books into those nations and tribes in which the missionaries of this Board are laboring; and that the confidence reposed in this Board and its missionaries by the societies

just named, and the kind christian intercourse and co-operation which exist, are worthy of devout and grateful acknowledgement, and are such as should characterize the proceedings of institutions whose object is to cause glory to God and good will among men throughout the whole earth.

Resolved, That the Board recognise all associations in this country and Europe, whose object is to make known to the benighted nations of the earth, the character and will of the only living and true God, and the method of salvation contained in the New Testament, as brethren and fellow-laborers; and that we will pray for the success of their efforts, rejoice in their prosperity, sorrow with them in all their reverses, and account it our highest privilege and honor to unite our humble instrumentality with that of all the people of God, throughout the world, in extending the reign of our common King and Savior over the whole human family.

Resolved, That this Board rejoice and give praise to almighty God for that increase of christian activity which is seen in the various institutions established during the last forty years for the prevention of sin in all its forms, and for removing from our guilty and suffering race the evils which sin occasions: that they especially rejoice in the progress of the temperance reform, and of the principles of peace among the nations of Christendom; and that their earnest prayer is, that all these associations may continue to labor with wisdom and energy, and that others may be organized to co-operate with them, until the institutions of christian benevolence shall present a front as extended as the ravages of sin; and, favored with guidance and power from on high, shall press forward in their joint labors to chase wickedness and misery from the earth.

Resolved, That this Board acknowledge, with humble gratitude the prosperity which has attended its labors at home and abroad during the past year, and the generally encouraging aspect which its missions now present; and that, instead of being disheartened by the inroads which death has been permitted to make, in removing one of its executive officers and so large a number of its missionaries and assistant missionaries, the Board would consider itself and the churches for which it acts, as admonished to rely more confidently on God, from whom alone all suc-

cess must come, and to exercise a higher measure of activity, faith, and hope.

Resolved, That the various changes which have occurred among the several unevangelized nations during the last few years, the access which divine providence is now opening to them, and the facilities furnished by commerce for introducing missionaries and christian knowledge to the remotest parts of the earth, convince the Board that a preparation is now making for a rapid, universal, and glorious diffusion of Christianity; and that nothing but a deficiency of faith, prayer, and the prompt and vigorous use of the means within the power of the church, can prevent the speedy triumph of Christ and his cause.

Resolved, That this Board regards with humiliation and grief the deficiency of missionary zeal in our christian community, owing to which so very insufficient a supply of missionaries is furnished for the several fields in which this Board has established missions, and still more for those numerous and extensive fields which God in his holy providence is opening; that the Board think they see in this deficiency, cause to fear that the work of propagating the gospel over the whole earth will be greatly and criminally retarded; and that the Board therefore earnestly recommend to all its members, general agents, and friends, to make immediate exertions to select young men and persuade them to enter on a course of education for the missionary work; and that it is indispensable, if provision is to be made for the annually increasing demand for missionary laborers, that individual churches should feel a responsibility for bringing forward their promising young converts, and that christian parents should train their children for the missionary work.

Resolved, That in view of the great deficiency of missionaries, the Board esteem the establishment of high schools and seminaries for educating native catechists and preachers, as highly important; and that it be recommended to the Prudential Committee to foster those seminaries already in operation, and to found others, as there may be opportunity, with the hope of supplying in part the deficiency of christian teachers from this country.

Resolved, That continuance and increase of fervent and humble prayer to God for the outpouring of the Holy Spirit and the conversion of all nations, is loudly called for from all the friends of Christ; especially at the monthly

concert for prayer, and on the first Monday of the year.

Resolved, That LARGE DESIGNS, SYSTEMATIC and VIGOROUS EXERTIONS, HUMBLE DEPENDENCE ON GOD, and ENTIRE SELF-CONSECRATION TO THE WORK, should characterize all our enterprises for the salvation of this revolted and ruined world.

New Members Elected.

The Rev. WILLIAM J. ARMSTRONG, of Richmond, Va., and DANIEL NOYES, Esq., of Boston, were elected corporate members of the Board.

Sir JOHN CAMPBELL, English Ambassador at the Court of Persia, was elected a corresponding member of the Board.

Officers of the Board.

The following persons were elected officers of the Board for the year ensuing; viz.

JOHN COTTON SMITH, LL. D., *President*;
STEPHEN VAN RENSSELAER, LL. D., *Vice President*;
CALVIN CHAPIN, D. D., *Recording Secretary*.

SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
Lieut. Gov. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.

Prudential Committee.

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG.

*Secretaries for Correspondence.**

HENRY HILL, Esq., *Treasurer*;
WILLIAM J. HUBBARD, Esq.,
CHARLES SCUDDER, Esq., } *Auditors*.

* For the three years past, the three Secretaries have been co-ordinate, and each has had his distinct class of duties, or department, for which he has been responsible to the Prudential Committee. The same general arrangement will be continued in future. One department embraces the correspondence with missionaries and others beyond sea, and also with candidates designated to foreign stations—another department embraces the correspondence with the missionaries among the American Indians, and with candidates designated to those missions, and the editing of the Missionary Herald—and the third department embraces the correspondence with the agents and patrons of the Board, candidates for missionary employment who have not received their designation, and all other persons and societies in the United States.

Religious Services.

The meeting was opened with prayer by Dr. Porter, and on the following days by Dr. McAuley and Mr. C. Eddy; and was concluded on Friday, at four P. M., with prayer by Mr. Musgrave.

The annual sermon before the Board was preached by Dr. Miller on Wednesday evening, in the First Presbyterian Church, from Numbers xiv, 21; "As truly as I live, all the earth shall be filled with the glory of the Lord."

In the afternoon of Thursday, the Lord's Supper was administered in the same place. Drs. Woods, Palmer, McAuley, and McDowell led the services.

In the evening of Thursday, a public meeting for addresses was held in the First Presbyterian Church. After singing, and a prayer by Dr. Cuyler, and the reading of the Summary from the Annual Report by one of the Secretaries, Mr. Ruggles sung a part of Heber's Missionary Hymn in the Hawaiian language, and addresses were delivered by Mr. Abeel, Mr. Winslow, and Governor Vroom. The concluding prayer was offered by Dr. Porter. The audiences on Wednesday and Thursday evenings were large.

After the reading of the resolutions on Friday and some remarks by one of the Secretaries, addresses were made by Dr. Palmer, Mr. Plumer, Mr. Abeel, Mr. C. Eddy, Mr. A. D. Eddy, Mr. Lanneau, Mr. Patterson, Mr. Winslow, Mr. Breckenridge, and Mr. Ramsey. Others were anxious to speak, but the time failed. The occasion was one of deep interest.

NOTICES FROM THE MISSIONS.

SOUTH AFRICA.

MESSRS. Grout, Champion, and Adams were about leaving Cape Town, on the 15th of July, on their way by land towards the country of Dingaen. Doct. Adams had previously visited Graham's Town, about 500 miles east of Cape Town, and collected facts which authorised their prosecuting their original plans substantially. It is not improbable that these brethren may leave their wives at Bethelsdorp, while they visit the chieftain of the maritime Zoolahs, and make arrangements for the establishment of the mission.

An account has been received of the journey of the other mission from Cape Town to Griquatown, 635 miles in a northeasterly direction. They were two months in performing this journey. The first hundred miles, for the most part, was through deep sand, in which their cattle suffered much for want of grass and water. Then they travelled about thirty miles through the steep rough gorge of a mountain range. It required fourteen oxen to draw one wagon through this formidable mountain pass. After this they crossed that great barren upland, called the Karroo desert. It may give an idea of the nature of the route to say, that to perform this journey with three wagons, required the use of not less than one hundred oxen. The members of the mission all enjoyed excellent health, and were as pleased as ever with their prospects.

GREECE.

THE Synod of Greece has ordered, that the translation of the Pentateuch recently made from Hebrew in modern Greek, shall not be used by the clergy in the churches, nor by the youth in the schools. The ground of this opposition is, that it does not in all respects agree with the Septuagint, which is the canonical book of the Greek church.

CONSTANTINOPLE.

Mrs. Schaufler was dangerously sick about the middle of June, but on the 20th strong hope began to be entertained of her restoration to health.

TREBIZOND.

Mr. and Mrs. Johnston have commenced a station at this place. An associate for Mr. Johnston is expected to embark from Boston in the course of the present month.

SYRIA.

THE Committee have authorised the mission in Syria to establish a seminary for preparing native helpers for the missionary work. A printer is needed for that mission, to be sent forth as soon as possible. Miss Williams, destined to this mission, arrived at Smyrna, in the Angola, June 29th. It is expected that two or three additional missionaries, with their wives and a female teacher, will embark for this mission during the present month.

NESTORIAN MISSION.

DOCT. and Mrs. Grant, of the Nestorian mission, arrived at Smyrna, in the *Angola*, on the 29th of June, and after three days proceeded to Constantinople in a steam-boat which now regularly plies between that place and Smyrna. They doubtless reached Constantinople in time to accompany Mr. Merrick to Tabriz in Persia.

MAHRATTA AND TAMIL MISSIONS.

THE ship *Shepherdess* was spoken on the 3d of June, lat. 29°. N. long. 30° W. Messrs. Ballantine and Webster, of the Mahratta missions, and Messrs. Perry and Lawrence, of the Tamil mission, were on board this ship. The company were recovering from sea-sickness, and were happily situated. The *Shepherdess* left Boston on the 16th of May.

SINGAPORE.

THE Committee are about enlarging the printing establishment at Singapore, and sending out another printer. They have also resolved to instruct the missionaries residing there to make immediate preparations for a missionary seminary, for the purpose of rearing native preachers and teachers in the Chinese, Siamese, Malay, and other languages; and where, also, in special cases, young men from this country may be prepared for different stations of usefulness in connection with the missionary enterprise.

Two missionaries are to be sent to Singapore, as soon as the suitable men can be obtained, with special reference to the publication of the gospel through the press in the Malay language; and another, who shall make it his special object to prepare, print, and circulate the word of God and other useful books in the *Bugis* language.

CHEROKEES.

UNDER date of September 26th, 1835, Mr. Butrick, missionary at Carmel, writes—

On the last Sabbath of August we were again permitted to assemble, with our Cherokee brethren and sisters, around the table of our divine Lord. About fifty Cherokees spent the Sabbath with us, from Saturday night till Monday morning. Two of these live fourteen miles distant from us, and all the others twenty miles and upwards. It was, indeed, a feast of fat things to welcome so many of our dear Cherokee brethren and sisters from distant places, some forty or fifty miles. On the Sabbath we had a very large congregation,

many more than could be accommodated in the meeting-house. Three were admitted to the church; two of them full Cherokees from Cabin Town, and the third the daughter of one of the elders of the church; and a number of children were baptised.

Mr. Butrick also states that at the meeting of the Union Presbytery, in East Tennessee, held on the 23d of September, Mr. Stephen Foreman and Mr. William E. Holley, were ordained to the work of the ministry. Mr. Foreman is a well educated Cherokee, of mixed descent, and has labored for a year or two as a licensed preacher under the direction of the Board, and has been an acceptable and useful preacher to his countrymen in their own language.—Mr. Holley has recently left the theological seminary at Maryville, where he has gone through with the studies preparatory to the ministry, and has recently been appointed by the Prudential Committee as missionary to the Choctaws, among whom he formerly labored as a schoolmaster.

The political affairs of the Cherokees continue in as unhappy a state as heretofore. There seems to be but little prospect that any treaty will be concluded with them at present.

SIOUX.

THE mission to the Sioux Indians was not commenced last autumn, for reasons mentioned at pp. 27 and 28. Doct. Williamson and Mr. Stevens arrived at Fort Snelling in May last, with their wives and associates; the former having ascended the Mississippi river from the mouth of the Ohio, and the latter having proceeded through lake Michigan, Green Bay, and the Fox and Ouisconsin rivers to Prairie du Chien. Fort Snelling is the highest white settlement on the Mississippi, and is situated on the west bank, near the junction of that river with the St. Peter's, and about forty miles below the Falls of St. Anthony. Upon the arrival of the mission families at the Fort, they were very hospitably received by majors Bliss and Loomis, and by the Agent for the Indians in that quarter. During their continuance there, which was about a month, they organized a christian church to which eight persons connected with the garrison, and who had been hopefully born again during the preceding winter and spring, were admitted on profession, together with six others, who had been members of other churches; and on the second Sabbath in

June, these, with the members of the mission families, amounting to twenty-two in all, sat down in the wilderness to communicate the dying love of the Savior of sinners, hundreds of miles in advance of where a similar scene had ever before been witnessed or enjoyed.

The two posts selected as stations are lake Harriet, five or six miles west of Fort Snelling and Lac qui Parle, on the St. Peter's river, about 200 miles by land and about 400 by water, west by north from the same point. Doct. Williamson and Mr. Huggens and their wives, and Miss Poage, arrived at the latter on the 9th of July, after a fatiguing journey of seventeen days, having seen no human being or quadruped, except what belonged to their company, on their way.

Mr. Renville, the gentleman engaged in the fur trade at Lac qui Parle very kindly furnished a comfortable temporary shelter for the mission family, and seems disposed to favor their object. A small school was immediately opened, attended by seven or eight children, though no suitable accommodations had been provided, nor any effort made to gather in the children generally. About seventy Indian families spend their summers within half a mile of the station, besides a number of families, embracing twenty children of mixed blood; and near lake Travers, within a day's ride, there are about 200 families. The Indians appear friendly and desirous of being instructed.

Near lake Harriet, at which Mr. and Mrs. Stevens have fixed their station, there are about 200 Indians, who seem to some degree disposed to adopt the agricultural mode of life, and have made some advances in it, by means of aid furnished by the Agent, and under the instruction of two young men, by the name of Pond, from the State of Connecticut, who, without patronage from any society, have spent the last two or three years in this humane and self-denying work. It is hoped that forty or fifty children and youth may be gathered into a school at this station.

The Sioux generally, owing to their distance from the white settlements, have been far less contaminated with intoxicating drinks than the tribes immediate on our frontiers. From Lac qui Parle, the nearest white settlement, except Fort Snelling, (which merely includes the garrison and its dependents,) is Lord Selkirk's settlement, on Red river, which flows into lake Winnepeg.

CALL FOR ADDITIONAL MISSIONARIES.

In the number for September, it will be remembered, that a call was made for sixteen missionaries, two physicians, and twenty-one schoolmasters, for the Sandwich Islands. In the letter of Mr. Thomson and in the preceding notices, it will be seen that three missionaries are urgently demanded, with the least possible delay, for the island of Cyprus: others are needed for the Mahrattas, two of the brethren connected with that mission having been compelled by impaired health to leave their work, for some years at least: others are needed for Singapore, and among them two or three to engage in the work of printing and binding books: two or three missionaries are demanded for the Bugis, occupying the island of Celebes: others are demanded immediately for the Malays, and some of the many tribes and nations speaking the Chinese language: missionaries and schoolmasters are needed for the western and northwestern tribes of American Indians.—All these are to supply openings which cannot be supplied by the eighteen or twenty missionaries now under appointment, and who are destined to strengthen other missions, or, in answer to other not less urgent calls, are to enter into other new and opening fields. Do not these numerous and affecting calls which the providence of God is bringing to us from the unevangelized portions of the world, urge candidates for the ministry, young ministers, and others to examine anew the question whether the Lord Jesus does not require their services among the heathen?

It should be anxiously asked, also, whether the churches are making any adequate effort to raise up that greatly increased number of missionaries which we may calculate with much certainty, from the openings which the providence of God is now making and is about to make among the unevangelised nations, will be demanded before young men can be selected and the ordinary preparation for the ministry can be gone through? The friends of Christ need more forecast, to look forward and form correct estimates of what the Lord will demand of them ten years hence, so that they may provide for the emergency, and be prepared then to do all which their Master will then require. If they fail to do this, they may hereafter find that the work actually pressing upon them must be delayed ten years, while they prepare the instruments which they ought, at that very hour, to be using.

ANNUAL REPORT.

It is expected that the Annual Report of the Board will be ready for distribution by the 15th of the present month.

Donations,

FROM SEPTEMBER 1ST, TO OCTOBER 10TH,
INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i> W. R. Thompson, New York city, Tr.	
Schoenectady, Sab. sch. in R. D.	
chh. for sab. sch. in Greece,	10 00
<i>Central Board of Foreign Missions,</i> James Gray, Richmond, Va. Tr.	
Virginia, Dr. Snyder,	10 00
<i>Southern Board of Foreign Missions,</i> James Adger, Charleston, S. C. Tr.	
\$1,000 ackn. in Oct. p. 391, were for the support of Rev. J. L. Wilson at Cape Palmas, and Rev. J. L. Merriock in Persia.	
<i>Auburn and vic. N. Y., H. Ivison, Jr. Agent,</i> Auburn, 1st chh. 194; 2d chh. 50,25; Miss F. J.; av. of jewel- ry, 16,50;	191 75
Aurora, Mon. con. 15; benev. asso.	
9,75; coll. 9,25;	34 00
Berkshire,	18 50
Byron,	19 00
Candor, Presb. chh.	7 12
Cayuga, Fem. miss. so.	18 00
Columbus, Cong. chh.	90 00
Cortland, Presb. chh.	40 60
Genoa, 1st chh. to constitute Rev. SETH SMITH an Honorary Member of the Board,	55 34
Homer, 2,37; presb. chh. 162,57;	164 94
Jordan, 1st chh.	68 15
Lisle,	13 00
Lisle Centre,	19 60
Ludlowville,	75 78
Masonville, Mon. con. 13; coll.	
31,64;	44 62
Mc Grawville,	5 79
Newark Valley,	38 00
Ovid,	50 00
Otisco, Cong. chh.	12 23
Prattsburg,	35 00
Preble, Presb. chh.	15 00
Sdmmer Hill, Cong. 20; Mrs. Johnson, for China, 5;	25 00
Tully Corners,	8 00
Union, Cong. chh.	5 67
	971 29
Ded. uncurrent note,	5 00—966 99
<i>Barnstable co., Ms. Aux. So. Rev. N. Cogswell, Tr.</i>	
Chatham, Gent. and la.	50 00
East Falmouth, Gent. and la. in	
Rev. Mr. Davis's so.	17 60
Falmouth, Gent. and la. in Rev.	
Mr. Bent's so.	116 16
Harwich, Gent. and la.	4 00
Orleans, Gent. and la.	55 15
Sandwich, Gent. and la.	129 15
South Dennis, Gent. and la.	13 41
South Wellfleet, Gent. and la.	8 00
Truro, Gent. 12,50; la. 12;	24 50
Wellfleet, Gent. and la.	20 00
West Barnstable, Gent. and la.	
20; a friend, 50c.	20 50
	451 47
Ded. am't paid to Mrs. Munson,	108 00—351 47
<i>Cheshire co. N. H., Aux. So. S. A. Gerould, Tr.</i>	
Keene, Mon. con.	21 20
Marlboro', Mon. con.	9 22

Nelson, Juv. asso.	9 27
Rindge, Mon. con.	33 00
Roxbury, C. box,	8 39
Sullivan, Mon. con.	7 20
Swansey, La.	7 50
Troy, Mon. con. 19,98; Rev. E. Rich, 10; a friend, 1;	30 28
Walpole, Mon. con. in Rev. Mr. Beckwith's so. 44,91; gent. and la. 17,40;	62 31
	188 37
Ded. expenses paid by aux. so.	1 25—187 12
<i>Essex co. North, Ms. Aux. So. J. Caldwell, Tr.</i>	
Amesbury and Salisbury, Mon. con. 50; Miss E. A. Pike, 20;	70 00
<i>Essex co. N. J. Aux. So. T. Frelinghuysen, Tr.</i>	
Bloomfield, Presb. chh. and cong.	
97,95; mon. con. 46,60;	144 55
Elizabethtown, Fem. miss. so.	20 00
in 1st and 2d chhs.	35 37
Newark, 3d presb. chh. Mon. con.	21 37—211 29
Orange, 1st chh. For. miss. so.	
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
Bakersfield, Cong. chh.	5 00
Berkshire, A friend,	25
Enosburgh, Gent. 10,04; la. 10,12;	20 16
Fairfax, A friend,	2 50
Montgomery, Cong. chh.	7 75
St. Albans, Cong. chh. and so.	88 77
Swanton, Benev. so. 17; cong. chhs. mon. con. 9,72;	26 79—151 15
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Catskill, Mrs. DEBORAH SHAW- wood, which constitutes her an Honorary Member of the Board, 100; A. Brace, 75;	175
Durham, Mon. con. in 1st presb. chh.	16 00—191 00
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Avon East, Gent. 29,62; la. 30,72; mon. con. 12,31;	72 65
Berlin, Worthington so. Gent. 15,13; mon. con. 16,27;	31 40
Bristol, La.	89 00
Burlington, Gent. 19,08; la. 18; av. of beads, 4,50;	41 58
Canton, Gent. (of which to con- stitute Rev. LEMUEL FOSTER of Bloomington, Ill. an Hon- orary Member of the Board, 50);	
54,54; la. 42;	96 54
East Hartford, Gent. 9; la. 78,75;	87 75
East Windsor, 1st so. La.	24 86
Enfield, Gent.	47 07
Farmington, Gent. 136,31; la. (of which to constitute SIMON HART an Honorary Member of the Board, 100); 156,66; young la. so. for miss. at La Pointe, 50;	312 97
Hartford, B. Hudson, to consti- tute CHARLES HUDSON an Hon- orary Member of the Board, 100; N. so. mon. con. 25,07; la. 89,44; 1st so. la. 322,10; mon. con. 27,90; S. so. la. 59,25; W. so. gent. 25,31; la. 24,31;	673 38
Hartland West, Gent. 6,50; la. 7;	15 50
Manchester, Gent. 190,13; la. 70,73;	260 86
Marlboro', Gent. 8,30; la. 12,38; mon. con. 5,30;	25 98
Suffield, 1st so. Gent. 17,50; la. 26,20; mon. con. 10;	53 70
Windsor, La.	30 07
	1,863 31
Ded. expenses paid by aux. so.	1 03—1,862 28
<i>Merrimack co. N. H. Aux. So. S. Evans, Tr.</i>	
Canterbury, Gent. 7,68; la. 15,87;	23 75
Concord, W. par. 2d cong. so.	35 45
Henniker, La. Ceylon so. 3d pay. for Nancy B. Scales in Ceylon,	12 00—71 29
<i>Monroe co. N. Y. Aux. So. E. Ely, Tr.</i>	
R. C. and L. A. W.	1 00
Attica, Presb. chh.	7 78
Bergen, 1st. cong. chh.	46 00
Churchville, N. Savage,	4 60

East Bethany, 1st presb. chh.	19 11
Haight Center, Presb. chh.	6 00
Knowlesville, Rev. D. Page,	8 63
Livonia, ALFRED BACHMAN,	
which constitutes him an Hon-	
orary Member of the Board,	100 00
Peasfield, Presb. chh.	19 52
Riga, Henry Brewster,	50 00
Rochester, 1st presb. chh. 37,50;	
3d do. 44,50; Brick chh. 50,60;	
sub. sch. 3d pay, for John H.	
Thompson in Ceylon, 20;	152 60
Sweden, Presb. chh. 12; fem.	
benev. so. 14;	26 00
Upper Canaan, A reader of the	
Herald,	1 60—435 18
New Haven city, Ct. Aux. So. C. J. Salter, Tr.	
Mon. con. in Yale Coll. 41,53; do.	
in 1st and United cong. so's,	
40,57; do. in 3d cong. so. 4,62;	
av. of trinkets, 2,50; Mrs. Mills,	
for Eliza Mills in Ceylon, 20;	
J. Anketell, for Augusta Anke-	
tell in Ceylon, 20;	129 52
New York city and Brooklyn, Aux. So.	
W. W. Chester, Tr.	642 89
Oneida co. N. Y., Aux. So. A. Thomas, Tr.	
Augusta, Mon. con. in 1st cong.	
chh. 37; S. Morse, 8,50;	45 50
Clinton, E. Judd,	12 00
Gilbertsville, Fem. benev. so. of	
presb. chh.	12 50
Hartwick Seminary, Sunday sch.	
miss. so. and int.	15 00
Houseville, Mon. con.	8 00
Leyden,	7 50
Maltaville,	10 38
Marshall, Chh. 20; E. Page, 10;	
cong. chh. 13,76;	43 76
New Hartford, Mrs. C. Risley,	4 00
North Adams, Fem. benev. so.	5 00
Oneida co. A family, 15th ann.	
contrib.	25 00
Oriskany Falls,	25 00
Plymouth, A bereaved mother,	3 01
Scroepie, Miss M. Seymour,	1 00
Sherburne, Fem. char. so.	47 00
Tuscarora, Visitors of sab. sch.	
8,95; mon. con. 6,05;	15 00
Utica, Coll. in 1st presb. so.	192 43
Vernon Centre, Mon. con.	16 00
Warren, Mon. con.	6 16
Waterville, Presb. chh. to consti-	
tute Rev. CALVIN BUSHNELL of	
New Hartford, an Honorary	
Member of the Board,	50 00
Winfield, Cong. chh.	35 85—580 09
Valley of the Mississippi, Aux. So. W. T.	
Truman, Cincinnati, O. Tr.	
Western Reserve Aux. so.	
Ashtabula co. Austinvile, 28;	
Geauga co. Painsville, 37,56;	
Trumbull co. Boardman, Mon.	
con. 6; Mesopotamia, Mon.	
con. 6,16; sub. 19,50; Youngs-	
town, Gent. 15,50; la. 15;	
mon. con. 62,02; Medina co.	
Richfield, J. Newton, 20;	
Lorain co. Elyria, M. box	
of Rev. J. M. 75c. Portage co.	
9,75; Atwater, 43,72; Free-	
dom, 15; Randolph, Men. con.	
3,37; Rootstown, 17; Twins-	
burg, Fem. miss. so. 81c.	
Stark co. Canton, F. A. 8,5;	
W. H. C. 5; indiv. 41,35;	
Cuyahoga co. Cleveland,	
Fem. sew. so. 35;	376 49
Michigan Aux. So. E. Bingham, Tr.	
Detroit, Mon. con. for N. M.	
Wells and Joshua Moore, at	
Mackinaw, 24; Romeo, 12;	
Romeo and Armada, 5; Royal	
Oak, Mon. con. 4,04; White	
Pigeon, 12; Ypsilanti, 25;	89 04—456 53
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Hartford, Gent. 20; la. 35,76;	55 76
Royalton, Gent.	12 10

Springfield, La.	17 00
Woodstock, C. Marsh,	3 00—57 86
Western Asso. Ma. Aux. So. Rev. S. Sewall, Tr.	
Burlington, Contrib.	3 35
South Reading, Asso.	31 60
Stonham, La.	23 82
Wilmington, La.	31 26—90 75
York co. Me. Aux. So. C. W. Williams, Tr.	
Kennebunk, 2d par. La.	50 00
Total from the above sources,	6,565 62

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y., S. Van Rensselaer, to con-	
stitute ALEXANDER VAN RENSSELAER an	
Honorary Member of the Board, 100; 4th	
presb. chh. 50; a fam. of 1st do. 1,50;	151 50
Angelica, N. Y. Chh. and so.	20 00
Apulia, N. Y. Mon. con. in 1st cong. chh.	
10,93; young la. benev. so. 1,44;	12 37
Arkport, N. Y. Mrs. E. Huribut,	5 00
Athens, Pa. Mon. con.	19 50
Baltimore, Md. Rev. Dr. Nevins, given a few	
days before his death, (of which to consti-	
tute WILLIAM RUSSELL NEVINS an Honora-	
ry Member of the Board, 100;) 150; coll.	
in 1st presb. chh. 428; mon. con. in 5th	
do. 8;	586 00
Barrington, R. I. La. benev. asso.	13 00
Bath, N. H., I. Goodall,	12 00
Boston, Ms. Mater. asso. of Union chh. for	
Lenia Green in Ceylon,	20 00
Brookville, Me. Fem. mite so. for bea. chil.	4 00
Cambridgeport, Ms. Young la. Ojibwa miss. so.	29 93
Camden, Me. La. asso.	19 28
Canaan Four Corners, N. Y.	15 00
Canterbury, N. Y. Presb. chh.	7 00
Cazenovia, N. Y. Presb. chh. 100; free	
chh. 22;	128 00
Centerville, N. Y. Mon. con.	2 00
Chapel Hill, N. C. Mon. con. 21,94; Mrs. J.	
Phillips, 3d pay. for a boy in Ceylon, 15;	36 94
Chester, Vt. Cong. chh.	20 00
Cintonville, N. Y. Presb. chh.	12 00
Colebrook and Columbia, N. H. Mon. con.	
11; av. of ring, 21c.	11 21
Columbia, Pa. M. E. Ely, for miss. to China,	10 00
Connecticut, An indiv. 16; grand children of	
D. L. Dodge, for David L. Dodge in Cey-	
lon, 10;	26 00
Dorchester, Ms. Museum of F. P. and M. E.	
M. for hea. chil.	75
East Pharsalia, N. Y., L. Carruth,	3 50
East Brewer, Ms. Mon. con.	26 00
Edinburgh, Scotland, J. Dunlop,	25 00
Ellington, Ct. Mrs. M. Hall, for fem. sch. in	
Bombay,	5 00
Framingham, Ms. Juv. benev. so. for Indian	
chil. at the west,	15 00
Fryeburg, Me. HENRY C. BUSWELL, which	
constitutes him an Honorary Member of	
the Board,	100 00
Galena, Ill. Mon. con. in presb. chh. 62,67;	
a lady, for China, 10; ded. am't ackn. in	
Sept. 72,61;	6
Greenland, N. H. Fem. miss. so.	23 00
Groton, Ms. Fem. juv. asso. for miss. to	
China,	13 69
Hadley Upper Mills, Ms. C. Thayer, for	
books for China,	5 00
Hamp. Chris. Depos. Ms. Profits of Miss.	
Her. agency, for 1833 and 1834, viz. Ash-	
field, E. P. 5,04; Rev. M. G. 3,33; Buck-	
land, Z. H. 1,08; Rev. Mr. C. 83c. Charle-	
mont, Rev. W. T. 7,75; Chesterfield, M.	
B. 3,69; Conway, J. W. 1,55; East Hamp-	
ton, S. W. 75c. Goshen, R. D. 3,87;	
Granby West, H. W. G. 3,11; Hadley, N.	
C. 14,74; Hatfield, G. P. 10,93; Hawley,	
J. L. 3,10; Northampton, D. S. W. 23,77;	
Norwich, N. S. 1,72; South Deerfield, A.	
W. 4,65; South Hadley, L. B. 63c. South-	
ampton, E. E. 7,75; West Hampton, Rev.	
E. H. 8,54; Whately, L. B. Jr. 6,92; Wil-	
liamsburgh, Rev. H. L. 8,54; Worthing-	
ton, Rev. E. A. 63c.	122 68

<i>Harrisburg, Pa.</i> Presb. chh. av. of jewelry,	3 00
<i>Jackson, Mo.</i> Mon. con.	13 67
<i>Jamaica, N. Y.</i> Mon. con. in presb. chh.	15 49
<i>Keene, N. H.</i> Heshbon so. for <i>Elizabeth Whitney Barston</i> at Harmony,	30 00
<i>Lancaster, Pa.</i> La. of presb. chh. for support of Rev. B. Schneider, 35; chil. for Rev. Mr. King, Athens, 1.05;	36 03
<i>Lansville, Pa.</i> Presb. chh.	6 00
<i>Livingstonville, N. Y.</i> Presb. so.	8 00
<i>Lowndesboro', (vic. of) Ala.</i> Mount Harmony chh.	70 00
<i>Lunenburg, Vt.</i> A. Clark,	8 37
<i>Methuen, Ms.</i> Gent. and la. asso.	50 00
<i>Middlesex co. Ms.</i> A friend,	20 00
<i>Milford, Pa.</i> Mon. con.	2 00
<i>Montreal, L. C.</i> Mon. con. in Amer. presb. so.	50 00
<i>Montrose, Pa.</i> Presb. chh.	25 00
<i>Mount Carmel, Cumberland presb. cong.</i>	5 00
<i>Mount Desert, Me.</i> A friend,	1 00
<i>Newark College, Del.</i> Miss. so. for <i>Luke C. Graves</i> and <i>William D. Sherrard</i> in Ceylon,	25 50
<i>New Haven, Ct.</i> A few young ladies in Mrs. Tucker's sch. for miss. to China,	17 00
<i>New York city, S. F.</i> Fenn,	3 00
<i>North Bridgeton, Me.</i> Fem. for. miss. so.	6 00
<i>Oono, Mo.</i> Mon. con. 45; la. asso. in 1st cong. so. 30;	75 00
<i>Philadelphia, Pa.</i> A mem. of 1st presb. chh. for Rev. Mr. Eckard, 50; youth's miss. so. in 11th presb. chh. for support of a native travelling preacher among the Cherokees, 20; a female, for China miss. 5;	75 00
<i>Pompey, N. Y.</i> (Of which to constitute Rev. JOHN GRIDLEY an Honorary Member of the Board, 50;)	105 56
<i>Portage, N. Y.</i> Indiv. of 1st presb. chh.	20 00
<i>Poughkeepsie, N. Y.</i> Mon. con. in 1st presb. chh.	35 00
<i>Prince Edward, Va.</i> Coll. in sab. sch.	4 50
<i>Princeton, Ms.</i> Indiv. of chh. to constitute Rev. ALONZO PHILLIPS an Honorary Member of the Board, 50; mon. con. 10;	60 00
<i>Princeton, N. J.</i> Miss. so. in theol. sem. for Rev. Mr. Thomson in Syria, 29; fem. miss. so. for two schools in Ceylon, 60;	89 00
<i>Providence, R. I.</i> Benef. fem. for. miss. so. (of which fr. Mrs. A. B. Arnold, 2d pay. for <i>Lucy Arnold</i> in Ceylon, 20; class No. 2 in sab. sch. 2; coll. by E. C. 15.85;)	92 64
<i>Rehoboth, Ms.</i> Fem. miss. so.	18 00
<i>Randolph, Vt.</i> A fem. friend, for west. miss.	18 00
<i>Reading, Ms.</i> R. Carlton,	10 00
<i>Rochester, N. Y.</i> , A friend,	1 00
<i>Rowe, Ms.</i> A friend, for Ceylon miss.	1 00
<i>Rushville, N. Y.</i> Chh.	100 00
<i>Sandgate, Vt.</i> Mon. con.	2 50
<i>Sandwich Islands, Miss M. C. Ogden, for Sandw. Isl. miss.</i>	123 00
<i>Savannah, Ga.</i> Juv. so. of sab. sch. in Indep. presb. chh.	25 58
<i>Schaghticoke, N. Y.</i> Av. of jewelry,	2 00
<i>Shippensburg, Pa.</i> J. McClay,	10 00
<i>Silver Lake, Pa.</i>	7 40
<i>Southbridge, Ms.</i> Miss H. Moore, for wes. miss.	3 00
<i>St. Andrews, L. C.</i> Mrs. M. Young, for the Jews, 5; mon. con. (of which to constitute Rev. ARCHIBALD HENDERSON an Honorary Member of the Board, 50;)	97 50
<i>Stuyvesant, N. Y.</i> , R. Gosman,	200 00
<i>Trumansburg, N. Y.</i> Presb. chh.	70 00
<i>Waterford, N. Y.</i> Mon. con. in presb. chh.	40 00
<i>Wendell, Ms.</i> JOSHUA GREEN, which constitutes him an Honorary Member of the Board,	100 00
<i>West Roxbury, Ms.</i> Spring-st. mon. con.	51 10
<i>West Rutland, Vt.</i> Mrs. W. Chatterton,	1 00
<i>Wilmington Presbytery, Del.</i> Newark mon. con. for Mr. Lawrence, Ceylon.	19 65
<i>Winchester, West Ten.</i> Mon. con.	15 00
<i>Woodstock, Vt.</i> C. Dana,	5 00
<i>Wrentham, Ms.</i> Mon. con. in N. par.	3 50

Amount of donations acknowledged in the preceding lists, \$9,986 79. Total of donations and legacies from August 1st, to October 10th, \$19,405 22.

DONATIONS IN CLOTHING, &c.

<i>Asworth, N. H.</i> , A box, fr. fem. miss. so.	44 00
<i>Amherst, Ms.</i> A bundle, fr. chil. in infant sch. for Mr. Perkins, Persia.	
<i>Andover, Ms.</i> A box, for Mr. Boutwell, Leech Lake; a box, for A. Abbott, Bombay.	
<i>Castleton, Vt.</i> Clothing, etc. fr. la. so. 36.18; boots and shoes, fr. E. Merrill, 13;	49 18
<i>Charleston, S. C.</i> , A box, for R. W. Bailey, Ceylon.	
<i>Chester, Vt.</i> A box, for Mrs. L. Butler, Brainerd.	
<i>Cooperstown, N. Y.</i> , A box, fr. fem. miss. so. in presb. chh.; a box, fr. la. so. \$40.	
<i>Irasburg, Vt.</i> A box, fr. la. miss. so.	
<i>Marinsburg, N. Y.</i> , A box.	
<i>Mercedith Village, N. H.</i> , A box, fr. fem. so. for Mackinaw,	24 00
<i>Middlefield Centre, N. Y.</i> , A box, fr. la. miss. and benev. so. for Stockbridge miss.	
<i>New Haven, Ct.</i> A box, fr. H. E. Hodges, for Mr. Parker, Sandw. Isl.	
<i>New York city, Two boxes and a keg, fr. W. W. Chester, for Rev. J. King, Athens; a bundle, fr. a friend; a bundle, for Smyrna; a bundle, fr. a friend.</i>	
<i>Peeble, N. Y.</i> , A box.	
<i>Peterboro' and vic. N. Y.</i> , A box, fr. ladies, for Mr. Stevens, of Sioux miss.	56 00
<i>Rindge, N. H.</i> , A box, fr. la. char. so.	25 74
<i>St. Johnsbury East, Vt.</i> A bundle, fr. la. so.	
<i>Twinsburg, O.</i> , A box, fr. fem. miss. so. for Mackinaw,	38 50
<i>Upper Beverly, Ms.</i> A bedquilt, fr. little girls.	
<i>Verona, N. Y.</i> , A box, fr. young people's so. of 1st cong. chh. for Choc. miss.	56 00
<i>Ward, Ms.</i> A box, fr. fem. read. so.	28 00
<i>Westford, Ms.</i> A box, fr. misses juv. so. of Rev. Mr. Luce's so. for Mr. Spaulding, Ceylon,	40 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Folled cloth, and domestic cottons of all kinds.

James Adger, Charleston, S. C., Treasurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Juv. miss. so. 134.22; fem. miss. so. of 2d presb. chh. to constitute Mrs. THOMAS SMITH an Honorary Member of the Board, 100; mon. con. in do. 32.02; do. in circular chh. 45.50; do. in 3d presb. chh. 19.25; asso. in do. 268; ladies of do. 50; an indiv. for cir. of the scrip. in Persia, 10; Rev. Z. Rogers, which constitutes him an Honorary Member of the Board, 50; ladies, to constitute Rev. A. GRICHIST an Honorary Member of the Board, 50; P. F. Eve, 5; a servant girl, 1; Fairview chh. for Ahmednuggur, 35; James Island, Mon. con. 12.50; Cheraw. A mem. of presb. chh. 5; Walterboro', A friend, 11; Columbia, La. to constitute A. W. LELAND, D. D. and Rev. GEORGE HOWE Honorary Members of the Board, 100; a friend, 5; Stony Creek, Cong. 35; Columbus, Ga. Presb. chh. 10; Beach Island, Ladies and children, 50; \$1,075 49

MISSIONARY HERALD.

VOL. XXXI.

DECEMBER, 1835.

No. 12.

American Board of Commissioners for Foreign Missions.

South Africa.

EXTRACTS FROM THE JOURNAL OF
MR. CHAMPION.

[Continued from p. 417.]

It will be recollected that the extracts from the journal of Mr. Champion inserted in the last number, left him prosecuting a tour among some of the villages and missionary stations a few days' ride back of Cape Town. Additional extracts from his journal while on this tour will now be given.

Tulbagh—Missions in the Vicinity.

March 17, 1825. Tulbagh has two villages. The one in which I write this is situated in an amphitheatre of mountains. The principal street is not far from a stream. On one side of the street are the thatched houses, and on the other gardens (in which are grapes, figs, pears, tomatoes, etc.,) descending gradually to the river. The Rev. Mr. Zahn, of the Rhenish Missionary Society, has his station here. He has a small chapel which he uses for a school-room. He has a delightful infant school of thirty or forty lively children, of every cast of complexion; also an evening school.

18. The Hottentots away from the mission stations are very degraded. To-day I have seen a native hut. It is thatched with flags, in the shape of a roof of a house, with little or no furniture, beds of a single sheep-skin, etc., and covered with dirt, from which bushes are growing. The kitchen was not far off in which were two pitiable objects, one of them a Bushman woman, the cook for the Hottentot family. She was very small in size, though she bore all the marks of age. The Hottentot is known

by his sallow complexion, resembling the color of a fallen leaf of autumn. The hair is in knots upon the head. The cheek-bones are quite prominent; the forehead is broad; and the face tapers from the cheek-bones downward. Around the hut was the flock of goats, the horse, the fold, the threshing-floor, and oven.

19. Returning we were at the Paarl on the occasion of choosing a precentor in the Dutch church. This, like that of the predihaut (or preacher), is a salaried office, and is for life. The salary makes it quite an object of ambition. The precentor reads the Bible in the absence of the minister, and leads in singing. There were seven or eight candidates. Each was called to read and sing in presence of the people, and the best on those points, in the opinion of the pastor and his elders, will be chosen.

The Paarl has been a missionary station ever since the arrival of Mr. Campbell, in 1812. He found quite a number of pious people here, who were doing something for the slaves, and proposed to send a missionary of the London Society to them. This was done, but he was placed under a board of Dutch directors. At first the missionary was supported by the people here, but now that the slaves have gained their freedom through the missionaries, as the slave owners believe, the missionary receives but about a quarter of his support from the villages. He is also harassed by his board of directors. It is a singular fact that no where will the Dutch allow their slaves to be preached to, unless they have had a previous service themselves. Why is this? Because they have heretofore regarded the slaves as an inferior class of beings, and religious instruction as a means of raising them to a level with

themselves. Hence there is great opposition to their being baptised, or allowed the rights of a christian burial. To call a slave a Christian, is in their eyes synonymous with making him a white man; for the term has that meaning in this country. The missionary has another hindrance. The slaves are so constantly occupied that the missionary cannot visit them. To notice them in this way would be horrible in the eyes of their masters. Notwithstanding these difficulties, still the concerns of Mr. Elliot's station are in a flourishing condition. He has three schools, in which are about 300 scholars. It is very interesting to see in them pupils of every age; an old woman with spectacles in a class of eight or ten who might seem to be her children, reading easy lessons; a man of forty or fifty, perhaps, in a class reading words of two letters. Now that a prospect of freedom is held out, many are anxious to learn. The slaves seem to be very grateful for the efforts made in their behalf. We sat down one Sabbath with the little church of twenty or thirty at the table of the Lord. It was truly sweet, in these ends of the earth, to commune for the first time, with those gathered out from among the heathen. Mr. E. has four or five preaching places in the vicinity, one fifteen miles distant, besides his chapel in the village. He is literally abundant in labors; and though opposed and persecuted, his work is not in vain in the Lord. When we left the Paarl we had several tokens of regard from the poor slaves, and many a hearty wish of success.

Genadendal—Moravian Mission.

April 9. We were now to cross the range of mountains before alluded to, on our way to Genadendal. From the valley we could see the road stretching obliquely along the mountain's side for as much as two miles. We were one hour and a quarter in ascending. In many places had a wagon met us, we should have been in a sad predicament. Cases have been known where unruly bullocks have thrown themselves and all belonging to them down the steep. At last we reached the top, with much beating and hallooing, and resting on the part of our drivers. The sun had gone down and the stars were coming forth. Here began the sublime. But it is in vain for me to attempt to apply words to it. We commenced descending. The road wound up among the hills, where the rocks presented themselves in every

fantastic shape, and then down by the side of frightful ravines, where 400 or 500 feet below us was a murmuring streamlet seeming like silver, as the light from above shone upon it. Having reached the foot we put up for the night at the toll-house.

10. This morning after starting we met seventeen ox wagons, each having eight or ten yoke of oxen. From a high ground we descried the sea, twenty miles distant, foaming upon the shore. Saw many of the animal creation. At about four, P. M., we had ascended some high land, and what should burst upon our view but Genadendal in the vale below, with its pretty church, and cottages stretching along both sides of its stream of water, and its green gardens interspersed in every direction;—Genadendal rendered what it is by Hottentots, described by some writers to be but the connecting link between man and brute.

On entering the village, Mr. Halbeck, the superintendent, soon appeared and received us very cordially, showing us at once to the house provided for the reception of strangers. This we entered and blessed God for having preserved us from the dangers of the rivers and mountains, and brought us in safety to this vale of grace, (Genade, grace—dal, valley,) the spot where Schmit labored and prayed, the first missionary sent by protestants to the aborigines of Africa.

We found we could not expect to see the place under so good advantages as at some other seasons. The fine fruits had just appeared, and 120 of the nerve of the population were engaged in the war in Caffreland.—One of the first things of which Mr. Halbeck spoke, was his infant school. We were very much pleased with his mode of managing it. It contained 114 pupils. All were regular. Parents and children are all very much attached to it. He stated that sometimes the mothers would come to bring an excuse for a sick child, and the child would leave home instantly, and by another street reach the school-room before its mother, and take its place among the scholars. The parents would often bring their children in their arms, if they could not come. He has accustomed the little things to think for themselves. Once he put the question, What is there in the world that God did not make? One instantly answered, "sin."

Schmit's pear-tree was one of the first objects which we desired to see. I felt a peculiar sensation of awe coming over me as I stood under what was once a wide-spreading tree. I thought of

Schmit's school and congregation that once was collected under its shade; of the prayers of that holy man on this very ground of his trials; of his detention in Europe when he would have returned; his death in his closet while pleading for the Hottentots at the appointed hour; and now all that then existed had vanished, save the pear-tree and two testaments found in the possession of two Hottentots when the mission was re-established in 1792. But Schmit's prayers and labors had not been in vain. See this village of 1,400 inhabitants, and this church of five or six hundred members, in answer to his prayers! Lord, may I never be faithless, but go forth bearing the seed, assured that at last the sheaves will be gathered in. The pear-tree cannot live long. However it is yet fruitful, having borne the last season twenty-four bushels of fine large fruit. The 14th of February, 1836, will complete one hundred years since the first establishment of this station. This evening I attended the exercise in the church, where there is one each evening in the week. The harmonious voices of the Hottentots combined with the solemn tones of the organ, as they resounded through the spacious building, were truly delightful. As I looked upon my yellow-faced brethren and sisters, and recollected that were it not for Genadendal they would be dispersed over the country the victims of intemperance, and subject to the most cruel oppression, I could not but bless God for putting it in the hearts of his people to send missionaries to the heathen.

11. The Moravians are early risers. Six is the hour for rising at this season, when all the missionaries and their wives assemble in their commons for a cup of coffee, and to learn the verse of Scripture for the day. This is the mode practised at all their stations. They all eat at the same table, though they live in separate houses. At present there are here six missionaries and assistant missionaries, with their wives, and an aged matron, sister Korkammer, now seventy-eight years old, who had been in Labrador and the West Indies, and came out hither soon after the establishment of the mission to superintend domestic affairs. Much love seemed to prevail among them all, as they sat down to partake of their frugal meals. After the cup of coffee there is often some meeting in the chapel. The missionaries unite in their family devotions; in an hour breakfast is ready; then the concerns of the station go on till noon. After dinner one half

hour is allowed for sleep. Then a cup of coffee is taken, and the work goes on. Supper at six, and soon after an hour's service in chapel, after which all is perfectly still at Genadendal. The brethren say grace by singing a hymn.

This morning Mr. H. called the men together, as he had received an order, not officially, from a magistrate, requiring fifty more men for the war. He complained of it as oppressive, since the farmers in the vicinity who were dependent on them as laborers would rise up as a man against the measure, and their services were needed also at home. Howbeit, he laid the letter before the people, and asked for an answer. It was affecting to see the women with the children standing behind their husbands and fathers that they expected would be called away to fight, perhaps to fall, some with tears in their eyes. The men at last said in great simplicity, that they would answer the letter by sending the men.

The supply of water, a desideratum for the want of which mission stations in Africa have suffered extremely, is abundant. There are three fountains in the vicinity. Far up in the Kloof of Baboons, the principal stream has been turned from its channel, and directed along the mountain's side for the distance of a mile. It first is led out to irrigate the mission premises, and then flows over the gardens of the Hottentots in the valley below. The stream is sufficient to turn the wheel of a grist-mill, which is superintended by one of the brethren, and to which the farmers around come for their meal. There is also a tannery conducted by a Hottentot, on which the country around depend for leather for trowsers and for other purposes. There is a smithy superintended by one of the brethren, from which we saw some kinds of cutlery very neatly finished. There is also a carpenter's shop; one of the brethren is a watch-maker;—in short, a missionary in this country must be accustomed to all kinds of work. Several of the Hottentots are masons and blacksmiths, and have amassed by their labors a little fortune.

In short, Genadendal has the means of subsistence so much now within itself, that for several years it has been no expense to the society at home. Still we cannot but think, while we look over the whole of Genadendal, and rejoice heartily at what has been done, that perhaps a different principle from the one here acted on would present the village in a far more lovely aspect. The glory of the

place is now the mission houses and premises. The Hottentots are used as servants of the mission. The Hottentot may have his thatched cottage, his garden, and his pig, and that is all; he is not led to think that he can be any thing, or accomplish any thing. There are exceptions, but the principle leads to this, and hence the Hottentot rises not in the scale of existence, and the mission seems to be raising itself into notice, rather than holding forth motives to the people to exert themselves.

The garden of the brethren is in the vicinity of the church. A path, hedged with roses in full bloom, stretches from one end to the other. Schmit's pear-tree is in the middle of this path. We here regaled ourselves with some ripe strawberries, a luxury which they enjoy for several months in the year. They have a great variety of delicious fruits, grapes, figs, oranges, lemons, excellent apples, etc. The path continued leads into the grave-yard, through a gate, on whose arches are inscribed, on one side, "*Sown in weakness*;" and on the other, "*Raised in power*."

But three or four of the members of the mission were lying there. There are no stones. Each grave is numbered, and the number and name are preserved in the church register. On the next week, on the morning of the Sabbath, at sunrise, it being easter, they expect to have their usual service in the church-yard commemorative of Christ's resurrection. The supper is celebrated on that day, when all the communicants sit down dressed in white. In the Dutch churches they are dressed in black. Our path led us on along the mountain's side, winding its way through a very refreshing shade, for at least half a mile. Here an interesting process is going on under the hand of Mr. Halbeck—a whole forest of oaks, firs, silver-trees, etc., rising up where they have never been. Wood is very scarce in this country. When Mr. H. first attempted to transplant these trees to the sides of this sandy hill, he was ridiculed beyond measure, but now the people marvel. Beyond the forest were the fine vineyards of the brethren.

12. The text to-day was, "It is finished." The exercises this week (passion week) have an allusion to the sufferings of Christ, and by the Hottentots are regarded with an unusual interest. They often travel during a Saturday afternoon to reach Genadendal for worship on the Sabbath. There have been of late in the region of Genadendal revivals of religion, not unlike those witnessed in

America. Several violent opposers have been converted, and the family altar erected in many houses that once were haunts of iniquity. The last awakening, which has not yet subsided, began with a Hottentot, who was aroused to a sense of eternal things by the bite of a lizard.

13. This morning we rode down through the village on our return. Quince hedges lined our path on either side. The footpaths intersected it now and then. I should judge the village to be at least a mile in length. "Good morning," said every one that we saw. We bade farewell to Genadendal, but we shall ever think of its shady walks, its green gardens, its fountains of water, its cottages adorned with vines, but especially of its humble missionaries, and its church singing in sweet and solemn note the songs of Zion.

Miscellaneous Notices.

25. Returning to the Cape, we were happy to greet a brother missionary from the Bassouts, 150 miles from Dingaan. The people of the latter chief he has seen, and has a high opinion of them and their chief. He is very desirous that we proceed immediately forward. He has been two years among the Bassouts. The missionaries at first settled by a stream of water, with not a soul in their immediate vicinity. Already four or five hundred have gathered around them. At first they were much troubled with their ungodly interpreter. Now, however, they speak a little in the language. The language is the Betjouana.

Scarcely a day passes but intemperance in some of its distressing forms is present to our view. Scenes have occurred before our door, during our short residence here, that might well give us the prophet's emotions, "O! that my head were waters," etc. Jer. ix, 1. For a penny or two a day a man may purchase all this misery for himself and family, and all this grief to those who witness it. And yet this state of things excites to no effort. A temperance society there is in name, but no temperance efforts.

28. I was walking in the streets to-night, and hearing a confused noise of singing, beating of drums, etc., I directed my steps to a one story house whence it proceeded. It was a ceremony of some Mohammedans. I saw through the window twelve or fifteen men seated around a small room, drumming and singing in a state of great excitement, while one of the number half naked was performing a

variety of eccentric movements, throwing himself into every possible position, and at the same time catching a chain which he threw into the air. At times the noise would wax louder and louder, and the dancer (or priest) would become so furious in his gestures and features that I could easily imagine him a demon incarnate. This religion of the false prophet is, in the opinion of all, increasing in the number of its votaries in Cape Town. They are kind to the slaves, promise them a christian burial, and in this way win them over to put on the red handkerchief and conical head-dress, the badges of Mohammed. There is a missionary here appointed and supported by a society in town with direct reference to these people, but he finds access to them very difficult. The priests, and they are numerous, have immense power. Notwithstanding, there are from time to time conversions among them.

May 4. To-day Doct. A. left in a vessel for Algoa Bay and Graham's town. It was thought that inquiries there respecting points that relate to our mission, would greatly facilitate us in regard to our object. He will see several of the Caffre missionaries, and hopes to obtain an interpreter. Dr. P. has kindly relinquished John Tatzoe, a Caffre chief and assistant missionary of the London Missionary Society, if he will consent to go with us.

5. I have seen to-day a beautiful village, eight miles from Cape Town, behind Table Mount. The greater part of our way was under an arbor of trees. Whole forests of the silver-tree we noticed on the sides of the mountain. We passed through Rondebush, another neat village hid among the trees. You see but glimpses of the houses, as you pass now and then the paths leading to them. Very many are country seats. Others are residences of gentlemen from India. There is a Methodist chapel, which is quite well attended. It is an out-station to that in Cape Town—Rev. Messrs. Shaw and Giddy missionaries.—Returned and conversed on spiritual themes with a brother in Christ. I believe there are some who long for the salvation of God in this place.

10. Went with the missionary to the battery, where the convicts are kept. These are prisoners convicted of petty crimes, and sentenced to work on the public streets for a certain number of years. Many are Mohammedans, their religion holding out incentives to crime and a very easy absolution. The battery, I believe, has scarcely any provi-

sions for sleeping or sitting; and into it are turned every night, just like cattle, sixty or seventy of these men with heavy manacles on their feet, which they bear all the time. Some parts of the prison were so dark that I could not see the prisoners. At last, with much ado, they ran off one after another, to their place of worship. This was one of the alcoves of their stony prison. They all sat upon the ground. Never have I seen a more attentive audience. God grant that it may not be in vain.

From our brethren we heard three or four weeks since. They had travelled over half the distance to Griqua town, and Griqua town is about half way to Mosalekatsi. They had been five weeks nearly on the road, had lost some of their cattle, tired out others, turned one of their wagons over, but had met with no serious accident—the above being common incidents in African travelling. The locusts had wasted the country and grass and water were scarce.

15. Have seen a chief of the Griqua nation (Kok) who has come down from the frontier of the colony, a journey of seven weeks, to make a treaty with government. Phillipolis, the mission station, is in his country. It is the object of government to make allies of all the border chiefs, and thus prevent the destructive inroads of the savages behind them. The chief and his train make quite a respectable appearance, far more so than many white men in Cape Town. We were present at their daily service of singing and prayer. The Hottentots are remarkable for their sweet voices. The Griquas are a nation upon the northern border of the colony, and are properly bastard Hottentots. They have among them two interesting mission stations, Griqua Town and Phillipolis. Had an excellent opportunity from a globe and map to explain to the chief many things respecting our country with which he was much pleased. Kok spoke with much feeling of his former days of ignorance and his obligations to the gospel. Sad, indeed, is it, that such a man, one of more power in his own country, than is even the governor in the colony of the Cape of Good Hope, should be insulted and mocked in the streets of Cape Town because he is a Hottentot! But such is the prejudice here in many minds against the aborigines, who were once proprietors of this very soil.

18. A missionary is laboring in Cape Town for the good of the natives of Madagascar, not an unimportant class. He has audiences of fifty or sixty. He has

interested us often by facts relative to the cause in Madagascar. After the death of the chief Radama, as described by Bennet, a queen came to the throne who is much less favorable to the mission. She immediately passed a decree that all the English should leave the island within ten years from their arrival. This is the cause of Mr. C.'s residence here. He hopes for the revocation of the decree. It is the opinion of Mr. C. that since the kind of union of church and state which subsisted under Radama is dissolved, the mission has actually been more flourishing. Radama chose to encourage education, and offered to promote to high offices those who should first learn to read and write. Instantly thousands were in the schools. Now the Christians are persecuted, but they are zealous. When they go out as soldiers they take with them their Bibles and instruct and exhort their companions. The schools are flourishing, though not so numerously attended. The preaching meets with more success than formerly, and even should the missionaries be obliged to leave the island, we may have hope for Madagascar. Some of the youth know the original languages of the Bible, and there is a prospect of native evangelists. Parts of the Bible and tracts are in circulation.

Syria and the Holy Land.

JOURNAL OF MESSRS. THOMSON AND
PEASE DURING A TOUR ON THE IS-
LAND OF CYPRUS.

[Continued from p. 406.]

GENERAL statements respecting the island of Cyprus, and the desirableness of having it occupied by protestant missionaries without delay, were given in a letter from Mr. Thomson, inserted in the last number.

Ruins of Buffavento—Convent of St. Chrysostom.

January 27, 1835. An hour or two before sunset, we arrived at Cerenea. As we could find no convent nor Greek priest, we resorted to the palace of the governor, who provided lodgings for us. He sent one of his servants to show us the castle, which we were not allowed to enter without an order from Nicoria. The town and castle are said to have been built originally by Cyrus the great. The present fortification is on the ruins of the old one, and protects the small

harbor by its side. The harbor is quite small, and capable of accommodating not over fifteen or twenty vessels. There were three or four vessels at anchor. Within fifteen minutes walk is another village larger than Cerenea. The governor of the place confirmed the statements which we had heard before, that there is very little fever in Lapithos.

This morning we directed our course to the mountains again. In one hour and fifteen minutes we arrived at the ruins of the convent of Bellapais, on the side of the mountain. It is situated on a rocky eminence, and overlooks a charming country. It is purely gothic, and was built by Hugo, 3d of the Lusignans. The refectory and church, which are on opposite sides of the same court, are in a fine state of preservation. The former is 119 by 44 feet, and the latter 110 by 60. They are noble buildings, and need very little repair to make them valuable. The church is now used as a place of worship by a few Greeks, who reside in the village near. The wine-cellar beneath the refectory is of the same size with the latter, and is as fresh and solid as if it were built only ten years ago. Not a stone is displaced, nor materially injured by time. It is about six hundred and fifty years old.

After toiling one hour up the mountain, over limestone in its various forms, we at length reached the top. A tedious ride of three more hours brought us within a short distance of the convent of St. Chrysostom. The clouds hovered over the peaks of the mountains, and the wind from Caramania endeavored to drive them to the south, over the plain. As often, however, as the clouds appeared, the warmer atmosphere of the plain dissipated them, and they soon vanished. This is a singular fact, and will account for the difference in the appearance of vegetation in the plains of Messarea on the one hand, and of Lapithos and Carpasi on the other. Although the fields on the south side of the mountain were quite green; yet vegetation was somewhat retarded, and the ground dry, while on the north, it was luxuriant and the earth was moist.

Leaving our beasts and attendant to find their way to the convent near, we procured a deacon for a guide and pursued our way to the top of Buffavento, at whose base we had arrived. For about half an hour our ascent, though difficult, was not dangerous. We then arrived at the foot of a precipitous range of rocks, which we ascended by a path hewn out for the convenience of foot

passengers and asses. At last we reached the north side, where we again had a view of Caramania and the sea. The air, which had been warm before, became immediately cold, damp, and piercing, and compelled us to seek protection again on the south side of the rock. On the extreme top, which is the highest part of this range, are the ruins of an ancient building. It is called the castle of Buffavento, but was probably the summer residence of one of the queens of Cyprus. From this position, on a clear day, it is easy to gain almost a complete view of the island. This residence must have been quite cool in the summer. On all sides but the east, tremendous precipices yawn beneath it. The upper building contained three or four rooms. About a hundred feet below this house are several others belonging to the same establishment. Whenever the upper apartments were too cool, a change of residence of one hundred feet produced a change in the atmosphere also. After having gratified our curiosity, we endeavored to descend in a different way from that by which we ascended. But after we had let ourselves down from rock to rock, several hundred feet, we found nothing but a precipice yawning beneath us. We were therefore obliged to climb back again, fatigued by our experiment, and adding another example to the remark, that every innovation is not an improvement. While we were clambering about among the rocks, two fine eagles sailed majestically beneath our feet, scarcely a stone's throw from us. We finally reached the convent of St. Chrysostom, highly delighted with our adventure, and rejoiced to find a place to repose our weary limbs, and fill our hungry stomachs. This convent was built as a chapel by the same queen who erected the buildings at Buffavento. Her remains are deposited in it between the bodies of two female slaves who attended her on her last sickness. It has no library, nor could we procure even an inkstand. It was inhabited by three monks, who were better fitted for goat-herds than for priests or deacons. It is also apparently the residence of one or two families of women and children.

29. This morning the priests were busily engaged in reading the services of the church, not less than three hours; part of the time to the pictures of the saints, and part of the time to one young man, two women, and two children, who passed in and out at pleasure. It is not strange that religion has fallen into so much contempt in this part of the world,

when the priests are so generally ignorant, and continue to impose upon the people a service varying from one to three hours in length, in a language which none of them understand. The day is in commemoration of St. Antonio. The Greeks spend it in festivities. They have particularly a custom of visiting all those persons in town who bear the name of the saint to whom the day is dedicated.

Cythera—Famagousta.

After a ride of two hours, we arrived at Cephalofisa, a fine spring which bursts forth from the barren clay hills at the foot of Mount Pentadactylos. By some additions which it receives from other springs, it soon becomes a considerable stream, and is carried by two aqueducts through the villages below, for the purposes of turning mills and irrigating the land. The villages are called Cythera. Mulberry trees are among the chief products of the soil.

Cythera extends to the plain, and is composed of five or six clusters of villages. It contains not far from 10,000 inhabitants. Old Cythera is south several miles on the plain. In less than five hours after we left this place, we passed through, or in sight of, eleven villages. This part of the plain is very fertile, and in a good state of cultivation. The river Pedicus, (the largest on the island) is about twenty feet wide, and by means of aqueducts, its water is distributed over the fields. The aqueducts, however, as well as all the cisterns on the mountains are very much neglected and out of repair. A good carriage road runs through the plain towards Famagousta for a considerable distance. It is about thirty feet wide and quite ancient. The roads generally are mere paths worn out by donkeys and camels.

In Batili, we were received by the cadi of the village with kindness, who secured us accommodations for the night in a neighboring house. The wealth of this village appears to consist chiefly in sheep and goats, thousands of which were driven in from the fields just after we arrived.

30. As the heavens threatened rain, we concluded to return to Larnaca, without visiting Famagousta at present. When we passed out of the village we were delighted with the activity and melody of the birds, and the freshness of the flowers, occasioned by the rain last night. On the outskirts of the village were immense piles of manure,

which was poisoning the atmosphere, and by no means increased the health of the place. We have not seen any fields which appeared to be enriched by the use of this article. Either through indolence or ignorance of its value in increasing the fertility of the soil, or from the hope of more apparent present gain, they neglect to employ it on their own lands. It is an article of export to Beyroot.

The firing of a cannon gave us notice that the Ramadan (a Turkish fast of forty days) had ceased, and that the Bairam had commenced;—welcome news to the Turks, who could neither eat, drink, nor smoke, from sunrise to sunset, during this season of lent.

We passed through several villages and left Trimithounta on our right. St. Spiridion, a bishop, and a native of the island, was buried here. The inhabitants of Corfu stole his body, which, at the present day, they carry in procession through the streets, and then replace it in the church where it is usually kept.

Feb. 5. This morning we had made preparation to visit Famagousta; but on account of the rain, we deferred our journey. In the afternoon, however, we set out, and pursued our way along the seashore several miles. Shortly before night we arrived at a village of about twenty houses, situated in a small interval of fine alluvial land. It is the summer residence of the English consul.

6. We set out for Famagousta before breakfast. The air was chilly and damp, and the wind fierce and piercing. Even our cloaks afforded little protection. Although I was dressed as warmly as is customary in America, in the winter, I felt the cold nearly as much as I ever did the northeast storms in New England. Yet the thermometer does not descend so far as zero, and seldom below freezing point. After a ride of three hours and a half, we arrived at the ancient city of Famagousta. The fortifications are exceedingly strong and well built. When it was attacked by the Ottoman army in 1571, it contained 8,000 souls, of whom 4,000 were capable of bearing arms. Between April and August of that year, it sustained six assaults from an army of two hundred thousand men. It was finally obliged to capitulate on the first day of the latter month, after more than 7,500 Turks had fallen before its walls. The ditch which surrounds the walls on the north and west sides is at least seventy-five feet wide, and is hewn out of the solid rock. On the east and south sides the walls are washed by

the Mediterranean. On the west the city is entered by two drawer-bridges, which extend from each side of the ditch to the centre. It has another gate opening to the harbor. The bastion on the northeast corner protects the harbor, and is well built. Besides the ditch, on the outside of the wall, another one within the city, and the harbor on the east, completely surround it. The inner ditch is partly filled with water; the one without the wall is dry. By the kindness of the *cadi*, we were permitted to enter this strong hold. Over the door is the lion of Venice, carved on a white marble slab, and underneath it is the inscription, "Paolo Francesco, Cypri praelecto, M. CCCC. LXXX. I. Near the gate on the sea-shore is a very large lion carved out of a coarse stone, in a recumbent posture and with head erect, which is nine feet long and four feet high. In the bastion, on the northwest corner of the wall, are five underground passages leading to the top of it, and also to rooms below. The mason-work is in an excellent state of preservation. The whole city is built of sand-stone. But it is a city in ruins. It remains now about in the same condition in which Abbe Mariti describes it to have been more than seventy years ago. He says, from report, that it once contained two hundred churches. But this is totally incredible, unless we take into the account small chapels and all the places which have ever been occupied for this purpose. If the propensity of the Greeks of Cyprus was the same with that of their brethren on the continent, it is possible that they might have multiplied oratories to this extent. We saw, however, ten or twelve buildings which had been large churches. St. Sophia, which is built on the same plan with its namesake at Nicoria, is of the same size, and also a mosque. It needs very little repair to restore it to its former splendor. By its side is a building the portico of which is supported by some large pillars of great antiquity. Not much to the credit of the builder of the present house, the capitals supply the places of the base. Two very large granite columns stand at each corner in front of the building, surmounted by marble capitals. Near this is the palace of the last christian governor, which is also ornamented with pillars from the ruins of ancient Salamis.

The harbor was the best on the island. The entrance is not more than 150 feet in width, and was formerly closed by throwing a chain from the castle to the light-house on the opposite pier. The

pier on the north, east, and south sides is a break-water. The harbor is capable of holding about two hundred vessels, but is now partly choked by rubbish, so that it is of very little use. There were nevertheless two brigs and nine smaller vessels at anchor. It is difficult to suppress a sigh, I had almost said, an imprecation, when one meditates upon the lamentable change which has been wrought by the introduction of Mohammedan power upon this island. Apparently, while it was in the hands of the Genoese and Venetians, it was in a comparatively prosperous condition. This is evident both from the amount of population it contained, and the present state of Nicoria and Famagousta. All the buildings which remain of the age of those nations are substantial and often elegant. On the other hand, since it has fallen into the hands of the Turks, not only has there been no improvement in this respect, but so far as the ravages of time would allow, these towns appear to be almost in the same condition that they were on the day they were taken. The rubbish lies in the streets in many places. Famagousta now contains only three hundred inhabitants and they are chiefly Turks. There are several villages in its immediate vicinity which are comparatively populous.

As the Ramadan is closed, the *cadi* had the kindness to invite us to dine with him. Of course we accepted his proffered hospitality with pleasure. We sat down on the *divan*, a *la Turk*, eat our soup from one dish with wooden spoons, and pulled our meat into pieces with our fingers, while a host of servants stood gazing at us, and ready to put dishes on, or remove them from, our server manufactured into a temporary table. Before sitting down we took the precaution to wash our hands thoroughly with warm water, so that we were not liable to the objection which was once made against the disciples of our Savior, that they eat with hands "defiled."

While we were at the house of the *cadi*, a dervish paid him a visit. His hair and beard were long and dishevelled, his face pale and haggard, and his garments not very thoroughly purified. He drank his coffee, eat a few moments in silence, and departed without saying a word. The *cadi* was apparently a religious man, (according to the notions of the people.) When the hour of prayer was called from the minaret, at noon, he arose, left us, and went to the mosque without deeming it necessary to make an apol-

ogy. How few, thought I, are there in christian lands who would leave the society of others for the worship of God without fear or shame!

At three, P. M. we set out for the ruins of Salamis. Most of the land between the two places was once marsh, and is now liable to be partially overflowed in the rainy season. About half an hour from Famagousta, an ancient road is commenced at a stone quarry, which is continued over the plain to Salamis. It is doubtless as old as the days of Paul, and was probably built when the ground was an impassable marsh. Many of the stones have been worn away by passengers and the action of time. It is about a rod in width.

The ruins of Salamis are a little west of north from Famagousta, and are about five miles distant. As they are of stone, they are yet very extensive. Very little of the wall is standing. The walls of an ancient building remain on the outside of the city more than two hundred feet in length, and about six or eight high. Portions of the aqueduct are still visible, which furnished the city with water from Cytheria, a distance of thirty miles. This part of the island is in a ruinous condition, is not so fertile nor so densely populated as some other districts. Being quite marshy, it is also sickly. Within a few rods from these ruins we saw a stone church, more than half of which had been built under ground. The roof was erected on the inside, and was formed by six or eight immense stones thrown over the church. Several trees and some ruins indicated that here had been a village once.

14. The Mountain of the Cross, which we have been making arrangements for a day or two to visit, is west of Larnaca, about ten miles in a direct line, although by the road we took it was not less than fifteen. On the top of the mountain is the monastery. It is in a fine situation, affording, in many respects, a better view of the island than Buffavento. Lebanon reared his hoary top towards heaven on the opposite shore of the Mediterranean, about 150 miles distant. Nicoria, Famagousta, Larnaca, Limasol, and the surrounding regions were in full view. The convent, like many other similar establishments, was once a strong hold, and is entered over a draw-bridge. On the east and south sides it stands on the edge of a precipice. It is accessible only by a winding path, which requires an hour to ascend.

Extent, Productions, and Government.

The next morning we returned to Larnaca, having been obliged to abandon the project of visiting Pappas, Limasol, Madonna di Cico, and other places in that part of the island, on account of the rainy season, and the appearance of the plague in the capitol. Our regret was diminished from the circumstance that the real amount of information which we had already acquired would not be much increased by the trip.

The extreme length of Cyprus is about 150 English miles, and its extreme width seventy-five. It contains about 7,000 square miles. Its rivers are mere brooks, and are dried in the summer. Pediclus, which is the chief, takes its rise near Nicoria, and empties into the sea near Famagousta. The highest mountain is Trodos, the top of which is covered with snow in the winter. The greatest part of the island is level. There are by no means so many marshes as a person would suppose, who placed implicit reliance upon the sweeping assertions of some modern travellers. The canals of New York drain more numerous and extensive swamps than can be found here. Those in the vicinity of Larnaca and Famagousta are not large nor difficult to be drained. The others we have not seen. The soil is usually very rich and entirely fulfils the expectations of the traveller, yet it sometimes suffers for want of rain. History records that in the days of Constantine the Great, none fell on the island for thirty years. Less has fallen this winter than in Syria.

The gold, copper, and iron mines are not now wrought, having been closed long since by the government. Forests, if there ever were any which could be so called by us, have long since disappeared. The trees are few in number and small in size. They are cypress and pine. In the villages palm-trees are sometimes to be found. The inhabitants cultivate the olive, mulberry, lemon, orange, and carob. The other principal productions of the soil are wheat, barley, and cotton. Not more than one sixth or seventh part of the soil is in a state of cultivation. Agriculture is so poorly understood and practised as to excite surprise that the soil has not long since been exhausted. They still use the small light plough, which a boy can carry in his hand. Seldom is a shovel to be seen, except it be made of wood. They have no harrow nor pitchfork. A crotched stick answers the purpose of the latter, when they wish to remove thorn-

bushes which have been torn up by the plough.

Some coarse cotton cloth and calicoes are made, but they are not so good nor so cheap as common American factory cloth. The spindle is twisted by the hand and not by a wheel. The reel, the loom, the method of printing calicoes, are equally primitive and destitute of ingenuity. The improvements of modern science in their application to manufactures are not known. There is indeed a total stagnation of the public mind so far as invention is concerned.

In 1833, the French consul furnished his government a statement of the exports from Larnaca and their destination. The whole amounted to 1,421,202 francs. An individual who farmed the revenues two or three years, says that this is not a full statement; but that the annual export of cotton alone amounted to more than 900,000 francs. On the supposition that the amount and value of the other articles exported are proportionably underrated, the value of the exports should be not less than 3,000,000 francs. The exports from Paphos, Limasol, and Famagousta are not included in this statement. France, Turkey, Tuscany, and Austria are the chief purchasers of these commodities. There is no English nor American mercantile house on the island, although English merchants sometimes visit it.

The island is a portion of the Turkish empire. The sultan farms it out to the governor for a stipulated amount. The power of the governor is really absolute, and extends to matters of life and death; but he is nominally accountable to the sultan for its exercise. There are said to be certain checks to the abuse of power by him; but we were not informed of their nature nor extent. It is easy to be seen, however, that, when the power to which he is accountable is so remote, and its willingness to do justice so very uncertain, checks can be of little avail in securing the rights of the people.

The Greek archbishop once operated as a powerful check upon the encroachments of arbitrary power from this source. Several years since, if the conduct of the governor was displeasing to him, by making personal complaint to the sultan he could procure his death. Now ecclesiastical influence is represented to be very much diminished, both over the government and the people.

We were not informed that there is very frequent occasion for the exercise of punitive power. The people are not often guilty of daring and outrageous

acts of wickedness, such as house-breaking, murder, and the higher grade of crimes. Nor is rebellion often to be charged upon them. Through the influence of climate, indolence, and the heavy pressure of a tyrannical government, they appear to be incapable of conceiving and executing plans which require bold and energetic measures. The mean vices, such as lying, swearing, petty theft, vulgarity, etc., are very common.

The policy of the government is dark and gloomy. It makes no roads and repairs no harbors. There is no ship-yard, public or private, and indeed seldom is a boat built and launched. It does not encourage manufactures nor agriculture in any manner. It is not intended to secure the welfare of the people, but the benefit of the governors, cadis, custom-house officers, etc. Still, on the other hand, we have no evidence that it will oppose obstacles to any attempts which might be made to benefit the Greek population by means of schools, the distribution of books, and preaching the gospel. On the contrary, we were assured that all such efforts would be tolerated.

When the governor wishes to impose a tax upon the people, he informs the archbishop, through his dragoman, of the amount which must be raised from the Greek population, and he gives the same information to his bishops. These four ecclesiastics are obliged to apportion to the different bishoprics the amount which they are to pay. That they may do this the archbishop keeps in his office a list of the taxed Greeks. As the archbishop is confirmed in his office by the same power which creates the governor, and the bishops are the creatures of his own hand, it is easy to see that the interests of the people are by no means well guarded.

Ecclesiastics—State of Education—Population.

Nicoria is the seat of the archbishop. He is the head of the convent which we have mentioned, and has the immediate episcopal supervision of Nicoria, Famagusta, Carpassi, and the surrounding villages; as well as the general supervision of all the churches on the island. The name of the present incumbent is Panaretos. When he dies, the bishops elect his successor, subject to the confirmation or rejection of the sultan. He, however, has the power of supplying vacant bishoprics without the interference of the Port. The sultan regards him

both as the religious and political representative of his people. He is independent of the patriarch of Constantinople, and acts on his own responsibility in all religious matters, with the exception that he cannot change any of the rites or ceremonies of the church without the concurrence of that dignitary. Such being the case, the patriarch, of course, could not interpose his authority for the destruction of schools, if he wished.

Besides the archbishopric, there are three bishoprics; 1. Citium, whose bishop has jurisdiction over Larnaca, Limasol, and the neighboring villages; 2. Paphos and villages; 3. Cerenea and villages. The character of the priests and monks throughout the island, we have no reason to suppose, is different from that which attaches to them through these countries. The monks in the convent at Nicoria are said to have improved, in this respect, since the accession of the present archbishop. Formerly they were guilty of scandalous vices. Now he requires them to be in their cloisters at a certain hour of the night. He is reputed to be a very well meaning man. He drank no wine, nor even smoked in our presence, although the priests generally indulged in one or both of these practices. One of the bishops and some of the priests are represented to us to possess the same character with that of the archbishop. It is by no means a pleasant task to be obliged to make such statements relative to priests or people as we feel constrained to make, and especially concerning a people in whose welfare we feel a deep interest. But there is no hope that a remedy will be applied till the evil is known.

The people are educated to a very limited extent. Those few who are instructed are generally taught by the priests. They frequently instruct a few boys to read the Octoechos and the Psalter. Many of these boys afterwards become priests. They consider seven years as a sufficient time to complete a boy's education. The children learn to read the collects and prayers by rote; and, so miserably are they taught, that at the end of seven years they cannot read in any other book than that in which they have been taught; and even that they can repeat from memory more easily than they can read it. It may appear like exaggeration, yet it is literally true. I have frequently conversed with a young Greek who could not read books in his own language without spelling letter by letter. When I urged him to go to school, his only answer was, a shrug of

the shoulders. In this case, the gesture was remarkably significant, being caused by painful recollections. The priests teach no science, not even the simplest rule in arithmetic. In governing the children they fill their minds with fear, by telling them ghost stories, putting them in dark rooms, and using the rod freely. It is a maxim with them that "the rod was first used in paradise."

The education of the females is still more deplorably neglected. There are few who are capable of reading and writing, and who are sent to school. The only schools which are of any service to the people have been already mentioned. They are the two at Nicotia, and one at Larnaca. It is to be hoped that one or two others will be established in the course of the year, whether a missionary shall be present or not.

In the time of the Lusignans, the population amounted to almost 200,000, and the villages to 850. When the Turks first obtained possession of it, they reckoned in it, besides women, children, and old men, 70,000 payers of taxes, which would make the entire population exceed 200,000. In 1777, it was estimated at 37,000 Greek, and 47,000 Turks. Total, 84,000. Now the Greek population amounts to about 70,000, and the Turkish to 25,000 or 30,000. Different individuals, at different times, have estimated it variously. But this statement, after balancing all the evidence, appears to be nearly correct. We estimate five individuals for every taxed person. We saw more than one hundred villages; but we did not visit Carpassi, which is quite populous, nor the western end. In these districts there are probably not less than one hundred and fifty.

We have no reason to think that Cyprus will be more dangerous for missionaries than for other foreigners who reside there. The Cyprus fever is not considered mortal, though it sometimes undermines the constitution, if not speedily removed, and lays the foundation for fatal diseases.

When we regard the ignorance, the vice, the destitution of almost all facilities for improvement, the aptness for learning, and the thirst for knowledge, the favorable stand of the ecclesiastics and the principal men whom we have seen, and the fact that opposition need not be apprehended from the government, we must regard this as one of the most inviting fields which have recently been opened in this quarter of the world; and we feel warranted in reiterating

their repeated requests for men who will labor for their intellectual and spiritual good.

Constantinople.

EXTRACTS FROM THE JOURNAL OF MR. DWIGHT.

THE names, and characters of Senakerim and Peshdimaljean were mentioned at pp. 365—6, of the last volume. The former is a promising inquirer after christian truth, and anxious that the Armenian church should be enlightened and reformed in doctrine and practice. The latter possesses a similar character in these respects, and owing to the office which he fills, as principal teacher in the seminary for educating the young ecclesiastics of the Armenian church, he has great influence over those who are to become the authorised spiritual guides of his people. A more full account of these men, and of others who are associated with them in the work of inquiry and reform, may be seen in Missionary Paper No. 18.

Oct. 15, 1834. To-day Senakerim, whom I must call our native Armenian missionary, went over the water to the city of Constantinople, as he is in the habit of doing frequently, for the purpose of conversing with those who are disposed to talk in a friendly way on the subject of religion. We had to-day particularly requested that he would consult our old friend, Peshdimaljean, in reference to our projected High School for the Armenians. The teacher was delighted with the plan, and expressed a decided opinion, that after a few months trial, the people will be satisfied, and our room will not be sufficient to contain all the scholars. He remarked that we shall be regarded as benefactors of his nation, and that by and by, we may expound the Scriptures, preach, and in short, do whatever else we please in the school. He also said that the school will give us so much influence among his people, that we may eventually open other schools, and use any other means for the good of the Armenian nation.

He spoke of two vartabeds, both in high stations, who, he said, are enlightened men, but without principle. They are wholly governed by the prevailing opinions and wishes of the people among whom they may be placed for the time being. If they find the people of the old school, they are themselves of the old

school. If they find the people enlightened and desirous of schools and instruction, they profess to receive the Bible as the only standard of truth, and to regard schools as an excellent thing. "In short," said the teacher, "they are just like an empty cistern. If you put your head to its mouth and say *boo*, the cistern says *boo*; if you say *bah*, the cistern answers *bah*."—It is to be feared that there are many such empty cisterns among the clergy of this country. "They have forsaken the fountain of living waters, and hewed out to themselves cisterns, broken cisterns, which can hold no water."

27. Senakerim visited a priest in Constantinople, at the particular and repeated request of his father, who also is a priest. The one he visited holds a high rank in the patriarch's church, and is a well educated man. His eyes are opened to the errors of his church, and he did not hesitate to express his views very openly to Senakerim. He condemned particularly the use of images and pictures in the churches, saying, that it is plainly antisciptural. "Well," said S., "if this be true, does it not follow that it is a sin to introduce pictures into the church and to use them?"—*Priest*. "Most certainly, it is sin."—S. "Can you then, as a priest, go into the church and perform the usual ceremonies before these pictures without committing sin." *P*. "No."—S. "What do you intend to do in future, will you persevere in these sinful practices against your own conscience?" *P*. "That is a subject about which I see I must think very seriously."

Senakerim procured from this priest a manuscript book, which was written by another priest some ten or twelve years ago, in which nearly all the ceremonies of the church are fearlessly condemned, being tried by the standard of the Scriptures. "I have sometimes seriously thought," remarked the priest, "that it is my duty to take this book, on some day when there is a great concourse of people in the church, and to go into the pulpit and say to the multitude, 'I have a sermon to preach to you to-day;' and then to read this book through. I know it would expose me to persecution and perhaps to death; but if possible, the whole book should be read, and then they may do what they like with me."

28. The kooyoomjee (jeweller,) whose name is Melchizedek, and who is an important member of the Armenian synod, began to talk openly in a session of this body the other day, about the intercession or the mediation of saints. He declared that it is a mere invention of men,

there being nothing of the kind in the Bible. An old priest present, who had once been a miller, was much shocked, and set himself to oppose the kooyoomjee, saying, "You have no business to say such things," etc. The kooyoomjee afterwards related to the wakeel of the patriarch the whole story of the conversation, both of what he himself had said, and what the priest had replied. Said the wakeel, "Why do you go to that man with such questions? He is a mere miller. Ask him about flour and he can inform you; but what does he know about subjects like this?"

Dec. 1. Senakerim has an aunt in Constantinople whose eyes have been wonderfully opened of late. She was one of a company of females to whom S. preached on the love of God, about two months ago, in his father's house, at which time she was very tenderly affected. She has since been led to inquire seriously into the grounds of her former confidence, and the result has been that she finds she has trusted to a refuge of lies. She is now convinced that the Scriptures are the only true standard of faith and practice, and her great desire seems to be to know what the Scriptures teach. We have sent her a copy of the New Testament and also some scripture cards in the Armenian language. The latter she has hung up in her room, and in this way occasion is afforded her for frequent conversation with her visitors, which, as she is a woman of rank are quite numerous.

She was formerly very gay, and her house was a place of resort for those who wished to pass their vacant hours in plays and games of chance. Now she has lost all relish for these things, and her whole delight is in talking about the gospel of our Lord Jesus Christ. She seizes upon every occasion to converse with her visitors, and she addresses them in the plainest terms without fear, as she, being a female, has a liberty of speech which does not belong to them. They would be exiled, where she would not be molested. She is a widow, and has a son, a merchant, who is also much enlightened. Her house has an air of seriousness and religion about it, which is very uncommon, if not altogether unknown, in Constantinople.

To-day der Kalost called and wished to put his nephew to school. He requested that we would take him particularly under our charge, or, as he expressed it, "That we would put our hands upon him and pray that he may become good."—Der K. is the head priest of the

village of Orta Koy and an influential man. He used to call on us sometimes in the evening, like Nicodemus, when we resided at Orta Koy. Our house was then beset with papal spies, and he was not the only one who feared to have any intercourse with us in open day.

I would just remark here, that *der* means properly *lord*, and it is the word invariably used in the Scriptures where we put the term *lord*. The Armenians always affix it to the names of their priests, as, *der Kalost*, or *lord Kalost*. When a priest is spoken of and his name not mentioned, he is called *der der*, or *lord lord*; and when he is addressed, it is usual to say, *der baba*, or *lord father*.

We have heard very favorable accounts of a priest in Has Koy, although we have not had the opportunity of much personal acquaintance. He was one of the fifteen new priests ordained last summer, and he has the reputation of being a very learned man. He is at present the principal of a large Armenian school in Has Koy.

To-day Senakerim called on him, and he had many interesting questions to ask in reference to the Scriptures. The first subject of inquiry was, the new birth, and the priest wished to know how an individual may ascertain whether he is born again. He asked also what we are to understand by the passage, "For there is no other name given under heaven among men whereby we can be saved." It must be remembered that the Armenians, like the Greeks and papists, have many mediators besides Christ.

All his questions were put with much seriousness, and apparently with a sincere desire to know the truth. We regard this as a very hopeful case.

We are much encouraged to see that most of the questions which are put now on the subject of religion are deeply practical. The people seem more and more to lose sight of externals, and to regard those things as most important which pertain to the heart. This is as it should be; though if we had been forward to dispute with them about rites and ceremonies, I cannot but think that the case would now be precisely the reverse.

6. Senakerim has been for three days over in Constantinople. He spent one night at the house of his aunt, and in the evening many persons assembled knowing that he was there. The conversation was wholly religious, turning upon the fundamental truths of the gospel, and

after Senakerim had left them and returned home, they sent him many thanks, and begged that he would visit them often. His aunt's house is situated in that quarter of Constantinople called *Yeny Kapoo* (New Gate), where there is a little Armenian community, who, from their situation, have peculiar privileges. This district is without the walls of the city, on the sea of Marmora, though surrounded itself by walls, forming a sort of independent castle, inhabited wholly by Armenians. On this account they have great freedom of intercourse with one another, and can spend their evenings in visiting one another, while in other parts of the city, they are prohibited from leaving their houses after dark. It is pleasing to know that many in this district now spend their evenings in examining together the word of God. Who can tell, but that this may be the place where first a reformed Armenian church shall be formed, where the gospel shall be publicly preached, and many souls be converted to God.

Jan. 12, 1835. This is new-year's day with the native Christians—Greeks and Armenians—who still reckon their time after the old style. Last evening I went over to Constantinople, in company with Messrs. Goodell and Merrick, to spend the night, in order to be present at the morning service in the Armenian church. Having previously received an invitation, we went directly to the house of our old friend, Mr. Oscan, father of the young gentleman who has gone to America. The name of the latter is *Oscanean*, which means the son of Oscan. The Armenians have properly no family names, as with us, descending down from father to son. They are generally called by their baptismal names, and whenever it is necessary to be more definite, the termination *can* is added to the father's name, which, in Armenian, means the same with *oghloo* in Turkish, i. e. *son*: or some cognomen is given, in reference to some circumstance connected with the life or profession of the individual. Thus, in this instance, Oscan is the baptismal name of our host. He may be called, by way of distinction, *Oscan Manoocean*, his father's baptismal name having been *Manoog*. His son's baptismal name is *Khatchadoor*, (or *Christopher* in English), and he is called in Armenian *Khatchadoor Oscanean*. If he should ever have a son he would be called in Armenian *Khatchadoorean*. This is a digression from my subject, but it seemed a good place to introduce the above brief account of the mode of ap-

plying names here, which must be new in America.

Mr. Oscan was inquisitive about the Scriptures, as he usually is. He is not a very close stickler for the church, and is regarded by many of his brethren as a heretic. Recently, the priests at the patriarchate were making a new enrollment of names for the year, and when they came to that of Mr. Oscan, one of them said, "Let us cast out this name, he is not an Armenian, but a Lutheran." "No," replied one of the head priests, "I will not cast him out; no matter what he is, his name shall be retained."

One of the passages of Scripture of which he asked an explanation on this occasion was the following,—*"Whosoever sins ye remit, they are remitted, and whosoever sins ye retain, they are retained."* Senakerim, of his own accord, gave the following answer, which will serve as a specimen of his usual manner of talking with these people. "In the Acts of the Apostles, and in the epistles, we have a historic commentary, as it were, on the commands of Christ to his apostles. We may there learn very accurately how the apostles understood these commands. We find that, in obedience to these commands, they went forth and preached the gospel, baptised, etc.; but we no where read of their ever remitting any body's sins in any other way than simply declaring the terms on which sins may be remitted. We must therefore conclude that they did not understand themselves as gifted with power to remit sins in any other way."

When the hour for retirement had come, Senakerim informed our host that we were in the habit of having prayer together before retiring to rest. He was much pleased, and begged the privilege of being present in our room during our services. Mr. Goodell repeated, from memory, the 23d Psalm, and we afterwards sung and united in prayer, all in English, though he afterwards explained the service to Mr. Oscan. He professed himself very much pleased and edified, and some days afterwards remarked to me that the pleasantest part of our visit to his house was our evening prayer.

[To be continued.]

Most obviously the Spirit of God is moving upon individuals in the Armenian community, apparently preparing for the reform and purification of that ancient branch of the nominally christian church. The spirit of inquiry and the want of opposition are remarkable.

Maharattas.

EXTRACTS FROM THE JOURNAL OF MR ALLEN IN THE DECCAN.

SOME of the tours of Mr. Allen for the distribution of books and tracts and preaching the gospel, to which labors his time is now principally devoted, were noticed in the portions of his journal inserted at pages 184 and 211.

Chanda—Takoolie—Pytan.

August 1, 1834. Soon after leaving Emanpooor I descended to an extensive plain, apparently unlimited to the north and south, or rather southeast, while the nearest hills in an easterly direction are nearly or quite forty miles distant. Passing by two or three small villages I stopped at Chanda, which contains 200 or 300 houses. The inhabitants of the village subsist principally by keeping sheep, goats, and cattle. As most of the people were abroad with their flocks and herds, I found but few in the village who were willing to listen to anything said on religious subjects. There was only one school in the place, and but few children were attending that. Late in the afternoon, observing a crowd of people assembling in one of the temples, I inquired the cause and was told they were meeting there to worship. This worship, which consisted of short prayers and songs, accompanied with rude and almost deafening music, was soon commenced. After continuing it for some time they proceeded to the other temples, performing at each in the same manner. The principal temple happened to be near my resting place. When the crowd came there I engaged in conversation with some of them and gave a few books to those who were able to read. This excited much curiosity and induced most of the people to stop after they had finished their worship. This gave me a very favorable opportunity for addressing them on the manner of worshipping God, and the way of obtaining his mercy through Jesus Christ. Respectful attention was given, and many of them continued together till it became dark. I was afterwards informed that this kind of worship is performed every month. Their object is to secure the favor and protection of their gods to their flocks and herds.

3. Takoolie.—Sabbath. Arrived here yesterday, but owing to exposure to the rain and subsequently to the sun, I was

too unwell to have any intercourse with the people. To-day I have been much better. As most of the people were abroad at their labor, and I could find but few to converse with during the day, I gave notice that I should have worship in the evening at my resting place, and should be happy to see the people assemble there. At the time mentioned, most of the men and boys in the village collected together. Curiosity was no doubt their motive, but they listened with gratifying attention as long as I was able to address them. There is no school in this village, and but few of the people were able to read. I believe this place has not before been visited by any missionary.

6. Pytan.—This village, or rather city, on the Godavery river, contains by common estimation about 20,000 inhabitants. Of these an unusually large proportion are of the brahminical caste. A little to the north of the city, on the banks of the river, is a celebrated temple called Yakunath, to which pilgrimages are made. The Godavery is one of the sacred rivers of the Hindoos, and ablution in its waters (especially at particular places, of which this is one) is believed to be meritorious. Most of the houses here are built of stone and brick. Some of them are large and are apparently structures of great solidity. This city claims a very high antiquity, and the extensive ruins around it show that at some former period its population and wealth were much greater than they now are. In the first century of the christian era, Pytan was the capital of Shalewahun, a powerful monarch, whose dominions included the greater part, if not the whole, of the Deccan. The place where his palace stood is still pointed out, and several large pillars of hewn stone still standing are believed to have been erected by him. No authentic history of this monarch is to be found. Traditions and legends, which many of the Hindoos regard as true, ascribe to him many wonderful and miraculous things. The commencement of his reign (which was seventy-six years after the birth of Christ) is the era from which the Mahratta people reckon time.

This city, with the adjacent country on this side of the Godavery, is subject to the Nizam of Hyderabad. All situations are filled by natives, and the general appearance of the people shows plainly that they are conscious of being under a government of their own. While here I have distributed many tracts and parts of the Scriptures. This I have

done principally at my resting place, as I found it would not be expedient to attempt it much in the bazars and public places. I have frequently gone into the populous parts of the city to converse with individuals, and address people, as I might find opportunity. When any asked for books, I told them to come to my resting place. Many came, and in this way I had opportunity to accompany the books with remarks upon the truth and importance of their contents. I had also opportunity of furnishing people of different ages and classes with those tracts and parts of the Scriptures which appeared to be most suitable for them.

As I was one day walking in one of the most populous parts of the city, a man with whom I had previously become acquainted, requested me to come to his place (he was a shopkeeper), saying there was a person there who wished to have some conversation with me. I immediately went, and found the person referred to to be an intelligent and respectable man, who by reading the Scriptures and tracts had acquired considerable knowledge of Christianity. But his inquiry on the subject was attended with difficulties. Previous to reading books on Christianity, he had never heard of those nations, countries, and places, where the events contained in the Scriptures are said to have taken place. He could not learn in what part of the world, nor at what time, these events occurred, nor whether the religion of Christ was still believed and practised as he taught it. He said it was quite different in respect to Mohammedanism and Hindooism. He was acquainted with men who had been to Mecca, where Mohammed was born, and could tell where his religion originated, and how it spread and had continued. He also knew persons who had been to most of the places mentioned in the sacred books of the Hindoos, and who said that the persons in those respective places believed that the things did take place as they are described. But he had found no person who could give him such information concerning Christianity. After conversing some time about these difficulties, for they are truly such to a Hindoo, he inquired if I had any books which contained the information he wanted. I told him that I had some at my resting place, and would send them to him by any person whom he might send for them. He promised to send and I took leave of him. I had but just reached my resting place before he came himself, and requested that I would let

him have one copy of each kind of the books I had with me. I did so. The difficulties which this man found in his inquiries concerning Christianity will not appear strange to those who know how extremely ignorant, even the most learned Hindoos are, of every thing which occurred in time past, or which now exist beyond the limits of their own country. I found several persons here who had acquired some knowledge of Christianity. Among these was one who was well acquainted with Babajee and had often conversed with him on religious subjects. He had a high opinion of B. as a sincere, zealous, and good man.

Jalna—Native Christian Society.

19. Jalna is a large military station, nearly 120 miles from Ahmednuggur in a northeast direction. The population is estimated, by a gentleman who has lived here several years and become much acquainted with the people, at 75,000. The military force generally amounts to 5,000 or 6,000. This force, with the exception of about one hundred English soldiers, consists of natives. They are, however, commanded by English officers, of whom there are usually seventy-five or eighty residing here. This place, with the surrounding country, belongs to the Nizam of Hydrabad, and this force is supported in accordance with stipulations existing between him and the East India Company. The government is in the hands of Mohammedans, and an unusually large proportion of the inhabitants are of that class.

Here is a native christian society of forty-five or fifty members. The origin and history of this society is somewhat remarkable. The Europeans at this station are connected with the Madras government, and most of them previous to their coming here had lived at different places in that presidency. In that part of India Christianity has made considerable progress among the native population, and a few individuals who are nominally Christians are generally to be found in those places where Europeans live. Two or three years ago one of this class of persons at this station, finding there were others here, and feeling interested for their spiritual good, succeeded in getting a few to meet on the Sabbath for worship, which he usually performed himself. After some time this meeting became known to a pious officer who in various ways encouraged and assisted them. In the mean time, as their hands were strengthened and their

hearts encouraged, their number increased. Some persons who had belonged to the Roman Catholic church, coming within the hearing of divine truth, appeared to feel its sanctifying influence and united with them; and some of the heathen left their idols for the worship of the true God. As the existence of this society and the manner in which the divine blessing was resting upon it became more known, a deeper interest was felt in its welfare, and some months ago a convenient place was procured for worship, and a man who had been educated at Madras as a catechist was procured to be their religious teacher.

The appearance and spirit manifested by this society have been truly gratifying. Forty or fifty persons have been generally present at their religious meetings, and in no part of India have I seen an assembly of native Christians more respectable in their appearance, and apparently more devout in their worship. As there is no one connected with the society to administer the ordinances of Christianity, soon after my arrival, which they had been previously expecting, I was informed that several persons were desirous to be baptised, and some also were wishing to be married. I also received an earnest request to administer the Lord's supper before I should leave. Situated as this society was, I felt it my duty to regard their claims and requests. With a view to ascertain the qualifications of different persons for the ordinances respectively requested, I had frequent conference with individuals and attended several public meetings. While here I baptised four individuals, married two couples, and on the Sabbath before I left, administered the Lord's supper in the native language to fourteen communicants. Some of these persons were members of mission churches in different parts of India, but had not had an opportunity of observing this ordinance for several years past. Some of them had been educated in the Roman Catholic religion, and now for the first time commemorated the death of Christ in the manner he prescribed to his disciples. And some of them had renounced the worship of idols for the service of the true God. Of this last mentioned class was one whose conversion and consequent reformation excited much attention among all who knew him. Previous to his conversion he was notorious for his dissolute habits and grovelling vices; but for a year past he has appeared to be thoroughly reformed. He has been constant in attending on the means

of religious instruction, and spends much time in reading the Scriptures, and in other religious duties. Sobriety, industry, and a conscientious and tender regard to every duty of a personal and relative nature, now mark his conduct; and amidst persecution and reproach, of which he has had much to endure, he has exhibited in a remarkable degree the temper and spirit of the gospel.

As the European population here is very considerable, and there is no chapel now connected with the station, I felt it to be my duty to comply with the urgent request I received to preach in English. This I did on five different days. On the last Sabbath evening I administered the Lord's supper, when twenty persons, though of different denominations, united in commemorating the death of their common Lord and Savior. I have now spent ten days in this place, and laborious and anxious, yet delightful days they have been. May the divine blessing follow the instructions I have attempted to communicate and the ordinances I have administered.

Aurangabad—Dowlutabad.

23. Aurangabad.—This city is about forty-five miles nearly west from Jalna. It was originally called Goorka, and received its present name from Aurungzebe, who fixed his residence here, while he was viceroy of the Deccan. It was long one of the principal cities in the western parts of India, and the ruins of palaces, mosques, and mausoleums, exhibit melancholy evidence of its former wealth and splendor. The population, though much reduced, is still very considerable, amounting probably to 60,000 or 70,000 people. The larger part of these are Mohammedans, and the language in most general use is Hindoostanee. In the north part of the city is a splendid mausoleum erected by Aurungzebe, to the memory of his favorite wife. It stands in an extensive garden, which includes twenty-five or thirty acres of ground. This garden is inclosed with a high wall and has numerous paved walks intersecting each other at right angles. The garden abounds with fruit trees of great variety and excellent quality, while the numerous cisterns and aqueducts supply every part of it with water. The mausoleum stands in the midst of the garden, on a large and elevated platform of fine masonry. It is a splendid structure, surrounded by a dome of white marble. The grave, which is in the centre of the building, is surrounded

with a beautiful screen of white marble trellis. The whole structure, both in its design and execution, is a work of good taste and great skill. I ascended one of the minarets, which are four in number, and had an extensive and beautiful prospect of the city and surrounding country. This mausoleum was erected about 175 years ago, at an expense of nine lacks of rupees, or 400,000 dollars.

Aurangabad belongs to the nizam of Hyderabad, who is a Mohammedan. The people here appeared to be less inclined to listen to any thing addressed to them on religious subjects, or to take books, than any place I have visited. The Mohammedans, though generally in reduced circumstances, still retain much of the pride and manners of their former greatness. Almost every man in full dress has a weapon of some kind with him. The population generally are said to be of very dissolute habits.

26. Dowlutabad.—This place is eight miles from Aurangabad, nearly north. It contains three or four hundred houses, which are occupied principally by Mohammedans. The people generally here manifested much indifference to what was said on religious subjects, and but few showed any desire to obtain books.

Dowlutabad is generally supposed to be the same as Tagara, which is mentioned by Arrian as a populous city nearly two thousand years ago. When the Mohammedans made their first irruption into the Deccan, this place was called Derghur, and was the capital of a powerful Hindoo rajah. Its present name was given to it by the Mohammedans. The greater part of the ground included within the walls is covered with ruins. The fort which is contiguous to what was originally the walled city is a great curiosity. It consisted originally of an insulated mountain of an oval shape five or six hundred feet high. About one third of the way from the base to the top, the mountain is scraped all around, and presents on every side a perpendicular cliff 140 or 150 feet high. At the base of this cliff is a wide and deep ditch, excavated in the solid rock. The only way of ascending into the fort is by a long, dark, and winding way, excavated through the rock. The entrance of this way is near the base of the cliff, and is surrounded by walls and towers for its defence. Its termination is a short distance from the upper edge of the cliff towards the summit of the mountain. About ten minutes are required to ascend into the fort. And as there are several small excavated ways

turning off in different directions, a guide and a light are as necessary as they are in the catacombs of Paris. This mountain is a mass of granite, and the labor of reducing it to its present shape, and making the alterations which have been made in it, must be incalculable. The natives have generally regarded this fort as impregnable, nor is it easy to conceive how it could be taken, except by famine.

Rosa—Ellora and its Excavations.

28. *Rosa*.—This village is celebrated for the healthfulness of its climate. The inhabitants are mostly Mohammedans, among whom this place has acquired considerable sanctity. It has long been their favorite burying-place. Aged Mohammedans often come here to spend their last days, and the corpses of distinguished persons are sometimes brought from distant places to be interred here. Here are the mausoleums and tombs of emperors and princes. Some of these are large, and though built several centuries ago, are yet but little decayed. Others are in a dilapidated state. Among the distinguished persons buried here was Aurungzebe, who was for more than fifty years the emperor of India, and supposed to be the most powerful monarch in the world. His death occurred at Ahmednuggur, but his body was brought here to be buried. Though he erected a splendid mausoleum to the memory of his wife and reigned for more than half a century with a degree of pomp and splendor seldom, if ever, exceeded, yet he requested that nothing should be erected over his grave—to impress on the minds of all, as the people here say, the end of human glory. The inhabitants of this village are generally bigotted Mohammedans; and as they will scarcely listen to any thing which is not in accordance with their prejudices, they afford but little encouragement for missionary labor.

Finding on inquiry that I was near the celebrated excavations of Ellora, I went this morning to see them. These excavations far exceed anything of the kind in India and I believe in the world. The name of Ellora has been given to them from a village so called about a mile west from them. These excavations were the work of art, and were designed as places of religious worship. The largest of them is called Kylas. This temple is surrounded by a court which is an excavation in the rock composing the mountain. The entrance into this court

is through an excavated path and gateway on the west side, where the mountain gradually slopes away to the plain. This court is 247 feet long and 150 feet wide. The height of the walls (which are no other than the rock in which this excavation is made) vary from thirty or forty to one hundred feet. This difference in the height is occasioned by the rise of the mountain towards the east end of the court. In these walls are several large excavated rooms and halls, which were designed for purposes connected with the temple. In making this excavation, a large mass of rock was left standing near the middle of the court. This mass was then cut away on the different sides, till it was reduced to the size and form of the temple. The temple was then completed internally by excavating the rooms and other things requisite to complete the design. The external sides of the temple, even to the top, which is ninety feet high, are covered with images of gods, men, and animals of different sizes, all carved in the rock. The walls and pillars in the inside are also covered with images of various kinds and sizes, carved in the same manner. In the great apartment four rows of pillars are left to support the immense weight of the rock above. Thus the temple, with all its images, is one entire rock, which is itself a part of the mountain. The ceiling of the great apartment was once covered with cement, on which were drawn in glowing colors paintings descriptive of Hindoo mythology. These paintings have been defaced, and many of the images, both outside and inside, have been mutilated. The Hindoos ascribe this to the Mohammedans, and the latter do not deny it, but assign as the reason, that some of these things were objects of worship, and that others were too indecent to be seen. This temple was consecrated to Shiva, and the obscene emblems of his worship still remain in a dark recess opening into the principal apartment.

Near this are many other excavations. Some of these are very large and contain images of gigantic size. In one place are three large excavations, one above the other. Of these the lowest one was designed to represent the Hindoo hell; the middle one to represent this world, and the upper one to represent the Hindoo paradise. In these excavations the images were painted to make their appearance more beautiful or frightful, according to the character of the beings they represented. The walls, pillars, and ceilings, where not taken up

with images, were covered with paintings. Curtains which could be changed and varied at pleasure were used to conceal different parts of the temples from view. In these dark and gloomy recesses, surrounded with figures of gigantic size and frightful appearance, one seems almost to realize the descriptions of the infernal regions, as contained in the writings of the ancient heathen poets and in the sacred books of the Hindoos. Here the rites and ceremonies of idolatry, partly exhibited and partly concealed, were performed in circumstances calculated powerfully to excite the feelings of an ignorant and superstitious people like the Hindoos.

There is no authentic history of these excavations; nor do any native traditions concerning them appear to be deserving of much credit. They are all the work of superstition, and they show what strong influence it exerted on the minds of its votaries. The Hindoos ascribe these works to the gods. They look upon them with feelings of veneration for their supposed origin, and great antiquity, and as places which once possessed great sanctity. But they do not regard these temples as fit places for worship now, as they have been polluted. There is much difference of opinion amongst Europeans who have examined these excavations, in respect to the time when they were made. All are agreed that it was previous to the Mohammedans establishing their power in the Deccan. But beyond this nothing certain has been ascertained. I found many brahmins here, who, in the hope of obtaining some reward, were anxious to accompany me through these excavations, professing themselves to be able to explain all the imagery and the uses of the different apartments. But no one of them showed any desire to hear of the true God and the way of salvation through Jesus Christ. During the day I conversed with brahmins and others who had come to see the excavations, as I could find opportunity, and gave tracts and parts of the Scriptures to those who wished for them. Ellora is about eighty miles from Ahmednuggur nearly north.

[To be continued.]

Sandwich Islands.

OBITUARY NOTICE OF MR. STEPHEN SHEPARD.

THE decease of Mr. Shepard, which occurred during the general meeting of the missionaries

at Honolulu, in July, 1834, was mentioned at p. 147.—He was born in Johnstown, Montgomery county, N. Y., where he resided till he arrived at the age of manhood; and where he first felt the power of the gospel to enlighten and save, and united with the church of Christ. He also learned the printer's art in that place. He subsequently spent some years in the city of New York, where he became deeply interested in the work of missions to the heathen, and ultimately consecrated himself to the service of Christ in this sphere of labor. He embarked for the Sandwich Islands at Boston, November 3d, 1827, for the purpose of taking charge of the printing department.

The following account of his character and decease is extracted from a communication recently received from Mr. Bingham.

Mr. Shepard and his wife formed a part of the second reinforcement to this mission, and arrived here in the spring of 1828, two years subsequent to the return of Mr. Loomis, the former printer, and soon after the printing of the gospel of Luke had been commenced. His health was then slender, and probably the seeds of his decline had been planted in his system before he set foot on these shores. There is no good evidence that the nature of his work here, or the character of this climate was more unfriendly to his constitution, than in his native land. He entered on his work with entire devotedness, and pursued it with cheerful diligence, growing in the esteem, and love, and confidence of his associates, and of the people.

He was ardently desirous to see the Sandwich Islanders, as many as could read, furnished with the sacred volume. He was cheered when this work advanced, and pained whenever it was retarded. He was ready to devote and wear out the very last energies of his life to forward this object. He loved the Scriptures himself, relied on their power for the sanctification of men, and derived comfort and edification from them, even in the mechanical employment of reading proofs of our translation into the native language.

About two years after he commenced his work here, he became convinced that an affection of his lungs had commenced which would probably prove fatal. He received the opinion of the physicians on the subject unagitated, cheerfully holding all at the disposal of providence, but still fondly clinging to his favorite

work. He soon became so feeble that it was thought the care he bestowed upon the work of the office was injurious or might prove so, unless he could be induced to suspend it. He was therefore, by a vote of the brethren at this station, formally released from the care of the printing-office in March, 1831, that he might seek rest and refreshment, and change of air and scenery, wherever it should seem most agreeable among our stations.

He sojourned with his family for a season on the hill, the seat of the high school, in the upper and interior part of Lahaina; but being desirous to employ his feeble and decaying powers to the best advantage, and thinking he could still do something in the way of superintending native workmen and apprentices in the office, he soon returned; and as a matter of choice and pleasure, took on himself the care of some parts of the work when able to walk to the office, which was scarcely ten steps from his door.

To his associates and to the natives, it was interesting to see him, while waiting for his change, repeatedly, after a few days and nights struggling with the paroxysms of his disorder, rise suddenly from his bed and find his way to the office; and when his limbs were weary, to see him in his arm-chair, or reclining on a settee, with a native compositor by his side, comparing first proofs with copy to relieve his associates from that service. But it was still more interesting to see his calm and delightful reliance on Christ, while rapidly ripening for heaven; enduring his pains, weaknesses, and disappointments without a murmur; often speaking of the glory and preciousness of the atonement of Christ, the ground of the sinner's hope. To us who were daily with him, no very obvious alteration in the state of his health appeared for about two years from his return, or up to the spring of 1834.

In a conversation which occurred about this time, he said, "It is a cause of gratitude and thankfulness that my mind is so buoyed up. I can truly say my heart is *ohoi*," [joyful]. I said, you feel willing that God should do with you and yours as he pleases? He replied with promptness, "If I know the feeling of my heart, I *rejoice* that we are in his hands, and that he will do as he pleases with me and mine and with his work. I have had no anxiety about my family since I read the proof sheets of Deuteronomy. There God represents himself in several places as the widow's God

and the father of the fatherless. There is a promise, too, in Jeremiah, 'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me.' The hope of my own acceptance with God I found on such passages as these; 'The gift of God is eternal life through Jesus Christ our Lord;' 'in whom we have redemption through his blood, even the forgiveness of sins.' My hope is in the blood of Christ applied to my soul for a converting, sanctifying, and purifying influence. 'He magnified the law and made it honorable.' All that the Father hath given to Christ shall come to him; and him that cometh unto him, he will in no wise cast out. The iniquities of all were laid on him. All our righteousnesses are as filthy rags.

As our conversation turned on the wants of the people around us, he remarked, "If all my enjoyment is derived from the Scriptures, what must be the condition of those who have no Bible, or are not acquainted with its principles.

While conversing with him on the 3d of May, and giving him some account of my morning sermon on that day, he listened with attention and pleasure, and remarked, "How important it is that we do for *Christ* what we do, and suffer for *Christ* what we suffer;—to *suffer* his will, as well as *do* his will. What is there in this world worth living for, but for *Christ*? Suppose now that wealth had been my object, and I had obtained it, heaps and loads of it, as others have, what good would it do me now, if I had no interest in *Christ*? It could not help me now. And so of every thing else. Had I made it my great object to feed and clothe my family, and see them settled and thriving in the world, what could they do to help me now, if I had not a Savior? Let a man do his duty to his family, and leave them with God, but not make his family his great object."

I remarked, if we could be instrumental of winning one soul to *Christ*, to be forever happy with him in heaven, how little would the wealth of the world appear to us in comparison with the value of the eternal salvation of that single soul? "Oh yes," he replied, "now could we be instrumental in turning a hundred from the error of their ways, what a source of rejoicing! And if by the efforts of a whole life we could be the means of bringing a thousand souls to *Christ*, what a vast source of everlasting satisfaction to us and to all the friends of God!" He said, "My mind has been turning this evening much on this point, Would I alter the plan of redemption, if

I could? What part would I take away from it? Would I take away the everlasting love of the Father? [which, as I suppose he meant, chose from eternity the objects to be eternally benefitted by the work of redemption.] Would I take from it the divinity of Christ? Would I take from it his atonement? Would I take from it that law which he obeyed unto death? I see no part to alter. All his ways and all his works are perfect. The plan of redemption is just such a one as pleases me. It is just such a one as my case requires; and of course, just such a one as is needed for all that are to be saved." I replied, We should be poorly set to work to alter the plan of redemption, if we could do it. He added, "How selfish the heart that could wish it altered; and not only selfish, but how rebellious."

On the first Sabbath in June, at his particular request, the sacrament of the Lord's supper was administered to him on his couch, the last of those seasons to him, now as it were, ready to sit down with his Lord above. He was enabled, however, after this to rise, and attend repeatedly the meetings of the brethren during two or three weeks.

The first week in July his disorder began its final triumph, though the paroxysms did not appear materially different from several which he had before endured. Having occasion to visit and preach to the king, chiefs, and people at a distance, I went on the 5th of July to spend the Sabbath a few miles from the station, without thinking our brother so near his end; and thus was deprived of the privilege of seeing how peacefully he died. On the evening of the 5th he appeared more ill, and the brethren and sisters around apprehended he would not endure through the night, and requested him to state his feelings in few words. He said, "If I go to-night, it is well;—if I go tomorrow, it is well;—next week, it is well;—or next year, it is well;—for me to live is Christ, and to die is gain."

Of this gratifying nature were his remarks while able to speak distinctly, until his dying pains excluded him from intercourse with his family and his brethren and sisters, who assembled around his bed. They who had felt themselves edified by his life and conversation, now sang hymns and offered prayers, while he was, with difficult breathing and much bodily pain, wading through the swellings of Jordan.

At three o'clock Sabbath morning, the 10th of July, the struggle was over, and we trust the victory complete through

his Redeemer's strength. As he had met and baffled the great and subtle tempter, who, a few months before, sought to rob him of his hope and peace, and induce him to speak reproachfully of God, and whom he put to flight by laying hold on the cross; so now, we trust, his more matured faith triumphed over death and sin, and enabled him, on Canaan's shore, to shout the victory in Jesus' name.

"The chamber where the good man meets his fate
Is privileged beyond the common walks of virtuous
life—
Just on the verge of heaven."

BRIEF EXTRACTS FROM JOURNALS AND LETTERS OF THE MISSIONARIES.

THE journal of Mr. Spaulding, whose station is at Oukumehame, on the island of Maui, contains the following remarks respecting the—

Natives Religious Teaching—Notions of Christian Character.

January 27, 1834. Was unwell yesterday and unable to preach in the morning. The service was conducted by the head man of Oukumehame, a member of the church. He chose for his text John xiii, 17, "If ye know these things, happy are ye if ye do them." As the congregation assembled under a *ranai* (shed) attached to our house I was able to hear the speaker, and should judge that the services were conducted with as much regularity and spirit, as if a missionary had preached. They have no lack of words or confidence, and the larger the congregation the greater the privilege. There are probably but few members in the church that would not speak or preach on any occasion, if requested. This remark will apply, to some extent, out of the church as well as in it. In conversation they often acknowledge themselves *naaupō*, or dark-hearted, but they seem not to distrust their abilities when they have a prospect of promotion, which plainly shows their deplorable ignorance.

The speaker yesterday made many just and appropriate remarks, and undoubtedly communicated some instruction to the ignorant; but as in all native teaching, there was great lack of depth and heart-searching.

He commenced by saying that these were the words of Jesus to his disciples; that the things of which he spoke referred to all the commands revealed in the word of God. He proceeded to tell what

the commands of God were, repeating most of the decalogue, and at the close of his remarks on each command, he would appropriately add, "If ye know these things, happy are ye if ye do them." He dwelt much on keeping the Sabbath and other commands in the decalogue, and insisted upon external obedience, without showing the state of the heart necessary to keep these commandments acceptably with God. Many natives are very conscientious in regard to external obedience, while they seem to feel no concern about the state of their hearts towards God. If they keep all the commands of God, as did the young man in the gospel, like him, they are ready to ask, "What lack I yet?" and it is one of the most difficult things in missionary work to show them that they lack every thing, and are ready to perish. If we tell them to pray, repent, believe, love God, forsake sin, etc., they will reply we have done all these things, and are doing them daily; and yet there is no evidence that there is the least change, except in their external conduct. That a man prays in his family is no sign that he is a Christian, for there are few families where morning and evening prayers are neglected. They have forsaken their idols for the true God, but unless they are renewed by the Holy Ghost, they will not be found his children in the last day.

To belong to the church, seems to be regarded by some as the height of perfection upon earth; and it would be the easiest thing imaginable to add as many to it here in one day, as the apostles did on the day of pentecost. But then, we should have no better evidence that they were the disciples of Christ than we now have. Many seek to enter the church, and probably know not why they are kept out.

The additional paragraphs will enable the reader to form some correct idea of the frailty of the native houses, made of poles and thatch, and of the life of exposure which the missionaries must lead at new stations, and before they can erect more substantial buildings.

Feb. 10. The wind this evening is exceedingly high. It comes in tremendous gusts from the mountains, and makes the native houses here shake like reeds. Within a half hour the house of Pikeule has been crushed by the wind. The posts and rafters on one side were broken, while the other side remains un-

injured. There were a number of persons in the house, but they had sufficient warning to escape. This is generally the case with native houses, for they are so thoroughly tied together with strings, that they often shake a long time before they fall.

11. Arose this morning and found our cook-house prostrate. It was blown down last night by the high wind. There were two families in the house, and as it began to fall, they gathered up their mats and calabashes, comprising all their furniture, and escaped. We were awake much of the night watching our own frail habitation, ready to vacate it if necessary.

Decease and Character of a Head-Man.

Mr. Green, whose station is at Wailuku, on Maui, makes the following entry in his journal.

Sabbath evening, November 16, 1834, near the going down of the sun, Auwae, the head-man of Wailuku, died. His family and servants are greatly afflicted, and the people generally, as is common on such occasions, give vent to their feelings by loud and extravagant wailings. I will fill this sheet in giving you some account of this man, as he was, in some respects an extraordinary character, and merits, at least, a brief notice.

Auwae was born on Hawaii, probably not far from the year 1770. By birth he was a chief of low rank. His father was attached to the interests of Tamehameha, was one of his principal genealogists, and in various ways rendered him signal service. Auwae was instructed in the profession of his father, and on his death succeeded as one of the king's genealogists, and became one of the principal men of his profession on the islands. The elder brothers of Auwae, on the conquest of the islands by Tamehameha, were put in possession of considerable land, and one of them, a few years before the death of the king, committed some part of Molokai, Wailuku, and other lands on Maui to the care of Auwae. The king confirmed him in these possessions, on the death of his brother. Rihorihō, having had proof of Auwae's skill in the management of his land, on the death of his father, continued to him the care of Wailuku, of which he had the undisturbed possession till his death.

Auwae was a man of great dignity of character. His intercourse with Tame-

hameha and other chiefs of like character was of great benefit. Like them, Auwae was a wise man, capable of holding the reins of government. Had the successors of Tamehameha gathered such men around them, and listened to their counsels, their kingdom might have been established. Auwae and his wife made a profession of religion in the year 1828. He had always been friendly to the mission from its establishment, and acted the part of a friend in seasons of difficulty. But he was unaffected with religious considerations till a year or two before he united with the church. His overt acts of sin, which were not few, he abandoned; and till the time of his death, I know of no particular act by which he may be said to have affixed a stain to his christian character. The king, within the last eighteen months, sent for him twice to counsel with him at Oahu. He went down with great reluctance, and while there maintained a christian character; and in his intercourse with the king, conducted, I believe, with his accustomed discretion. In this I greatly rejoice, yet I must say the evidences of his piety were rather of a negative character. He had not learned to read with any facility, and he seldom said any thing by which we might learn what were the feelings of his heart. In the time of his sickness he was not able to converse much. He did express to his wife, his convictions that he should not survive this sickness, also a doubt of his acceptance with his Lord. To this latter I attach some value, as it is exceedingly uncommon for a native to express the least doubt of his good estate, however deformed may have been his life. Alas! of the multitude at Hawaii, how applicable the words of Watts,

"Like brutes they live, like brutes they die!"

I do hope, tremblingly hope, that it will appear in the great day, that our dear friend, who has in some sense become a father to us at this station, had been washed in atoning blood, and at death united with many others, who, we trust, have been carried from these islands to the bosom of everlasting love. In the hope of a joyful resurrection to life eternal, we are about to commit to dust all that remains of our friend, Noa Auwae. We are bereaved. May God, our guide, our father, sanctify to us this affliction, and make us more faithful to our surviving people, who are so rapidly flowing each other to the eternal world.

19. I have just returned from the funeral of Auwae. I addressed a vast

multitude from 1 Peter iv, 7. O, that men would learn the frailty of life, and seize the present fleeting moment to prepare for their account. But, alas, the dormant mind of my people, when will it awake?

On his death bed Auwae desired that a nephew of his, Kawailepolepo by name, should come into possession of this place. This, however, depended, as Auwae well knew, upon the will of the king. Kawailepolepo was, in accordance with the advice of David Malo and others, dispatched to Honolulu, before Auwae was in his grave, to inform the king of his death, and after informing him of Auwae's dying request, to wait his decision. We all prayed that God would incline the heart of the king to give the land to Kawailepolepo, as he is a very superior man—one of the first scholars in the high school, and a man of very consistent piety. To our surprise and joy, he returned last week, as the head-man of the place. I hope much from him, and I have great confidence that unless the king should dispossess him, I shall find a real helper in school and in other ways. He is very anxious to improve, to civilize and christianize the people, and he is about to encourage the cultivation of cotton, and he very much wants some one to teach the people to manufacture cloth.

In a letter dated November 25th, 1834, Mr. Armstrong gives a

Description of his Station and the Character of the Surrounding People.

At the close of the general meeting I came to Maui, and in company with Mr. Green made a tour around the eastern peninsula of this island, with a view to select a spot for my station. After spending a week in exploring the different desolate places, looking at the situation of the people, and consulting the brethren on this island, Haiku, in Haunakuakoa, was fixed upon, not because in itself considered, it is the most eligible, but because other places, preferable in themselves, were thought to be too remote and difficult of access to be occupied by a single missionary. We came to this station in September, and were kindly received by the people, especially by two members of the Lahaina church, who have not failed thus far to supply our temporal wants pretty well. They had built us a native house, and a small house for cooking, but we have suffered

considerably from the inclemency of the weather, our house being very leaky. Our station being on the windward side of the island, is cool and rather pleasant, though exposed to a strong and almost invariable trade wind. We have frequent and heavy rains, which render every thing in nature around us green and flourishing—a matter of some consequence in these islands. In the winter, or rainy season, woolen clothing is most comfortable. Our house stands on an extensive open plain, of considerable elevation, and about two miles from the sea-shore, affording some prospects by no means void of beauty and grandeur. On the north we look down upon the great Pacific, occasionally agitated into fury by the reckless winds, and rolling a tremendous surf, with the noise of thunder, on a bold and rocky shore. On the east we look over an uneven and verdant plain, richly variegated with clusters of the hibiscus and pandanus, and a fine stream of water meandering through the midst of it from the mountain to the sea; and here and there a cluster of grass houses, presenting rather the appearance of dreary solitude and squalid poverty, than of industry and comfort. On the south we have a delightful prospect of mountain scenery, extending to the very top of the high mountain called by the natives Hale a Kala, the house of the sun. The dense silvery groves of the candle-tree, the towering yet delicate koa, not unlike the wild locust of the Susquehannah in appearance, present a most lovely picture, especially when viewed in the light of the evening sun. To the west we have a distinct view of the Wailuku station, though it is fourteen or fifteen miles distant. The isthmus between presents rather a barren and dreary appearance, but a neat dwelling-house, together with the out buildings and public buildings, consisting of the church, school-house, etc., viewed in connection with the romantic scenery beyond, appear well. With the exception of one deep ravine, there is a good carriage road from this station to that.

In regard to the people of this region I can say little that is encouraging. A few profess to be seeking the way of life and walk circumspectly, but the great body of them "drink in iniquity like water," and manifest no concern for their souls. We have daily evidence of their deceitfulness, lying, treachery, backbiting, unconquerable indolence, etc. The schools taught by natives are almost entirely extinct, and there is little demand

for books. Idols have been worshipped here within the past year, and a great many commenced drinking rum and engaged in their former sports, but the governor has suppressed these evils for the present, at least, though nothing but the civil arm keeps them down. The use of tobacco is now prohibited by law on this island. There are ten church-members within the bounds of my parish, of whom eight appear well, though their character as Christians is entirely negative; the other two are very inconsistent, and cause me much solicitude.

Decease and Character of a Female Convert.

Under date of December 2d, 1834, Mr. Lyman writes—

Since the date of my last the Lord has taken, as we trust, one of the female members of this church to himself. Her native name was Anapu. She was probably not less than sixty years of age. She was admitted to the church in the beginning of the year 1832, and received the name of Elina. She has uniformly maintained a christian character. I never conversed with her when she did not seem to realize that religion should be the one great business of her life. Nor was this the expression of the lips merely. I have often felt reproved by seeing her devotedness to the Savior, as evinced in her daily walk. In conversing with her, I have been no less surprised, than delighted, with the evidence that she had been taught by the Holy Spirit. She was poor, and had nothing to bring her into notice, except attachment to the Savior, and perhaps more strength of mind than is usual among this people for persons of her age.

She had been in a decline for some months. The morning of her death, she conversed with her husband and daughter, exhorting them to go to the Savior, and beseeching them, by their love to her, to follow her as she had followed Christ. At the close of the conversation she asked for food. It being brought she eat a few mouthfuls, reclining upon her elbow. The food was removed, and she lay upon her pillow. Her daughter sat down to eat in another part of the room. After a few minutes she rose and went to her mother. At first she supposed her to be asleep, but on examination found that the spirit had departed. Would that all our church-members were in character like Elina.

The fact that less has been done of late by the rulers at the Sandwich Islands, to promote Christianity there, and that some laws formerly enacted against immorality and disorder have been repealed, or are less vigorously enforced, has often been alluded to in this work. Mr. Emerson, remarking on the influence which this state of things seems to be exerting now on the progress of truth and piety, and seems likely to exert in future, proceeds to say—

So far from regarding the late anarchy in this government as an alarming or discouraging symptom, I have, from the first, regarded it as an event, which I did believe, and do still, will, in the hands of God, tend more to open the eyes of this people and this mission, and prepare the way for the gospel to become a two-

edged sword in our hands, than all the kind laws and kind offices in the power of the rulers of the land to make or to bestow. From the notes of my brethren I believe there has not been a period for several years, if there has ever been since the commencement of the mission, when vital godliness has been taking root so deep and firm among the people, as during these last twelve or eighteen months; and this too in the midst of apparent adversity. This season of confusion has furnished something like a mirror, through which the natives can be more easily made to see their own character as sinners, than before. "Whom the Lord loveth, he rebukes and chastens." Had not this rebuke been sent upon us, I fear the eyes of some would not soon have been opened to see the rottenness of some who profess to love the Savior.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN NEW ZEALAND.

THOSE who remember how savage a character the natives of New Zealand sustained when christian missions were commenced among them, will peruse the following paragraphs with admiration of the power of the gospel which has so softened and humanized so degraded and barbarous a race. The extracts are from a speech of Rev. W. Yate, a missionary recently returned from that field of labor, delivered at the anniversary of the Church Missionary Society in May last.

Great Change effected among the Natives through Missionary Labors.

In the immediate and direct object of the mission, much more work offers itself than the missionaries are able to perform. Scarcely a day passes without their preaching; and many persons who live at distant places earnestly request visits from them, if it were only for a few days; offering to make roads on purpose for them, and to afford them every possible facility. It was not always so: but a short time before, the very same people would have thrown every difficulty in the way of missionaries who wished to visit them. They tabooed, or made sacred, the roads, that the missionaries might not traverse them; and declared the rivers sacred, to prevent them from crossing them.

The natives, in general, are now not only anxious to receive instruction of a religious kind, but they wish the missionaries to make laws for them. They consult them as casuists: they seek counsel of them as to matters of peace and war; and there are few occasions on which they do not refer to them. In such matters, I and the brethren at Waimate were almost daily employed.

The natives are also adopting all the customs of the Europeans. They wish for the introduction of the various rites and ceremonies of the English church, as to marriage and other things. Their various superstitions are gradually, or, I should rather say, rapidly dying away. When I tell the audience that three hundred New Zealanders have embraced the gospel, and are aiming to live in consistency with its sacred requirements, I think that, while you are grateful to God for the signal success with which he has graciously crowned the labors of his servants in New Zealand, you will also express your cordial approbation of the vigorous prosecution of the society's operations in that mission, by its gradual extension as circumstances may providentially admit.

I have attended the death beds of upward of forty natives; and have witnessed some of those scenes which are so delightful to a Christian. I cannot express the pleasure which I have felt, on some of those occasions, at witnessing the firmness of their faith, the sincerity of their love to Christ, and their joy and triumph in the prospect of dissolution. Such expressions as these have often proceeded from the lips of dying New Zealanders:—"Oh when shall I come and appear before God?"—"When shall I go to see Jesus Christ?"—"When shall I have done feeling any sin within me?"—"When shall I have

nothing but love in my heart?"—"When shall I be like my Savior?"

The native cruelty is diminishing. War is less known. Infanticide is likely to be altogether abolished. In the course of the first few years of my residence in New Zealand, I witnessed six different cases of infanticide: I have seen mothers break the necks and dash out the brains of babes who hung at their breasts; but, in the course of the last four years, I have not witnessed one case, nor heard of one, except in the vicinity of the harbors, where the natives have been injured by their intercourse with licentious British sailors.

It will doubtless be asked, what were the means which have been employed to effect such important changes. I cannot but recollect for how many years the patience of the missionaries and of the society was tried; and how God seemed determined, as it were, to ascertain how far they were willing to sow, though they might not receive an immediate recompense. The means which have been employed were, first, the preaching of the gospel—a free and full offer of salvation, through the blood of the cross, to all who were willing to receive it, however evil their former characters might have been. Then, there was the instrumentality of the schools, by means of which 800 natives have been enabled to read the word of God for themselves; while hundreds more are able to read so as to make out the meaning, though not so as to be fully intelligible to others. But, of all the means employed, on which God seemed to stamp his peculiar blessing, I would mention the liturgy of the established church: it is so simple—its confessions, its praises, its petitions come so fully home to every case—it is so suitable, from the universality of its character and the extent of its petitions—it is so calculated to bring every proper devotional feeling into exercise, that it has been one grand means, not only of promoting christian knowledge, but of advancing the soul in the experience of grace, and leading it on in the ways of God. While I have heard thousands of the New Zealanders lifting up their hearts and their voices in prayer and in praise to God in the language of the national liturgy, it has filled my heart with gratitude to that God, who suggested it to the minds of his servants to indite that form of sound words.

Eagerness of the Natives for Teachers.

In a journey which I have taken, nearly five hundred miles from the Bay of Islands, I was very cordially received, and my whole visit proved very interesting. The people wished particularly to receive christian instruction, though they did not know exactly to what it might lead. At one place I had conversed with them about my going to England, for the purpose of obtaining assistance. As I lay in my tent at night, I heard some of the natives conversing together. "We must hold a committee," they said, "about keeping him here. We must not let him go. He says he

is going to England, and the ship is here to take him; but he shall not go. He shall be our slave: not our slave to fetch us wood or to draw water for us; no, but our talking slave. Yes, he shall be our slave to talk to us and to teach us. Keep him we will!" Having overheard their conversation, I was prepared to meet them in the morning. I stated the case fairly to them, and pledged myself to use all my influence to get them two missionaries, who might give them the instruction which they were so desirous of receiving.

Artifices of the Enemies of Missions.

I am compelled to add, that there are many enemies to the cross in New Zealand; some of whom are natives, and some Europeans. They have used all possible means to do injury. They have established grog-shops, into which many have been enticed to drink the liquid fire. Recently they have brought in the aid of ventriloquism. They have taken a native youth, and have initiated him in the mystery; and then sent him to the chiefs, to inform them that all which the missionaries had taught them was a lie. The people were called together, and were told that the youth would work a miracle to prove that the missionaries had taught falsehoods. Owing either to the force of truth, or a failure of courage, or some other cause, the youth said, at the time appointed, "All that the missionaries have said is perfectly true: only they have made a mistake as to the day on which the people should worship. Saturday, and not Sunday, is the proper day." He then called, first on a stone and then on a tree, to attest the truth of what he had said; from which objects sounds seemed to come in reply. The people were astonished, and some of them adopted the Saturday instead of the Sunday. This created some little confusion for the time; but the thing has since fallen to the ground: the people have discovered the trick which had been practised to delude them, and are returning to their duty.

Circumstances attending the Formation of a New Station.

A sixth station has been formed on the banks of the Thames, in a place where we had long been anxious to labor. We have met there with great encouragement. Formerly, we were not allowed to land at that place; but, on the occasion to which I refer, we were met by fifteen hundred of the natives. When we landed, some of the chiefs said that it was their intention to make some speeches. They called first on an old chief, who spoke for nearly an hour. "The missionaries," he said, "are come to blunt the points of our spears—to snap our clubs asunder—to draw the bullets out of our muskets—to bury our bayonets in the ground—to bring this tribe and that tribe together—and to make all, all to live in peace." A loud shout then burst from the whole assembly—"We will have them! We will have them!" The people were very anx-

ious for an answer. We told them, that when we are about to engage in any work, it was always our custom to seek guidance and direction from God. "Well then," they said, "seek guidance and direction from God now." I told them that it was our intention to hold a service; and after that, to explain our views and intentions as to the request which the chiefs had made. I gave out a hymn, and with five or six boys whom I had taken with me, raised a tune: to my great astonishment, I found that the majority of the people not only knew the words of the hymn, but joined in the tune to which it was sung. When I began to read the church service, my astonishment increased to find that they united in the confession and in the various responses, with all their voices. The circumstance which had led to this which so astonished me was afterward explained. A boy who had lived with me had gone among them while on a visit to his relations, and had taken with him his prayer and hymn books: with the little knowledge which he had obtained, he had established a school, where he taught those who went, to sing the tunes which he had learned, and to join in various portions of the service of the church; and hence, as with one voice and heart, they joined in the beautiful responses of the liturgy.

Translation and eager Reception of the Scriptures.

The missionaries have been diligently employed in translating the Scriptures into the language of New Zealand; and the whole of the New Testament has been completed. It was commenced about six years ago, under great difficulties: there was no grammar of the language; and every word and peculiarity of expression we had to search out for ourselves. Thirty-eight chapters of the book of Genesis have also been translated.

When the box containing the Scriptures arrived, the New Zealanders said,—“A box is now come full of knowledge, which will go from the North Cape down to the South Cape.” They added, “We have often had something come which we thought good—casks of rum, and barrels of powder, and muskets; but now something is come, which will teach us, not to drink rum, not to fire powder and use muskets, but to do good.” All were desirous, by some means or other, to obtain a copy.

In consequence of our having formed elementary schools, about eight hundred could read; and, almost immediately after the Scriptures were brought into use, the whole of those persons were supplied with them. They purchased them by their own industry. I have not given away a single copy: they were so desirous to obtain them, that they were willing to work six weeks each for the few copies which we could put into their hands; and they value them more and take more care of them, than if we had given them, as they look on them more as their own property when they have to work for them.

The natives of New Zealand entertain a very high respect for the Bible, as the word of God. They do not ask, “What does Mr. Yate say? What does Mr. Clark or Mr. Hamlin say?” but, “What does God say?” When they receive copies they invariably take them home to their families, and read them, morning, noon, and night. I have gone into native villages, where a few years ago I should scarcely have been admitted, and I have seen half a dozen parties assembled, reading the Scripture, deliberating upon it, and asking pertinent questions. Oh, what a different scene is this from what I witnessed during the first three years of my residence among them! Formerly they delighted in dancing, in singing the war-song, and relating their idle tales: but now they read the word of God, which speaks of peace and harmony; and they say that they derive more pleasure from reading the Scriptures than from singing all their war-songs and dancing all their dances.

A chief of great importance, named Depay, was present when the national flag arrived from the British government, by which the independence of New Zealand was established—a favor which the native will, no doubt, acknowledge at some future day. The various chiefs were requested to be present, to choose one flag out of three. They assembled, and made speeches, some of which were very much to the purpose, and some very far from it. At last, Depay got up, and said, “New Zealanders, listen to me—I have something new to say to you. I have the book which will set all right, if we get it into our hearts. There will be no more quarrelling among New Zealanders: there will be no dispute as to what we shall get by hoisting that flag; for Jesus Christ says in his book, ‘If ye love me, keep my commandments—and this is my commandment, that ye love one another. Now, who could have told you this but God? Could any of the natives? No, they never heard of such a thing. Could any of the Europeans? No, for they only think of gain. Could any of the missionaries? No, not unless they learned it out of this book. No, Jesus Christ himself has taught it to us: he has told us to love one another.’ He then exhorted them all to learn to read, each man in his own language, the word of God.

The natives take generally the language of Scripture in its most literal meaning; and when they cannot understand it, they come to us to have it explained. I will give you one instance, to illustrate the literal way in which they understand the Scriptures: it may appear ludicrous; but there was not, I believe, any intention to do wrong, on the part of the person alluded to. A lad who was in my employment came into the room one day with his head covered with oil. He had poured a bottle of train oil on his head, and it was running down his back. I told him that it was contrary to my wish that he should do so, and was exceedingly unpleasant to me. He thereupon called to a number of friends who

were sitting under a verandah, "Hear what this angry man says!" Then, turning to me, "Do you not tell us that we are to do all that the Bible says?" "Certainly," I replied, "but what has that to do with your making yourself so frightful a figure?" "Why," he returned, "Jesus Christ says, in his gospel, that when we fast we are not to disfigure our faces, but to anoint our heads; and this morning the pig got into the stable and run away with my breakfast, and I have had nothing to eat to-day: thus I was obliged to fast, and I thought it right to go and anoint my head with oil." This gave me a subject to speak from on the next Sunday morning. I explained to them the difference between a voluntary and an involuntary fast; and I trust that service was attended with good effect.

Testimony to the Character and Success of the Missionaries.

James Busby, Esq., British consular resident in New Zealand, under date of December 4th, 1834, wrote as follows to the Rev. Mr. Innes, of Edinburgh.

As you keep up an acquaintance with missionary proceedings, you will be well pleased to have my testimony to the eminent usefulness of the Church Missionary Society's missionaries here, and to their entire devotion to the duties of their high and honorable calling. I believe a secular-minded man, if unhappily placed among them, could not continue to be associated with them; so entirely devoted are they to their Master's work, which they have pursued with a singleness of aim above all praise.

The fruits of their labors are beginning to appear far and near. The change which has taken place in the character even of those natives who make no profession of listening to their instructions, is highly gratifying. The light of Christianity falls on the minds of those among them, who listen to the ministrations of the missionaries, like light from heaven. Even the secular knowledge which the teaching of Christianity conveys is a new creation in their minds; and it has not to contend with the false lights of worldly knowledge or worldly wisdom, which form such powerful obstacles to the spread of truth where it has long shone.

The missionaries have secured the entire confidence of the natives, and their influence is extending wherever their names have been heard. The country is become rapidly christian. In most of the villages within many miles of this place the christian Sabbath is established; not only by rest from labor, but by acts of worship, conducted by individuals who have been educated by the missionaries. Many are decided Christians: many more are influenced in their conduct by christian precepts. A very few years of such progress as the last will make the country as well entitled to be called christian, as many countries which

have enjoyed the light of revelation since it first dawned on the world.

MISSION OF THE CHURCH MISSIONARY SOCIETY AT SIERRA LEONE.

THE report of this mission made to the society for the year 1834, contains the following statements respecting the—

Population under the Influence of the Missionaries and Helpers.

The labors of the society, in the colony of Sierra Leone, are principally intended to benefit the Africans liberated from slavery, and located in the colony by the care of the British government. The ministers, catechists, and native assistants, at present employed by the society, labor among a population of about 10,000. With the majority of this number, however, they have only a very slight connection; as probably not fewer than half are either heathen, or such as give no sign of their regard to Christianity, except by appearing at church to be married, and abstaining from their usual labor on Sunday (both being required by law); or, at most, sending their children and apprentices to receive instruction.

The number, however, who renounce heathenism, and put themselves in the way of obtaining christian knowledge, by attending the house of God on the Sabbath day, is about 3,000, including children—a number considerable enough to require more labor than can well be bestowed on them under present circumstances; especially as so large a portion of the adults being unable to read must depend almost exclusively on what they learn by public teaching, and in the few domestic visits which it is in the power of their teachers to pay them.

There were, at the commencement of the year, nine Europeans, one country-born, and twenty-four natives employed in the active labors of the mission, including thirteen females. To these were added during the year, either by arrival from England or by appointment in the colony, four Europeans, one country-born, and three natives. But in the same period it pleased God to remove three Europeans by death; it was found necessary that three others should return to England on account of health; while one native was dismissed for disgraceful conduct. Thus it will be seen that, notwithstanding the additions mentioned, the numerical force can scarcely be accounted greater at the close than at the commencement of the year.

It cannot be matter of surprise, that the breaches thus made by deaths and removals, have rendered it very difficult to supply the wants of the people in any adequate degree. There are now several stations which have not a resident European; and one which had that advantage for about three months, was destitute of it during the rest of the year. To

those who know the enervating effect of the climate, it will be evident that even where this provision is made, it is far too small for a population of 1,000 or sometimes 2,000. There cannot be, in such a case, that constant care in watching over the habits of the people, particularly the communicants and candidates, the former amounting to 634 (including those of Wellington), and the latter to 318. There cannot be that patient attention, in leading them forward step by step in christian knowledge, which is so needful and which appears to have been contemplated by the parent committee when proposing to appoint a clergyman and a catechist besides native assistants for each village. At the present moment not one village is so provided for.

It may also be mentioned, that formerly stated visits of inspection were paid to the schools, by inspectors appointed for that purpose; and it was thought with considerable benefit: but during the last three years this has been relinquished, for the same cause as that just named—the great want of European laborers.

It is by no means intended in these observations to underrate the labors of natives, without which, in fact, it would be difficult to carry on the work at all to any extent; but only to intimate the great desirableness of a larger portion of European skill and foresight, in order to co-operate with native strength and willingness.

After giving a detailed statement respecting each station, the report concludes with the following—

Remarks and Summary.

Although the laborers employed in this field have sometimes been exercised with feelings of a mournful cast, owing to some of the events which have been noticed, yet, through the mercy of the gracious Master whom they serve, the have not been always dejected. They have, in fact, been much cheered by observing the evident blessing resting on the ordinances of divine appointment; the diligence of the people in frequenting the house of God, and their apparent seriousness in listening to the word dispensed among them; the zealous and spontaneous exertions of some of them to provide a place for the worship of God; and the peaceful end of a few who have left this world of sin and sorrow with the blessed prospect of an everlasting rest in the presence of their Savior. Even the diminution of their number, which has been referred to as a source of discouragement, they are disposed to contemplate in another point of view. Perhaps, though painful in itself, it may have been mercifully appointed, not only to put them in mind of their entire dependence upon God, but to teach them the important truth, "there is no restraint to the Lord to save or by few." Perhaps it may have seemed good to him to reduce them, as he did the army of Gideon, to a very small

company, in order more undeniably to prove that the wisdom and strength, the courage and patience, so needful for the warfare to which he calls his servants, are entirely from himself, as well as the blessed victory with which he condescends at length to crown their efforts.

To his mercy they would afresh commend themselves; soliciting, at the same time, the fervent prayers of their honored superiors, and of all the friends of the society; that, notwithstanding their fewness and feebleness, he, whose servants they are, "would fulfil all the good pleasure of his goodness; that the name of our Lord Jesus Christ may be glorified in them, and they in him, according to the grace of our God and the Lord Jesus Christ."

Average attendance on public worship:—

Sunday morning,	2,985
afternoon,	600
evening,	1,357
Week-day,	1,433
Communicants,	439
Baptisms,	42
Candidates,	366
Day scholars,	1,311
Evening scholars,	113
Sunday scholars,	914

DOMESTIC.

AMERICAN TRACT SOCIETY.

Appropriations for Printing and Distributing Tracts in Foreign Languages.

THE executive committee of the American Tract Society, at New York, have issued the following circular, expressing the plans and intentions of that institution. It will be seen that the aid proposed to be furnished to missionaries in heathen lands is most appropriate and important.

The executive committee of the American Tract Society would tremble at the idea of doing any thing to retard the circulation, in our own country, of the Society's standard evangelical volumes, or of its smaller publications, accompanied by christian effort and prayer for the salvation of men; but there are claims also from foreign lands, and the committee cannot but believe that it is in the hearts of Christians of this community vigorously to sustain each of these noble enterprises.

As the result of information obtained by correspondence with our several foreign missionary institutions, and with the laborers at the several stations to which the society's aid has hitherto been given, the committee are unanimously of the opinion that thirty-five thousand dollars is the least amount which this society ought to attempt to remit to foreign stations during its current year. They

therefore, at their stated meeting, October 19, 1835, unanimously

Resolved, That, in case sufficient contributions be received, the following appropriations be made during the society's current year, ending April 15, 1836; and that the same be remitted, under the direction of the finance committee: viz.

To *China*, the Chinese being the written language of from one fourth to one third of the human family, for the use of missionaries of the American Board of Commissioners for Foreign Missions, and of Rev. Charles Gutzlaff, Leang Afa, and their coadjutors, including aid in preparing Chinese metal type, \$4,000

To *China*, for use of missionaries of the Protestant Episcopal Church, two having recently sailed for China, 750

To *Singapore and Indian Archipelago*, there being at Singapore a stereotype foundry; two presses; founts of type in Chinese, Malay, Arabic, Siamese, Javanese, and Bugis, and great facilities for intercourse with adjacent countries—1,500 tracts and books recently distributed at a Chinese funeral, 2,000

To *Siam*, for use of the American Baptist mission, where are now, or are expected soon to arrive, founts of type in Siamese, Chinese, and English; a press, and five mission families, 1,500

To *Siam*, for use of mission of American Board of Commissioners, 1,000

To *Burma*, where are a type and stereotype foundry; four presses printing in Burmese; a press and founts of type just procured for printing in Karen and Taling, and several Karen tracts prepared; two new stations established; 11,000 tracts recently distributed in a single tour up the Irrawaddy; many efficient native distributors, and the whole amount appropriated supposed to have been expended the last year, 4,000

To *Orissa*, for use of Rev. Amos Sutton, who recently visited this country, and of American Baptist and English General Baptist missionaries; two mission families having sailed with Mr. Sutton, and a reinforcement being now expected from England. This is the "holy land" of India, the site of the temple of Juggernaut, who is "god of gods among Hindoo deities," and which is "annually visited by half a million of pilgrims, speaking all the languages of India, from Cape Comorin to the mountains of Cashmere," 3,000

For the *Tamul People*, in Ceylon and Southern India; two new stations having been formed on the island, and one on the adjacent continent; two presses, with numerous schools, and many qualified native distributors, 3,000

For the *Mahrattas*, a stereotype foundry having been recently established at Bombay, and tours for tract distribution being a prominent object of the mission, 1,500

For *Northern India*, for use of mission of Western Foreign Missionary Society at Lahore, a station far distant from all other missions; and a large reinforcement being about to sail, accompanied by a press, 1,000

To the *Sandwich Islands*, where are three mission presses, nearly twenty native printers, and 50,000 scholars, 1,000

To *Syria*, an Arabic press recently established at Beyroot, 1,000

To the *Nestorians*, for tracts in Syriac, 500

To *Smyrna*, (including \$300 for use of Rev. Josiah Brewer,) for Asia Minor and Mission stations at Scio and Trebizond; Mr. Homan Hallock being now in this country to procure founts of type in Armenian and other languages, 1,300

To *Greece*, for use of mission of Protestant Episcopal Church. Press located at Syra. "Great demand for books and tracts," and extensive facilities for distribution, 1,750

To *Greece*, for use of missionaries of American Board of Commissioners, 500

To *Constantinople*, for tracts in Armenian, Modern Greek, and in Hebrew-Spanish for Jews in Turkey, 1,000

To *Russia*, for use of tract friends in St. Petersburg, who "labor for 60,000,000," and whose "chief dependence," is now on this society; no Russian peasant having been known to refuse a tract, 1,500

To *Germany*, for use of Lower Saxony Tract Society, Hamburg, \$700; Tract Society at Barmen, \$300; Prussian Tract Society at Berlin, \$300; urgent applications having been received from each station; much opposition encountered, and cheering indications of the revival of evangelical religion, 1,300

To *France*, for use of Paris Tract Society and of auxiliaries and French and American Christians co-operating with her; particularly to aid in circulating standard evangelical volumes, and circulating tracts, in Spanish, 1,600

To *South Africa*, for use of the South African Female Tract Society, at Cape Town, in connection with American missionaries, 300

To the *Moravian Brethren*, especially to aid their missionaries in the West Indies and Canada in tract circulation, 700

To *North American Indians*, for use of American Baptist Board, especially at their press in Shawnee, 300

Unappropriated, reserved to meet new claims, 700

Total, \$35,000

The spirit of communications from our foreign missionary institutions is, in the language of one of them, "Go on raising funds, and making as large appropriations as you can. We will do all in our power to assist in securing for them a judicious application. If one or more power-presses can be employed at the larger missions, the Lord assisting us, we will send them." They are ready to increase the number of printers; establish type and stereotype foundries; bring missionaries, native converts, and others into efficient operation as distributors; and use every means to render this society's appropriations effectual for the diffusion of divine truth, and the conversion of perishing men to God.

While such are the openings; while the number of devoted men consecrating themselves to foreign fields is so limited, and death is making its inroads upon them; while intelligence from every quarter shows the press to be an indispensable auxiliary to their efforts, and access is easy to so large portions of the earth's population; and while God is pouring upon us the bounties of his providence, and enlarging the hearts of his people, the committee dare not limit their efforts to raising a sum less than \$35,000 for foreign and pagan lands the current year. Many of the proposed appropriations may be usefully increased, should sufficient means be contributed. Besides raising this sum, the society's current expenses which must be met previous to April 15th, will probably be not less than \$30,000, and the whole amount now in the society's treasury is but \$2,391 32.

The committee trust that no effort on the part of the society's agents will be wanting; but the object cannot be accomplished without the proffered aid of the friends of the cause generally. Especially do they rely on the co-operation of clergymen in presenting the object to their own and neighboring congregations; and of auxiliary societies, churches,

ladies' associations; and individuals, male and female, in collecting, personally contributing, and early remitting so much as is within their power. To all it must be a motive, that the "night" which shall close opportunities for such efforts "cometh;" that millions are speeding their way to eternity, without so much as a tract to tell them of Christ; and who will forget that all we do for their salvation will be

vain, without the superadded blessing of the Holy Spirit in answer to prevailing prayer.

By order and in behalf of the executive committee,

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Cor. Sec.*

O. EASTMAN, *Vis. and Fin. Sec.*

New York, October 20, 1835.

Miscellaneous.

PROMULGATION OF THE GOSPEL IN CHINA.

[Continued from p. 469.]

The obstacles in the way of the introduction of christian knowledge into the Chinese empire were treated of in the last number. Mention will now be made of some of the

Encouragements and Facilities.

From this view of the obstacles, we turn our eyes to the existing encouragements and facilities for disseminating the gospel in China. After what has been said it may be thought that little place remains to search for facilities. Yet, inconsiderable as they may seem, and transient as some of them may be, it is still true, that, viewed by the light of sober calculation, and christian confidence, there is reasonable ground of encouragement to the friends of China. Respecting the first two obstacles enumerated, it is quite obvious, that if the laws be rigorously executed against the admission of foreigners, and the propagation of the christian religion, then neither the gospel itself, nor its ministers can even be known at all in the empire. But, in the good providence of God, such a state of things has occurred, both in and out of China, that the force of these presumptuous restrictions is weakened. No radical change has taken place, or indeed begun; the spirit of improvement and liberty has not been wafted so far towards the orient; but this state, such as it is, seems to be attributable to the weakness or venality of the frontier guards. But whatever the cause may be, the fact is undeniable, that, during the last three years, intercourse has been extensively maintained with the eastern maritime portions of the country; and equally undeniable, that this has existed only by the cowardice or connivance of the imperial officers. It is true that the interior has in no case been penetrated, except in a very recent, solitary instance, when two persons made a rapid excursion inland thirty or forty miles, to the Anko [Anke] tea hills. But that the amount and value of this intercourse coast-wise may be duly estimated, it should be considered that access is thereby obtained to many populous cities, more numerous villages, and still more freely to a long tract of the country adjoining the coast, from the eastern parts of Kwantung quite up to Chible, if not to Mantchou Tar-

tary. This range embraces some of the most flourishing towns of the empire, the borders of its most fruitful provinces, and a total population of many millions of people.

But the peculiar circumstances of the expeditions should also be remembered: that they were performed in ships well able to defend themselves; that they generally kept at a distance from the large cities; and that by means of their lucrative trade they could purchase or enable the native merchants to purchase, the connivance of those petty officers, whose duty it was to drive them away and prevent all intercourse. It should be known also that during the whole period of the trade, the chief article of profitable traffic has been opium. But other and more legitimate means had effect also in inviting this friendly intercourse, such as gratuitous medical assistance everywhere rendered to the natives, and the free distribution of christian and other useful books. These means exerted a redeeming influence to the limited extent to which they could be employed, and under the inauspicious circumstances of their action. In the more recent voyages, the adventurers, taught by experience, avoided all collision and even intercourse with the officers of government, as far as possible; and in this way, and by cultivating friendly relations everywhere with the people, they generally avoided or overcame any restriction or opposition from the government.

Under such circumstances has the maritime intercourse with China been hitherto maintained; and by a regard to them all in our estimate, we shall neither be elated at such successes, nor yet despise this practicable mode of access to several millions of this imprisoned nation. At the present time more work is to be done there, than there are christian missionaries prepared to engage in it. Individual enterprise has hitherto carried on this intercourse, borne its losses, and reaped its gains. But it may be resumed at no distant day, we trust, under happier conditions, and maintained, till the frequency of passing this wall of separation shall cause both natives and foreigners to forget its existence. Though all such transient visits must be regarded as constituting very imperfect missionary labor; yet, to have any sort of access to ten or twenty millions, and to leave there the christian Scriptures and books, which may preach during the necessary absence of the living herald, is very different from entire exclusion. Nay,

who will believe that of the many thousand volumes circulated there during the last three years all are forgotten before God, and will "return void?" May we not rather indulge the hope, that at this very time these tracts are giving instruction to the inmates of some humble Chinese dwelling on the coast; yea, even carrying the true light from heaven into some heart that was lost in the darkness of paganism?

The facility resulting from the extensive diffusion of a knowledge and taste for reading has often been remarked on. It has been estimated that nearly nine tenths of the adult males are able to read ordinary books, though not one tenth of the female population. Compared with pagan nations in general, they are much in advance. Their literature is most voluminous, and comprises works on all subjects within the range of Chinese knowledge. The calling of assemblies for a political, religious, or indeed for any other object, is unknown in China; and hence the priest of the two sects of Laontsze and Budha found books an efficient instrument to take with them in disseminating their tenets in this country. The well known fact, that a book is equally intelligible in all parts of China, while its author in speaking may be confined to a single dialect, is a circumstance worthy of account. The words of the book convey essentially the same meaning to all minds throughout the empire, and indeed far beyond it also; while they vary in sound according to the dialect of the particular region where spoken. The surprising cheapness with which books can be manufactured here at present, and still more when good fonts of moveable types shall be obtained, is no inconsiderable advantage. Now, there is scarcely a house so poor that some well worn book will not be found occupying a shelf. Chinese gentlemen take pride in collecting libraries of voluminous and valuable works. It is only to be regretted that this taste for reading is not supplied with works of a better cast than the light or injurious literature of the day. This trait of national character will help to secure a willing reception and perusal for Christian books when distributed. And in almost every instance that efforts have been made, they have been well received, in many they have been read, and in some we hope they have not been forgotten.

Another favorable feature appears in the strong common sense which distinguishes this from other Asiatic nations. It has been often, and, as we think, truly, remarked that a Chinese is characterized as a man of business, of enterprise, and prudent foresight. This same trait exempts him from the domination of an established and pampered priesthood, and in a degree, from giving credit to the unnatural and absurd superstitions which prevail in weaker or more debased nations. We have said before that religion is essentially interwoven with the government; but this connection is only for the purposes of government. The priests in China have not the veneration which is paid to them in Hindoostan, or Bur-

mah, or Siam, but are legitimately regarded by government as foolish and unwholesome subjects; teaching expensive and useless rites, and, without adding any thing to the public good, living on the public bounty. Their celibacy is regarded with an unfavorable eye by the government, their idleness is reprobated. There are no priests of Confucius; but with his followers, a veneration for him, and a regard to the relations and external decencies of life, are the marks of true wisdom. Neither themselves nor their founder look beyond this world. Yet with all this nominal contempt of sects, and priests, and religious establishments, the emperor himself has patronised temples of Budha, and individual officers of government may be as much devoted as they please to the vagaries of Buddhism, with impunity, if they only pay due honor also to the state religion. Superstitious fears and hopes prevail over the minds of the people; and some belief in charms and divination and the thousand forms of stupid idolatry is greatly prevalent. Still their minds are not surrendered passively to a corrupt priesthood, and do not readily yield to those enormous absurdities of superstition, which might well cause doubt of their entire rationality. We suppose there remains in the Chinese mind in general an unusual share, for a pagan people, of the elements of right reasoning and sound judgment. The fact that they do not readily receive any man's word for a marvellous tale, and that they in general both ask and give, or attempt to give, proof on all subjects, argues the existence of such a characteristic. Whether this arises from the great ostentation of reason, and dignity, fitness and propriety in the sentiments of the sages, or not, we do not undertake to decide; but something like the fact alleged cannot be denied. If the truth of Christianity rested on doubtful or inappreciable evidence, this trait could not be favorable. But now, is it not proper to expect that the claims of Christianity, when revealed to the many readers in China, will be appreciated by many?

We see no small ground of additional encouragement in the disposition of the people towards foreigners and foreign intercourse. Whatever hostility to innovation is manifested throughout all official ranks, it is well ascertained that the common people are not disinclined to friendly and commercial relations with other nations. It would indeed be against the nature of a Chinese to refuse any chance of gain; and perhaps we may add, that they are far from unsocial in their natural dispositions. They do not sigh under their heavy government, and stretch out their hands for freedom from the unnatural restraints imposed by a despotic power; because the idea of liberty never found place in their thoughts,—Confucius never mentioned it. They do not seek intercourse with foreign nations; because they never knew its advantages, and the government discourages it, and the wretched state of the art of ship-building and navigation forbids it. But is it the voice of the people that dooms China to seclusion from the rest of the world, and has dismembered her so long from

the family of mankind, and forbidden the approach of the friendly foreigner? No, that voice was never heard in China, much less did it call for the existing state of immurement. Let the almost uninterrupted intercourse with unofficial natives on the coast, during the last three years, answer! Let the unvarying deportment of the people towards strangers, when freed for a moment from official influence, speak. These experiments all utter one language, and that is, that the people are peculiarly disposed to cultivate friendly relations with foreigners. We do not speak of a growing public sentiment in China, as in other countries, which is soon to burst forth in a universal call for rational liberty and the natural rights of man,—for such a feeling is probably quite unknown in the celestial empire; but we mean a readiness to perceive and seize the advantage of foreign relations, when once put in their power. We may safely calculate then, that the stifled feelings and sympathies of a great people are all with us, in the attempt to recover them to the world, by the benevolent influence of the medical art, by the diffusion of useful knowledge, and by the prospect of a profitable commerce. In the attempt to recover them to the true God and Savior, we cannot expect to meet the same sympathy; but in all the legitimate preparatory means of opening the way to put the gospel in their hands, we feel assured that the suffrages of an ingenious, but enslaved nation, are with us;—a nation as intelligent, as wronged, as the lamented Poles, but far, far more numerous.

As we gather encouragement from the disposition of the people within the separating wall, so do we derive the same from the recent movements of the christian world without. Along with the recent proofs of the possibility of friendly intercourse with the Chinese, a spirit has been aroused in England and America to enter at once on the work of sending hither the gospel. They who reside in those countries know better than we can do, the extent and vigor of this recent revival of interest in China; but from all the indications which are visible to us, it appears evident that the arms of the christian world are opening to receive to its embrace the children of the celestial empire. The enterprising spirit of commerce, which is no legitimate enemy of the christian enterprise, is also abroad to explore the sources and advantages of the new eastern world. The nature and operation of the government have recently attracted an unusual share of the attention of foreigners. Though its caprice admits of but little confident prediction respecting the future, yet the general course of events is better understood; the ordinary modes of official procedure, and the character of imperial officers are better known; and the ways of relaxing and enforcing the rigor of law better ascertained, than in former years.

The foreign stations of the Chinese mission have begun to show their facilities for operating both directly and indirectly on this empire. If we mistake not, nearly all the chris-

tian books which have been distributed on the coast of China were furnished from Batavia, Malacca, and Singapore. No interruption is suffered there, and no alarm from the disturbances in China. But enjoying the protection of christian governments and freedom to multiply, circulate, and explain the books of christian doctrine, they may go on to any extent which the time and strength of the few laborers will admit.

It may not be an improbable supposition that somewhat of the now prevalent interest felt in the Chinese mission arises from the very newness and vastness of the field; for this is natural and not wholly reprehensible. But indeed the work itself of the mission is in all respects a sober matter of fact and arduous work. And we do not desire to conceal our own deep conviction, that the time, labor, and expense which must be absorbed in the progress of it, will put to the severest test the origin and purity of that interest now happily so prevalent. If the countries where the missionaries enjoyed unrestrained liberty of access to the people; if in Greenland, in the Society and Sandwich islands, if in Africa and Hindostan and Burmah, such labors were spent, and time required, before the gospel was so far received as to make any general and saving impression; what may reasonably be expected of a mission circumstanced like that to the Chinese, and designed to operate on one third of the inhabitants of the globe? Surely it is but rational to suppose that the servants of God, both at home and abroad, have a work before them in reference to the conversion of China, which will give scope to the employment of all the talents which the great Head of the church has committed to his people. And as year after year passes away in the slow and toilsome process of removing one obstacle after another, before we arrive at the object of labor, let us see to it that our hearts be not faint, though our hands be weary, in this vast and prospective work. And, may we not say also, let not our fathers and brethren and friends at home tire with long looking and waiting for the fruit of the gospel in China. Must not the seed be sown before it spring up and grow? Must not the ground be first prepared, and the sower ready to enter the field? Behold the field is great, but the laborers are few. "Pray ye therefore the Lord of the harvest that he would send forth laborers into his field."

If any one's heart sinks in view of the obstacles which now oppose the introduction of the gospel, we beg such to consider, that in each of the present stations of the Chinese mission, there is now much more labor to be performed—labor essential to the cause—than can possibly be accomplished by the present members. If the facilities were greater than they now are, where are the missionaries that could seize upon them and employ them for the Lord? Where are the books to circulate, the men to distribute them, the preachers to explain them? And may we not safely hope that the same wise Providence that has hitherto opened the way before his servants, will

continue to remove the impediments as they press into his service, and need a wider door of entrance? It will be safe to trust the almighty Savior, and go forward. The sentiment of one who had trusted the Lord may well be the motto of all the true servants of God: "When the Lord commands a work to be done, I see no obstacles; and he has com-

manded to preach the gospel to every creature." To the Spirit of the Lord therefore, we look for the removal of all existing obstacles; to him also we look to make all present facilities availing, by preparing the hearts of this nation for the reception of the gospel of Christ.

American Board of Commissioners for Foreign Missions.

NECESSITY OF IMMEDIATE EXERTIONS FOR INCREASING THE NUMBER OF MISSIONARIES.

EVERY reflecting friend of missions must see, that, if the gospel is speedily to be preached to all the world; and if any considerable portion of the preachers required are to be furnished by the American churches, the arrangements for augmenting the number of young men preparing for the ministry are altogether inadequate. The last Annual Report of the Board contains the following remarks.

The church has not had forecast to look forward and seasonably provide for approaching exigencies, as the sagacious merchant foresees and provides for exigencies in trade. Twenty-six years ago, when five young men cast themselves on the American churches, and asked to be sent to the heathen, the great inquiries were, What nations are accessible? and, How can the requisite funds be obtained? It was little thought that almost every nation would be thrown open, in the providence of God, and a demand be made for thousands of missionaries, within thirty years. Still less did they anticipate that the spirit of liberality would so prevail in the Community, that, within the same period, this Board would be justified and sustained in sending forth a hundred missionaries a year; and that the plea, that well qualified men were waiting, detained from preaching Christ to the heathen only for want of funds, would be irresistible. Hence almost all efforts in this cause have been directed to the point of preparing the church to contribute money abundantly; and when this has been in a good degree accomplished, we are brought into straits for want of the requisite laborers to go and gather in the harvest. Comparatively nothing has been done to increase the number of candidates for the ministry, with reference to propagating Christianity over the world. Both branches of this work should have been carried forward together, and in due proportion. The work now remaining to be performed by each church, of searching out young men from its bosom and conducting them forward to the ministry, ought to have been done ten or fifteen years ago. But from want of foresight, the candidates are now to be found, and a ten year's course of education to be gone through, when the men, all ready for the service, are actually wanted at this very hour. Owing to this neglect, the

progress of Christianity among the heathen must be retarded, nations of idolaters be left to continue such, and all the blessings of gospel light must be withheld from millions of the human family, till the messengers can now be found, and qualified, and sent forth. Surely, then, there should now, at this late period, after so much criminal delay, be no further procrastination. The trumpet should be blown on every high place of Zion, and the call made, **WHO WILL GO FOR US?**

But what is the church actually doing, even now, to raise up the thousands of missionaries who ought to be sent into the field during the next ten years? Is she not permitting things to take pretty much their own course, without great effort, or anxiety, or thought directed to this vital point? Every one who honestly pleads this cause is authorized by the Lord Jesus to enjoin it upon the churches to bring forth the young men as workmen in this vineyard; and to enjoin it upon the young men to come forth, and consecrate themselves to this work. Why should there not be a day of solemn fasting and prayer appointed by each church, in view of the guilty and perishing condition of the world? Why should not each church take into sober consideration what is its proportion of the men requisite to evangelize the world? Why should not the minister, the elders and deacons, or other approved and judicious persons, meet by appointment, and look over the church catalogue, and select the specific number from those young members who possess the fundamental gifts and graces? Let them be the very brightest and holiest sons of the church. Let them be assembled in presence of the church and the church's Head, as were Barsabas and Matthias; let them be prayed over, conversed with, and their spirits raised to the claims and dignity of their high calling; and let them there, before the altar, consecrate themselves, and be consecrated by the church, to be her representatives and Christ's ambassadors, to publish salvation to the heathen.

What a meeting would that be in the eye of earth and heaven! how apostolical! how Christian!—Does any church fear being weakened by such a draft made from her ranks—such a holy conscription? Must we not believe that the very burnings of christian zeal which should inspirit her to such a measure, would add incalculably to her unity and strength? And would not the special presence of God, which would be invoked at such a meeting for consecration, hover over

her, and be the cloud and the fire to protect and guide?—better than bulwarks,—better than sons and daughters? Must we not suppose that with such a church the Holy Ghost would dwell to edify and comfort; and that on it the heavenly rain would come down, multiplying converts like the drops of the morning? How surely would such a church be like a tree planted by the rivers of waters, that bringeth forth her fruit in its season; her leaf also should not wither, and whatsoever she should do should prosper!

It will fatally retard the progress of the gospel over the world, to leave the work of obtaining missionaries to the slow action of education societies and agents; or to the influence which can be exerted over young men by general appeals. The individual branches of the church must feel a responsibility and themselves perform an important duty; the whole must be taken up more in detail; and the appeal must be carried to the consciences of individual young men, and they be made to feel that the questions, in what manner, and to what extent, they will obey the last command of Christ, are questions which they must personally, and in the fear of God decide. Christians must look forward further, even than this; and parents must begin early to instruct their children on all the parts of the missionary work, and train them up for bearing a part in it;—teach them to regard the conversion of the world to Christianity as the noblest work in which they can engage, and to burn with zeal to be qualified for and engage in an enterprise so benevolent and honorable. Parents can, in their hearts and in their prayers, consecrate their children to this cause, and make them feel how little the endearments of blood, and friendship, and home are to be regarded, in view of the command of Christ, and the rescue of the nations from death in sin and wo.

Will not ministers and churches then bring forth their choicest spiritual children, and consecrate them to the ministry? Will not fathers and mothers bring forth their beloved sons and daughters, and give them back to the Lord? Young men and young women are not their own; they are bought with a price, let them, therefore, glorify God with their bodies and spirits which are God's.

It is estimated that 20,000 young men have been hopefully converted during the last five years, and that not less than 50,000 young men, between the ages of fourteen and twenty-five are now enrolled in our churches. Probably not more than 3,000 can be found in all the stages of preparation for the ministry; thus giving reason to expect that, during each of the next ten years, there will be an average number of candidates for the ministry, not exceeding three hundred, to supply the vacancies occasioned by death, to meet the wants of our own increasing population, and to extend the kingdom of Christ among the heathen.

And can our young men hold themselves back, when they are called upon to save our own land, and with it no small part of the population of Europe, which is pouring in

upon our shores; and to raise from their present state of brutishness and idolatry, to the elevation of intellectual, moral, and christian men, more than 500,000,000 of the human family. The work which is to be done for the improvement and salvation of mankind, by the generation now coming on the stage of action, is probably greater and nobler than has been performed by any preceding generation, or than will be left to be performed, if we do our duty, by any one which will follow. Will not all then, who bear the christian name, burn with a holy emulation to participate in this enterprise? Will they not give thanks to God for permitting them to live at this day, and for allotting them such a labor with which to fill up the period of their probation? Will not young men, especially, the workmen on whom the churches must depend, feel themselves crowned with peculiar honor, in being commissioned to act so important a part in this intellectual and moral renovation—*new creation*, we might almost say,—of more than half of the human family?

CENTRAL BOARD OF FOREIGN MISSIONS.

THIS society, embracing the Synods of Virginia and North Carolina, held its annual meeting at the College church, Prince Edward county, Virginia, Oct. 24th, during the meeting of the Synod of Virginia, held at the same place. The annual sermon was preached by the Rev. Dr. Graham, of North Carolina, from Luke xxiv, 47. The Rev. W. J. Armstrong, the secretary, read the annual report; after which the Rev. Dr. Alexander, of Princeton, N. J. and Rev. W. S. Plumer, of Richmond, addressed the meeting. Great interest was awakened on the occasion, indicating how deep and strong is the current of missionary feeling in that quarter. One gentleman arose and requested that he might be put down as a contributor of \$100, to make him an honorary member. Others followed, until thirty-four persons, ministers and laymen, had given their names, and an aggregate of \$2,800. The donations were in sums of \$100 and \$50. Other smaller donations were added; making the whole amount received at the meeting nearly \$3,000.

In view of the probability that the Rev. Mr. Armstrong would accept his appointment as one of the Secretaries of the A. B. C. F. M., the Rev. Jacob D. Mitchell, of Lynchburg, Va. was elected secretary.

SANDWICH ISLANDS.

REV. Titus Coan, and Messrs. H. Dimond and E. Hall, and their wives, and Miss Brown and Miss E. M. Hitchcock, who embarked at Boston, in the ship *Hellasport*, capt. Henry,

in December last, arrived at Honolulu June 6th. The voyage was pleasant and they received the kindest treatment from all on board. Messrs. Dimond and Hall remain at Honolulu, the former taking charge of the department of book-binding, the latter that of printing, Mr. Rogers having been assigned, for the present, to the printing establishment at the High School near Lahaina. Mr. Coan is to be associated with Mr. Lyman at Hilo on Hawaii.

WESTERN AFRICA.

INTELLIGENCE has been received from Mr. and Mrs. Wilson at Cape Palmas, dated June 15th. Mr. W. had not entirely recovered from the repeated attacks of the fever which he had experienced previous to April, and his health was precarious.

ARKANSAS CHEROKEES.

Mrs. Clarissa Palmer, wife of Doct. Marcus Palmer, of the station at Fairfield, died at Granville, Ohio, on the 8th of September. She had suffered much from impaired health during the last two or three years, and left her station in April last, hoping that release from care and labor and a change of climate, would improve her health, as it had done before; but after lingering a few months and undergoing much pain, she was removed from this world of toil and affliction.

Donations,

FROM OCTOBER 11TH, TO NOVEMBER 10TH, INCLUSIVE.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York city, Tr.	100 00
<i>Southern Board of Foreign Missions,</i>	
James Adger, Charleston, S. C. Tr.	
For support of Rev. J. B. Adger,	
Smyrna, 500; for outfit and support	
of Rev. J. F. Lanneau,	
500; for support of Mr. and Mrs.	
Eckard in Ceylon, 500;	1,500 00
Bryan co. Ga. Miss. so. 40,63; for	
miss. to W. Africa, 5;	45 63
<i>Brookfield Asso. Ms. Aux. So. A. Newell, Tr.</i>	
Brimfield, Chh. 41; la. 63,54; mon.	
con. 29,95;	134 49
Charlton, La.	10 60
East Ware, Gent. 90,25; la. 52,15;	
mon. con. 74,74;	217 14
New Braintree, Gent. 63,63; la.	
56; mon. con. 18,25;	135 87
North Brookfield, Gent. 132,97;	
la. 83,79;	222 76
Oakham, Gent. 32,10; la. 35,29;	
mon. con. 20; juv. so. 11,47;	96 86
<i>South Brookfield, Gent. 24,33; la.</i>	
20; mon. con. 23,15; (of which	
to constitute Rev. RICHARD	
WOODBRURY an Honorary Mem-	
ber of the Board, 50;)	67 47
Spencer, Gent. 33,61; la. 52; mon.	
con. 15;	100 61
Sturbridge, Gent. 81,63; la. 50;	
mon. con. 34;	165 03
Warren, Gent. 54,76; la. 41,75;	
mon. con. 8,14;	104 65

West Brookfield, Gent. 90,37; la.	
86,67; mon. con. 54,64; fem.	
juv. so. 3,35;	235 03
West Ware, Gent. 36,55; la. 29,30;	65 75

	1,558 35
Ded. expenses paid by aux. so.	28 00—1,530 35
<i>Cheshire co. N. H., Aux. So. S. A. Gerould, Tr.</i>	
A friend,	1 00
Alstead, W. par. Gent. 18,03;	
la. 32,26;	50 29
Dublin, Mon. con.	12 00
Fitzwilliam, Gent. 50,79; la.	
35,08; mon. con. 14,20;	100 00
Hinsdale, Mon. con.	31 73
Keene, Gent. 45,25; la. 25,12;	
mon. con. 4,18;	74 55
Marlboro', Mon. con.	9 00
Nelson, Gent. (of which to consti-	
tute Rev. GAD NEWELL an	
Honorary Member of the Board,	
50;)	77,53; la. 20;
	97 53
New Alstead, Gent. 11; la. 12,50;	
mon. con. 20;	43 50
Rindge, La.	32 20
Westmoreland, La.	9 00
Winchester,	13 75—467 55
<i>Franklin co. Vt. Aux. So. C. F. Safford, Tr.</i>	
St. Albans, Cong. so.	98 00
<i>Genova and vic. N. Y. By C. A. Cook, Agent.</i>	
Clyde,	17 00
Danby, Cong. chh.	43 18
East and West Palmyra, Mon. con.	66 00
Mount Morris,	67 76
Otisco, Cong. chh. (of which to	
constitute Rev. LEVI GRISWOLD	
an Honorary Member of the	
Board, 50;)	117 53
Richford, Mon. con. 6; coll. 3,54;	
av. of ring, fr. A. B. 30c.	9 99
Rose, Cong.	10 46
Waterloo, Chh.	46 75—378 60
<i>Grafton co. N. H., Aux. So. W. Green, Tr.</i>	
Bristol, Gent. and la.	6 00
Dorchester, Gent. and la.	2 00
Lebanon, Mon. con. (of which to	
constitute Rev. STONY HEBARD	
an Honorary Member of the	
Board, 50;)	74 00—82 00
<i>Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.</i>	
Lexington, E. Pratt,	90 00
<i>Hampden co. Ms. Aux. So. S. Warriner, Tr.</i>	
A friend,	46
Chickopee, Gent. and la.	37 85
East Granville, Mon. con.	90 00
East Longmeadow, Gent. 3,66; la.	
2,56; mon. con. 7,06;	13 98
Longmeadow, Mon. con.	52 50
Ludlow, Mon. con.	25 06
Middle Granville, Cong. so. 34,21;	
la. 14,10;	48 31
North Wilbraham, Mon. con.	13 25
South Wilbraham,	10 34
Springfield, 1st par. Gent. 137,43;	
la. 47,49; mon. con. 60,51;	245 43
Westfield, Gent. 60,27; la. 33; a	
poor woman, 1,25;	94 52
West Springfield, Ireland par.	3 00
	564 00
Less c. note.	1 00—563 00
<i>Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.</i>	
Bristol, Gent.	98 75
East Windsor, North, Gent. and la.	19 00
1st so. Mon. con.	10 50
Hartford, 1st so. Mon. con.	14 96
Hartland West, Gent. 5,50; la. 2,88;	8 38
Wethersfield, 1st so. Contrib.	
96,33; mon. con. 15;	111 53
Rocky Hill, Gent. 22,50; la. 38,66;	62 16
Windsor, La.	9 00
	337 98
Ded. expenses paid by aux. so.	27 00—300 28
<i>Hartford co. South, Ct. Aux. So. R. Hubbard, Tr.</i>	
Berlin, Kensington so. Gent.	
28,28; la. 33,69; of which to	
constitute Rev. ROYAL RO-	

sings an Honorary Member of the Board, 50;)	61 97
New Britain so. Gent. 87,25; la. 50; mon. con. 8;	145 25
Chatham, 1st so. Gent. 15,62; la. 10,23;	25 85
Glastenbury, 1st so. Gent. 75,50; la. 70,67;	146 17
Middletown, 1st so. Gent. 153,31; la. 88,58; young la. Chinese miss. so. 25;	266 79
Upper Middletown, Gent. 27,87; la. 23,13; mon. con. 10,28;	61 98
Middlefield, La.	15 80
Newington, Gent. 22; la. 50; young la. Eunicean so. 20; mon. con. 12;	104 00
Southington, Gent. 170; la. 85;	255 00-1,082 11
Lincoln co. Me. Aux. So. Rev. E. White, Tr.	100 00
Bath, N. par. Mon. con.	1 00-101 00
Westbrook, J. Hilton,	1 00-101 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
(Of which fr. Barkhamstead, Fem. benev. so. 31; Litchfield, 1st so. Mon. con. 32,52;)	90 00
Morris co. N. J., Aux. So. J. M. King, Tr.	29 72
New London and vic. Ct. Aux. So. W. P. Cleaveland, Jr. Tr.	
Contrib. at ann. meet. and av. of rings,	206 53
Groton, N. so.	8 00
New London, Mon. con. in 1st cong. so. 111,84; do. in 2d do. 28,31; la. sew. so. 123,83;	263 98
Peoria, Illi. Mon. con.	3 00
Pleasant Grove, Illi. F. H. for Ceylon,	1 00
Waterford, Mon. con.	14 24-496 75
New York city and Brooklyn, Aux. So. W. W. L. heater, Tr.	832 84
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.	1,500 00
Onanda co. N. Y., Aux. So. A. Thomas, Tr.	
Columbia, J. Mills,	5 00
Columbus, Fem. miss. so.	4 00
Florence, Mon. con.	6 09
Onondaga Hill, Cong. chh.	10 00
Paris, Marshall and Kirkland, La. so. for support of a fem. sch. in Bombay,	60 61
Rutland, Mon. con. in cong. chh.	11 00
Sherburne, Cong. so.	37 00
Sheridan, 1st cong. chh.	1 66
Starkoy, 3d presb. chh.	15 00
Sullivan, N. part and Lenox, Cong. chh. mon. con.	5 00
Trenton and Deerfield,	50-155 86
Orleans co. Vt. Aux. So. G. H. Cook, Tr.	
Craftsbury, Mon. con. 2,95; fem. miss. so. 10,66; av. of jewelry, 50c. a fem. friend. thank off. 1;	15 11
Greensboro', Gent. and la.	15 50-30 61
Palestine miss. so. Ms. E. Alden, Tr.	
Braintree and Weymouth, Union so. J. Hayward, for Benjamin Hayward and Silence Hayward in Ceylon,	20 00
South Weymouth,	17 88-37 88
Pilgrim Aux. So. Ms. Rev. E. G. Howe, Tr.	
Kingston, Mon. con. in evang. cong. so.	7 04
Rutland co. Vt. Aux. So. J. D. Butler, Tr.	
East Whitehall, Asso.	22 00
Orwell, L. B. 1; A. F. 2;	3 00
Sudbury, La.	6 73
West Rutland, A friend,	50-32 23
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 40; la. 23,37; (of which to constitute Rev. ALFRED MILLER an Honorary Member of the Board, 50;)	63 37
Ellington, Gent. 48,75; la. 64,38; (of which to constitute Rev. EZEKIEL MARSH an Honorary Member of the Board, 50;)	113 13
Hebron, Gent. 13,25; la. 16,52; sab. sch. 1,11; mon. con. 7,96; indiv. 11,18; to constitute Rev. SYLVESTER SELDEN an Honorary Member of the Board,	50 02

Somers, Gent. 50; la. 104; (of which to constitute EBERKEER CLARK an Honorary Member of the Board, 100;)	154 00-380 58
Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	
Western Reserve Aux. so.	
Ashtabula co. Ashtabula, Fem. char. so. 3; Austinburg, 8; G. W. St. John, 50; Miss S. L. 2; Jefferson, 9,37; Kingsville, 14,48; Monroe, 26,10; Morgan, 14,37; J. D. Hawley, 3; mon. con. 4; Rome, 1,87; Cuyahoga co. Bricksville, 8,65; Brooklyn, 7; mon. con. in presb. chh. 66; Cleveland, Indiv. (of which fr. P. M. WEDDELL, which constitutes him an Honorary Member of the Board, 100;) 965,85; fem. sew. so. 30; by A. B. 6; A. W. W. 5; Geauga co. Burton, Sub. 35; Madison, For. miss. so. in 1st chh. 4,25; mon. con. in do. 10; Thompson, 12,02; Huron co. Fitchville, Sub. 16,50; Norwalk, Mon. con. 10; Ruggles, 24,55; Randolph, 5; Lorain co. Elyria, E. DeW. 1,50; Oberlin so. 22; to distrib. bible in China, 4; a friend, 1; Sheffield, By J. L. Brown, 10; Wellington, Mon. con. 13,45; Medina co. Guilford, Mon. con. 6,30; V. S. 2,50; Hinckley, M. C. 1; Portage co. Aurora, Sub. 66,50; Cuyahoga Falls, Fem. miss. so. 20; Hudson, Cong. and Collage, 61; Tallmadge, Mrs. C. Fenn, 10; Trumbull co. Bloomfield, 15,50; Hartford, La. asco. 4,62; Mesopotamia, 17,29;	898 57
Michigan Aux. So.	
Beardsley's Prairie, Rev. L. Humphrey,	10 00-908 57
Windham co. Vt. Aux. So. N. B. Williston, Tr.	
Coll. at ann. meeting,	12 50
Brattleboro', E. Village, la. 28,45; mon. con. 81 27;	109 72
Fayetteville, Mon. con.	15 04
Grafton, Mon. con.	16 00
Marlboro', Mon. con.	14 50
New Fane, Sch. dis. No. 7. mon. con.	10 04
Putney, Mon. con. 16,94; la. 14;	30 94
Wardsboro', Sacramental coll.	20 20
Whitingham, I. Smead,	3 00-231 94
Windham co. South, Ct. Aux. So. Z. Storms, Tr.	
Bal. 73c. contrib. at ann. meeting, 28,65;	28 78
Ashford, 1st so. Gent. 17,20; la. 23,14; mon. mon. 15,33;	55 67
Canterbury, Gent. 22,90; la. 27,83; Chaplin, Gent. 21,51; la. 28,10; mon. con. 6;	50 73
Hampton, Gent. 21,97; la. 26,93; Mansfield, S. so. Gent. 50,39; la. 50; mon. con. 38,49;	143 88
Plainfield, Gent. 21,75; la. 41; mon. con. 31,25;	94 00
Scotland, Gent. 24,84; la. 12;	36 84
Voluntown and Sterling, La.	8 00
Westminster, Gent. 19,38; la. 23,91; mon. con. 18,78;	62 07
Willimantic Village, La.	15 78-562 26
Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.	
Royalton, Mon. con.	24 00
Worcester co. North, Ms. Aux. So. A. Wood, Tr.	
Balaoco,	2 03
Ashburnham, Gent. 40,16; la. 35; mon. con. 27;	102 16
Athol, Gent. 21,50; la. 20,50; mon. con. 21,25;	63 25
Gardner, Gent. 40,18; la. 28,22; mon. con. 28,30;	97 40

Hubbardston, Gent. 40,25; la.	
35,25; mon. con. 7,13;	82 63
Phillipston, Gent. 68,95; la. 41,41;	110 36
Princeton, Gent. 11,68; la. 7,12;	18 80
Rayston, Gent. 44,20; la. 50,09;	94 29
Templeton, Gent. 26; la. 36; mon.	
con. 8;	70 00
Westminster, Gent. 77,52; la.	
52,90; mon. con. 20;	150 42
Winchendon, Gent. 39,59; la.	
41,17; mon. con. 22;	102 76
	894 10
Ded. expenses paid by aux. so.	15 00—879 10
Total from the above sources,	\$12,434 84

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50; mon. con.	
in 2d presb. cong. 56,75;	106 75
Andover, Ms. A circle of ladies, for a child	
in Athens, 12; la. sew. so. for support of	
Greek sch. at Argos, 60; juv. m. so. in W.	
par. for Samuel C. Jackson at Mackin-	
naw, 30;	102 00
Baltimore, Md. A. Fridge, 100; fem. mite so.	
payments for chil. in Ceylon, viz. 1st for	
Harriet Lathrop Winslow, 20; 1st for Jane	
Nimmo Edgerton, 20; 2d for Mary Sanger,	
20; 5th for Jeremiah Everts, 20; 6th for	
William Stewart Cross, 20; for George	
Dashiell, 35; for the sem. 21,19; fr. estate	
of Mrs. Sanger, for Mary Lucy Sanger, 20;	276 19
Bangor, N. Y. Cong. chh.	10 00
Bell Port, N. Y. Mon. con.	16 40
Bethel Green, Ala. Presb. chh. and cong.	8 00
Brainerd, Cher. na. Cherokees,	1 25
Bridgeport, Ct. Mrs. Eliza M. Allen, dec'd,	200 00
Brownville, N. Y. Presb. chh.	40 00
Bufile, N. Y. Mon. con. in 1st presb. chh.	
69,87; indiv. 9,50;	99 37
Caldecell, N. J. Mon. con. in presb. chh.	5 00
Canandaigua, N. Y. Young ladies in Ontario	
fem. sem. for fem. miss. sch. in Ceylon,	50 00
Canonsburg, Pa. Sab. sch. for China miss.	
4,68; for wes. Indians, 2,75;	7 43
Carmel, N. Y., A friend,	2 00
Castile, N. Y. Presb. chh.	9 65
Catine, Me. La. miss. so.	22 39
Champlain, N. Y. Benev. so. 41; Mrs. R. M.	
Hubbell, 12;	53 00
Chatham Village, N. J. (Of which fr. sab.	
sch. for sab. sch. at Mackinaw, 10;)	26 00
Chillicothe, O. 1st presb. sab. sch. for Rev.	
Mr. Thomson, Jerusalem,	6 00
Churchville N. Y. Fem. miss. so.	18 00
Columbia, Pa. M. E. Ely, for miss. to China,	20 00
Deer Isle, Me. Mon. con. in cong. chh. to	
constitute Rev. JONATHAN ADAMS an Hon-	
orary Member of the Board,	50 00
Dorchester, Ms. Misses Prescott's acad. av.	
of a fair, for sch. at Dwight, 23,33; for do.	
at La Pointe, 23,33; for do. at Tuscarora,	
23,34;	70 00
Dorset, Vt. Cong. chh. and la. asso.	30 00
Fairfield, Ct. Miss. so. in sab. sch. for Minot	
Sherman Fairfield in Ceylon,	20 00
Fort Edward, N. Y. Miss E. H. H. for China,	
5; Mr. W. 1;	6 00
Glenns Falls, N. Y. Sew. so.	30 00
Grassy, Ct. A thank off. fr. a father,	15 00
Hadley Upper Mills, Ms. Fem. for miss. so.	21 00
Hallowell, Me. M. f. fr. students of acad. for	
wes. miss.	5 00
Hamp. Chris. Depos. Ms. Windsor, by Mrs.	
U. Walker,	5 00
Harford, Pa. (Of which for hymn books for	
Cherokees, 12;)	24 00
Hartford, Ct. I. Bliss,	5 00
Hollis, N. H. Benev. ladies, for a child in	
Bombay,	18 00
Hoyekill, Pa. Mon. con.	20 00
Jamaica, N. Y., A friend,	50 00
Lansingburgh, N. Y. Mon. con. in presb. chh.	44 75
Loomister, Ms. Juv. so.	12 00
Lewis, N. Y. Cong. chh.	9 00
Liberty co. Ga. Mon. con. in Medway, 7,85;	
grand jury, 3;	10 85
Lyme, N. H. Fem. benev. so.	26 00
Malden, N. Y. Coll. in presb. cong. 10,48;	
mon. con. 28,45;	38 93
Marietta, O., W. Slocomb,	3 00
Meriden, Ct. A little boy,	10
Monrovia, Pa. Mon. con. in presb. cong.	11 00
Montvale Spring, E. Ten. Indiv. for Mrs.	
Holland,	6 00
Morristown, N. J. Juv. miss. so. for Charles	
Hoover in Ceylon, 64,56; a lady, 50;	114 56
Murfreeboro', Ten. Mon. con. in presb. chh.	39 06
Nashville, Ten. Synod,	80 00
Natchez, Missi. F. Beaumont, for tracts in	
China,	100 00
New Alstead, N. H., D. Hatch,	1 00
Newburyport, Ms. J. Day, for Harriet Day	
in Ceylon,	20 00
New Lebanon, N. Y., R. Woodworth, U. S.	
pensioner,	10 00
New Providence chh. Ten. Mon. con.	1 37
Northampton, N. H. Cong. so.	20 00
North Falmouth, Ms. A child,	50
Norton, Ms. Wheaton fem. sem.	113 85
Norwich city, Ct. Mrs. Mackie, 10,66; Chel-	
sea sab. sch. for sch. at Beyroot, 157,73;	168 39
Onondaga Hollow, N. Y. Presb. chh.	18 00
Phileadelphia, Pa. Mon. con. in 1st presb. chh.	
273,76; indiv. of do. 432; la. in do. 222,50;	
juv. so. in do. 12; Fairmount chh. 1,50;	941 76
Pickens Dist. S. C. Females of Carmel cong.	
for ed. of hea. chil. at Ahmednuggur,	17 00
Pleasant Valley, Mon. con. in presb. chh.	4 50
Princeton, Ms. Fem. asso.	19 75
Princeton, Indi. Rev. H. H. P. for bible,	1 00
Providence, R. I. Richmond-st. sab. sch. for	
sch. in Ceylon,	36 00
The pay. of \$20 ack. in Nov. was for Lucy	
Fuller.	
Rensselaerville, N. Y. La. so.	24 00
Sandy Hill, N. Y. Rev. J. Parry,	10 00
Smithfield so. N. Y. Mon. con.	17 75
Somerville, N. J. Fem. sch. for China,	2 00
Somerville, Pa. Mon. con. in presb. chh.	15 00
Sparta, Ga. G. Kullogg,	10 00
Spencertown, N. Y., A few ladies,	12 00
Stockholm, N. Y. Fem. cent so.	11 00
Stonington, Ct. Cong. chh. coll. 66,50; mon.	
con. 22,50; J. P. 2;	91 00
Townshend, Vt. Mon. con. 7; Mrs. M. B. 1;	8 00
Trenton, N. J. Presb. chh. for James Francis	
Armstrong and Susanna Armstrong in	
Ceylon,	40 00
Virgil, N. Y. Fem. benev. so.	19 00
Walden, Vt. La. asso.	13 90
Washington, N. Y., Z. Bisbee,	75
West Aurora, N. Y. Rev. P. Kimball,	20 00
Wilmington, Ms. A friend,	5 00
Windsor, N. Y. Fem. for miss. so.	6 25
Woodstock, Vt. Mrs. C. Hutchinson, for	
Marcia Hutchinson in Ceylon,	12 00

LEGACIES.

Mount Morris, N. Y. John I. Sloat, by E. Angell, Ex'r, 50 00

Amount of donations acknowledged in the preceding lists, \$16,109 29. Total of donations and legacies from August 1st, to November 10th, \$35,514 51.

DONATIONS IN CLOTHING, &c.

Barre, Ms. A box, fr. fem. benev. so.

Bethlehem, N. Y., A box, fr. la. sew. so. rec'd by Rev. S. A. Worcester, 60; a box, fr. do. for do. 53; 113 00

Beonville, N. Y., A box, fr. ladies, for Mackinaw miss. 22 25

Braintree, Ms. Sundry articles, fr. la. char. so. 21 50

Cheshire, Ct. A large plaid blanket, fr. Eliza J. Benham.

Cleaton, N. Y. Three bundles, fr. Rev. Mr. Kellogg's sem. for Choc. miss.

Colerain, Ms. A box, fr. la. in cong. so. for Rev. L. Lyons, Sandw. Isl. 36; a box, fr. a friend, for do.

Columbus, N. Y., A bundle, fr. fem. miss. so. 7 50

Enosburgh, Vt. A box, by Google

Fairfax, Vt. A box.
Full River, Ms. A box, fr. youths' mite so.
Hamp. Chris. Depos. Ms. Chesterfield, Socks, fr. fem. asso.; Cummington, Sundries, fr. fem. asso.; umbrella, fr. Mrs. Snell; Granby, E. par. a barrel, fr. fem. asso.; W. par. hose, etc. fr. indiv.; Westfield, a box, fr. miss. so. of academy, fem. benev. so. and indiv. for Sandw. Isl. miss. 108.
Hartford, O. Clothing, fr. la. asso. 19 18
Heath, Ms. A box, fr. young la. so. for Rev. L. Smith, Oahu, 50 00
Holland Patent, N. Y., A box, fr. la. sew. so. for Mackinaw, 68,72; a box and half barrel, for do.
Huntsville, Ala. Two bonnets, fr. Mrs. Allan, rec'd at Creek Path.
Knoxville, Ten. Clothing, fr. Mrs. D. 1; Mr. D. 1; Mrs. C. 1; Mrs. E. 3; rec'd at Candy's Creek.
Lyme, N. H., A box, fr. fem. benev. so. 15 00
Middlebury, Vt. A box, for Mr. and Mrs. Munger, Bombay; a box, for Rev. E. Spaulding, Sandw. Isl.
Montvale Springs, E. Ten. Sundries, fr. Mrs. L. 2; fr. Mrs. F. 1; rec'd at Candy's Creek.
Moretown, Vt. A keg, 20 33
Nashville, Ten. Clothing, fr. ladies, for Misses Chamberlins, Mrs. Potter and Miss Nash.
Newburyport, Ma. A box, fr. Sandw. Isl. so. for chil. of missionaries, etc. at the Sandw. Isl.
New York city, A box and trunk, fr. Mrs. M. Stryker, for Mr. and Mrs. Gulick, Sandw. Isl.
North Amherst, Ms. A box, fr. ladies, for Rev. A. Thurston, Sandw. Isl. 33 00
Putney, Vt. A box, fr. 1st Dorcas so. 22 00
Reading, N. Y. Clothing, fr. fem. of 1st presb. chh.
Richmond, Va. A box, for Rev. G. H. Apthorp, Ceylon.
Starkry, N. Y. Clothing, fr. 3d chh.
St. Albans, Vt. A box, fr. fem. miss. so. for Rev. C. Washburn, Dwight, 66 00
Sullivan, N. H., A box.
Thurford Vt. Two boxes, fr. fem. char. so. 43 13
Trenton, N. Y., A box, fr. la. sew. so. for Mackinaw, 30; wearing apparel, fr. Mrs. F. Storrs, dec'd, for do. 17; 47 00
Trenton and Deerfield, N. Y., A box, for Mackinaw, 25 00
Turin, N. Y., A box, fr. fem. miss. so. 31 00
Waitsfield, Vt. A barrel, fr. gent. and la. asen. for Union, 54 82
West Ware, Ms. A half barrel of shoes.
Wilmington, Del. A box, rec'd at Creek Path.
Unknown, Shoes, fr. a siend, 45,30; a barrel and keg, via New York, for Rev. C. Robinson, Bangkok.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Petersburg, Juv. so. 78,04; do. 50,46; Mayaville, Asso. 109,60; do. 10; mon. con. 6,17; Norfolk, W. Maxwell, 50; Botetourt co. A lady, 1; Charlottesville, Presb. chh. 30,70; asso. 34,10; University, 5; Scotts-

ville, Miss. so. 10; asso. 27,22; av. of jewelry, 4; Fredericksburgh, Chh. 40; do. 10; Polo Green and Salem, La. asso. 20; Clarksville, Asso. 5; Bethel, Asso. 2,75; South Plains, Asso. 27,04; R. I. B. 1; I. I. B. 1; Mars Hill, Asso. 3,37; Leesburgh, Presb. chh. 10,25; Shepherdstown, Asso. 92,25; mon. con. in presb. chh. 2,25; Gerardstown, Mon. con. in do. 9,31; asso. 20,25; do. 7,50; Falling Water, Asso. (of which to constitute Rev. I. E. Woodbridge an Honorary Member of the Board, 50;) 115,08; do. 11; Rev. D. H. C. 1; Tuscarora chh. contrib. 5,58; Martinsburg, Asso. (of which to constitute Rev. W. C. Mathews an Honorary Member of the Board, 50;) 101,80; do. 10; mon. con. 7,65; Winchester, Asso. 72,54; fem. asso. 73; Rev. I. I. E. and two friends, to constitute Rev. I. I. Rovall an Honorary Member of the Board, 50; mon. con. 24,47; Rappahannock, Miss H. S. 1; Smithfield, Presb. chh. 40; asso. 4,50; Elk Branch presb. chh. 14; Charlestown chh. 24; Jefferson co. Charlestown, Presb. chh. (of which to constitute Rev. S. Tuston an Honorary Member of the Board, 50;) 60; Richmond, 1st chh. 100,16; do. 242,37; Powhatan co. Coll. at Carmel chh. 34,91; Frederick co. Opeckon chh. 22; do. 5; Rockbridge co. Fairfield, 1; Rev. J. P. 9; Brownburg, Asso. 20,13; N. Providence, Fem. asso. 29; gent. asso. 19; Shemannah chh. a lady, 50c. Culpepper co. Bethany fem. asso. 2,50; Mrs. M. W. 1,75; Lexington, Miss R. 5; Mrs. C. L. H. 1; Rev. I. A. G. 5; Rev. Dr. C. 5; Charlotte co. R. I. Gaines, 20; R. Venable, 25; JOHN F. EDMANDS, which constitutes him an Honorary Member of the Board, 100; Mrs. P. Le Grand to constitute Rev. T. W. Howe and Rev. ISAAC COCHRAN Honorary Members of the Board, 100; Lunenburg co. Rev. HENDERSON LEE, 50; Rev. PETTON HARRISON, 50; Nottaway, Rev. T. PRIOR, 50; JAMES JONES, 100; Farmville, JOHN RICE, 100; CLEMENT C. READ, 100; N. E. VENABLE, 100; SAMUEL W. VENABLE, 100; and JAMES M. JACKSON, 100; which constitutes them Honorary Members of the Board; Mecklenburg, A. W. SMITH, which constitutes him an Honorary Member of the Board, 100; Prince George, I. H. Bath, 10; Bethel chh. 67; Augusta, A. Link, 1; Georgetown, D. C. Mon. con. in presb. chh. 16,17; Alexandria, 1st chh. to constitute Rev. F. HARRISON an Honorary Member of the Board, 50; ROBERT JAMISON, which constitutes him an Honorary Member of the Board, 100; Washington city, 1st chh. for miss. to China, 79; 2d chh. 17,75; North Carolina, A. W. VENABLE, which constitutes him an Honorary Member of the Board, 100; a lady, 25; a lady, 50c. Mrs. A. C. F. 3; two ladies, 3; two do. 10; Antioch, Fem. asso. 13; Fayetteville, Mon. con. in presb. chh. 15; chil. of presb. fem. sab. sch. 5; Donaldson Acad. 8; Louisa, Mon. con. 12,75; do. 12,25; R. G. Elton, 10; Robeson co. N. C. Rev. A. McQueen, 3,96; Lexington, Mon. con. 14,20; Iredell co. Bethany asso. 6; Tabor asso. 1; Centre chh. 33; Fourth Creek chh. 27,95; Concord chh. 20; Prospect, 6,43; Lincoln co. Unity asso. 3,71; Mecklenburg, Ramah chh. 17,75; Steel Creek chh. 15,20; Sugar Creek asso. 59,18; Paw Creek chh. 2,50; Rev. A. L. W. 1,50; Charlotte asso. 6,04; Rev. A. I. L. fam. and sch. 14,96; Rocky River asso. for Zoolah miss. 43; Cumberland co. Little River, Mon. con. 2; Mallard Creek asso. 19; Cabarras co. Philadelphia chh. 10; Concord town asso. 11,18; Bethpage chh. 9; Caswell co. Red House chh. 8; agent, 10; Oxford, Mon. con. 1; Rowan co. Thytira asso. 7; Salisbury, Asso. to constitute Rev. P. I. FARRROW and Rev. C. McIVER Honorary Members of the Board, 100; Hillsboro', By Rev. S. I. P. 5; 83,579 18

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